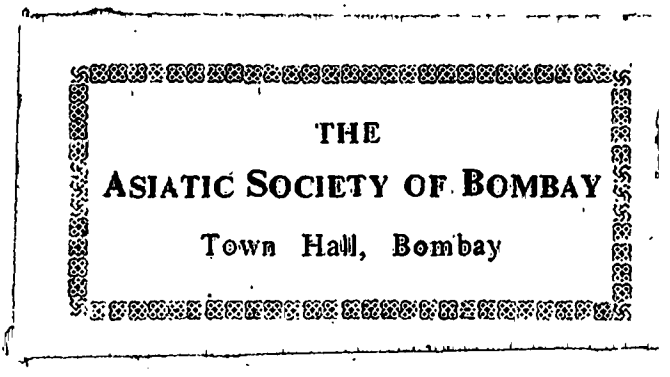
00111570



Digitized with financial assistance from the
Government of Maharashtra
on 19 September, 2016

SERMONS AND LIFE

MR ROBERT BRUCE.

THE WODROW SOCIETY,

INSTITUTED MAY, 1841,

FOR THE PUBLICATION OF THE WORKS OF THE FATHERS AND EARLY WRITERS OF THE REFORMED CHURCH OF SCOTLAND.

SERMONS

BY

THE REV. ROBERT BRUCE,

MINISTER OF EDINBURGH.

REPRINTED FROM THE ORIGINAL EDITION OF M.D.XC. AND M.D.XCI.

WITH

COLLECTIONS FOR HIS LIFE,

BY THE

REV. ROBERT WODROW,

MINISTER OF EASTWOOD.

NOW FIRST PRINTED FROM THE MANUSCRIPT IN THE LIBRARY OF THE UNIVERSITY OF GLASGOW.

111570

EDITED BY THE

REV. WILLIAM CUNNINGHAM, D.D.

TRINITY COLLEGE CHURCH, EDINBURGH.

D-b-1

EDINBURGH:

PRINTED FOR THE WODROW SOCIETY.

M.DCCC.XLIII.

God
252·00941
Bru/Ser
111570

EDINBURGH PRINTING COMPANY, SOUTH ST DAVID STREET.

PREFACE.

ROBERT BRUCE, Minister of the Gospel at Edinburgh, was one of the most distinguished men whom Scotland has ever produced, and rendered invaluable services to his Church and country. His labours as a preacher of the Gospel were signally blessed to the salvation of souls; he took a prominent and influential part in the important contest which the Church of Scotland carried on against King James, in defence of her rights and liberties as a Church of Christ; and he was instrumental, more than any other man, in bringing about the passing of the Act of Parliament 1592, c. 116, which is to this day the great charter of the constitutional privileges of the Church of Scotland. Andrew Melville, his illustrious coadjutor in that great struggle in which they both suffered so much, describes him as a "hero adorned with every virtue, a constant confessor, and almost martyr of the Lord Jesus." Livingstone says, "Mr Robert Bruce I several times heard, and, in my opinion, never man spake with greater power since the Apostles' days."

Full materials for a history of Bruce's life have been preserved by Row, Calderwood, Blair, and Livingstone, all of whom were per-

sonally acquainted with him, and regarded him with the profoundest admiration and reverence. The materials which have been preserved, chiefly by Calderwood, have been put together by Wodrow in his Life of Bruce, which forms the first part of the following volume, and is now published for the first time from the manuscript in the possession of the College of Glasgow, which the Senatus Academicus have kindly allowed to be transcribed for that purpose. The only important transaction connected with Bruce's history, of which Wodrow has not given an account, is the process which was raised by the King against Mr David Black, and which was taken up by the Church, as a common cause, involving great principles and important rights. The reason assigned by Wodrow, (p. 44,) for omitting this subject in Bruce's Life, was, that he meant to state it fully in Black's Life, and as it is the only thing wanting to make his Life of Bruce complete, it may be here briefly adverted to.

There is reason to believe, that the important documents which were issued by the Church in connection with the process against Black, and which are given in the printed Calderwood, (p. 336–348,) were chiefly composed by Bruce, and there was one memorable scene, in which it is known that he was the principal actor. We learn from Spottiswood, (p. 424,) that it was Bruce who, in the name of his brethren, gave the striking answer to a proposal of compromise made to them by the King, which is contained in the following extract from Calderwood, (p. 349:)

"The Treasurer and the Provost of Edinburgh, directed by the King, craved conference with Mr Robert Bruce, Mr Robert Rollock, Mr James Melvine, and Mr James Nicolson. They report that,

notwithstanding his Majesty and Council had found themselves judges, and admitted witnesses; yet his Majesty meaned no rigour nor extremity against the said Mr David, but rather for entertaining of peace with the Kirk, would pardon him, providing the brethren would bring him down, and cause him declare the truth in his conscience, concerning all the points libelled. After deliberation they answered, that if it were Mr David's particular, or hurt, or danger, that were in question, or of any of the brethren, his Majesty's offer were to be thankfully accepted; but seeing it was the liberty of Christ's Gospel that was so grievously wounded in the discipline thereof by the proclamation and charge given out on Saturday, and in the preaching of the word by usurpation of the judicatory (*i. e.* right of judging) thereof by the interlocutor pronounced that day, it was a matter of such weight and importance, in the estimation of all the brethren, that if the King had taken Mr David Black's life, and a dozen of others with him, he could not have wounded the hearts of the brethren more, nor done such injury to the Lord Jesus; and, therefore, either these things behoved to be retreated and amended, or else the brethren could in no ways be content, but would oppose themselves to such proceedings to the extreme hazard of their lives. The messengers finding the matter more weighty nor they did before, were much moved, and reported their answer to the King that same night. The day following, that is, Wednesday the 1st of December, a gentleman of the King's Chamber came timeously in the morning to one of the brethren, and showed to him how the King was much moved with their answer, and had thought upon the matter all that night with little rest, and requested that the preacher be calm that day, not doubting but his Majesty would satisfy them. The other answered, that could

not be obtained, unless there were evident appearance of amending wrongs; for the brother who was to teach had God to answer to, and his brethren's expectation, whom he could not offend, for pleasuring all the kings of the earth."

Wodrow, in his Life of Bruce, refers to the Appendix for several papers which are not found there. The references to them in the Life would have been omitted, had it been known at the time that they had not been inserted in the Appendix; but in consequence of the delay that had taken place in the transcription, it was necessary to proceed with the printing of the Life, before the manuscript of the Appendix came into the Editor's hands. The papers referred to by Wodrow in the Life, but not inserted by him in the Appendix, are the first letter of Chancellor Maitland,—(*Life*, p. 18,)—Bruce's account of his receiving imposition of hands,—(p. 76,)—his meditations immediately before Gowrie's Conspiracy,—(p. 84,)—his letter to his wife,—(p. 91,)—his letter to the town-council of Edinburgh,—(p. 118,)—and three papers by Bruce and three letters addressed to him, connected with the latter period of his life,—(p. 133 and 134.)

As an unworthy insinuation against Bruce's character, made by Maitland in his History of Edinburgh, has been recently revived, it may be proper to insert Dr M'Crie's exposure of it, contained in a note to his Life of Melville, (vol. i. p. 299.) "Maitland, after mentioning that Bruce 'threatened to leave the town' of Edinburgh in 1589, says, the reason 'may be easily guessed at,' as he agreed to stay upon 'the increase of his stipend to a thousand merks.' If, instead *of guessing*, that writer had made himself acquainted with facts, he would have known that Bruce, at the period

referred to, had not yet consented to settle at Edinburgh, and had a call to St Andrews, which he preferred; that the minister who held the first charge in the metropolis required a stipend much greater than that of his colleagues, inasmuch as the task of keeping up an extensive correspondence on the affairs of the National Church was devolved upon him, and that the independent spirit and scrupulous honour which Bruce evinced through the whole of his life, raised him above the suspicion of being actuated by such mean and mercenary motives."

The reader will not be displeased to be reminded of another passage about Bruce from the same most admirable work. After mentioning his banishment, in consequence of his doubts about Gowrie's affair, M'Crie says,—(*Life of Melville*, vol. ii. p. 81 and 82,)—"The truth is, that from the moment that Bruce was removed from Edinburgh, it was determined that he should never be allowed to return. He was tantalized for years with hopes of being restored to his place. The terms proposed to him were either such as it was known he would reject, or they were evaded and withdrawn when he was ready to accede to them; and he was afterwards persecuted till his death, (a period of above 30 years,) by the mean jealousy of the Bishops, who set spies on his conduct, sent informations to Court against him, and procured orders to change the place of his confinement from time to time, and to drag him from one corner of the kingdom to another. The whole treatment which this independent minister received was disgraceful to the Government. Granting that he gave way to scrupulosity, —that he required a degree of evidence as to the guilt of Gowrie, which was not necessary to justify the part which he was required

to take in announcing it,—that there was a mixture of pride in his motives, and that he stood too much upon the point of honour, (concessions that some will not be disposed to make,) still the nice and high sense of integrity which he uniformly displayed, his great talents, and the eminent services which he had performed to Church and State, not to speak of his birth and connections, ought to have secured him very different treatment. But the Court hated him for his fidelity, and dreaded his influence in counteracting its favourite plans. There was another consideration which rendered his pardon hopeless. James was conscious that he had deeply injured Bruce."

Fleming, in his Fulfilling of the Scriptures, says, that some of the stories concerning Bruce, which had been handed down by tradition, were so strange and marvellous, that he forbore to publish them, and Wodrow "set them down rather for preservation and farther inquiry than for present publication, till they be farther considered," (Life, p. 148.) But we have thought it right, upon the whole, to give Wodrow's "Collections" complete, though alive to the unfair use that may be made of some of them, and disposed to approve of Fleming's abstinence and Wodrow's caution in this matter. The report which is given by Wodrow (p. 153) of a private conversation between the King and Bruce, is inconsistent with the conviction to which Bruce seems ultimately to have attained, or, at least, approximated, as to Gowrie's guilt, and may thus be regarded as affording evidence that stories were circulated and believed concerning him which were not fully authenticated.

In M'Gavin's edition of the Scottish Worthies (vol. i. p. 152)

there are mentioned, among the works of Bruce, letters to M. Espignol, the Duke of Parma, and Colonel Semple; but these letters are written by another person of the same name, who was a Popish priest, and the mistake must have originated in merely turning over the pages of Calderwood without reading it.

It is true of Bruce, as well as of Melville and Henderson, that his reputation, and his claim to the respect and gratitude of his countrymen, rest rather upon what he effected during his life than upon the writings he left behind him. Still his Sermons, which constitute the principal part of the following volume, have been always regarded as very interesting and valuable productions, and not unworthy of their author. They were published, "as they were received from his mouth," and though he superintended the publication, he does not seem to have either furnished a manuscript copy of them, or to have written them over again for the press.

Bruce's Sermons have never been reprinted in the original language. An English translation of them was published at London in 1617, with the title, "The Way to true Peace and Rest, delivered at Edinborough in Sixteen Sermons on the Lord's Supper, Hezekiah's Sickness, and other select Scriptures, by that reverend and faithful Preacher of God's Word, Mr Robert Bruce, for the present Minister of the Word in Scotland." We have inserted the Epistle Dedicatory and Address to the Reader, prefixed to the English edition. They are both subscribed J. H. We have also taken from that edition "The Contents and Substance of the Sermons."

The seventeenth sermon was published separately at Glasgow in 1740. It is described in the title-page as "never before printed." We know nothing of the publisher, or of the source from which the manuscript was obtained, but as, though it does not seem to be very correctly printed, there is, to say the least, no internal evidence against its genuineness, it has been thought right to subjoin it to the rest, that the collection of sermons might be complete.

As Bruce's Sermons are, to use the language of Dr M'Crie, (Life of Melville, vol. ii. p. 423,) "curious as specimens of composition in the Scottish language, within a few years of the time when it was generally laid aside by our writers," they are here republished from the original Scottish edition, with, however, some slight variations, which it may be proper to explain.

There was then no regular standard of spelling, and the same word is not unfrequently spelled in two or three different ways even in the same sentence. It has not been judged necessary to retain this peculiarity, and a uniform mode of spelling has been introduced, that form of the word among the different varieties being adopted, which most nearly approaches the modern English spelling. In the Scottish, *y* is often used for *i*, *v* for *u*, and *vice versa*, and almost always *z* for *y*. These peculiarities have not been retained. But with the exceptions now specified, the language in the present edition is the original Scottish. With some of the more common Scottish peculiarities, the reader will very soon become familiar, such as *or* for *before*, *nor* for *than*, *gif* and *an* for *if*, *while* or *quhile* for *till*, *quhilk* for *which*, *thir* for *these*,

man for *must*, *in* for *into*, and *into* for *in*, *and* in the end of a word for *ing*, *ma* or *mair* for *more*, and, generally, the frequent use of the letter *a* for *o*. As to the few obsolete words which occur in the sermons, they will occasion no difficulty to those who have read James Melville's Diary, with the explanations which the Editor has there introduced.

W. C

EDINBURGH, *Feb.* 1843.

THE
WAY TO TRVE
PEACE AND REST.

DELIVERED AT EDINBOROVGH
In XVI. Sermons: on the Lords Supper: Hezechiahs Sickneſſe: and other ſelect Scriptures.

By that reuerend & faithfull Preacher of Gods word:
Mr. ROBERT BRVCE, for the preſent
Miniſter of the Word in Scotland.

Dulcia non meruit, qui non guſtauit amara.

IOHN 10. 27. 28.

My ſheepe heare my voyce, and I know them, & they follow me. And I giue vnto them eternall life, and they ſhall neuer periſh, neither ſhall any man pluche them out of my hand.

LONDON.
Printed by *R. Field* for *Thomas Man*, and *Ionas Man*, dwelling in Pater-noſter row at the ſigne of the Talbot. 1617.

TO THE RIGHT WORSHIPFULL

MAISTER ADRIAN MOORE, ESQUIRE, &c.;

AND TO THE NO LESS RELIGIOUS AND VIRTUOUS GENTLEWOMAN,

MISTRESS MARIE MOORE, HIS WIFE,

PATRONS OF PIETY,

ALL PEACE AND HAPPINESS IN BOTH WORLDS.

RIGHT WORSHIPFULL,

IT must not seem strange unto you that a new occasion hath made also a new change of style, since occasion daily showeth so many changes in the world; amongst all which alterations, I must beg of you still to continue your countenance unto these few plain homely Sermons. In token that no change (I hope so long as I live) shall keep me from manifesting unto the world (as all occasions shall serve) how much in duty I am bound to your true unfeigned love and undeserved favours to me, the unworthiest of all, for which I can but wish you to be ever attended with those two faithfull companions of the Saints, peace of conscience, and joy in the Holy Ghost, and at the last to have a speedy hearing when your spirits shall fail, to transport them into Abraham's bosom, there to enjoy eternal and unspeakable rest, for ever and ever.

Yours in all duty much and ever bound,

I. H.

TO THE READER.

Gentle Reader, The Author of these Sermons not being present at their going to the press again, to review and correct them, I doubted whether, in these learned and curious days, such homely lines as these might not be distastefull amongst such multitudes of learned ones, every where swarming in the press; so much the rather, since their Author hath ever thought so meanly of himself, that no work of his could be worthy of the press. Notwithstanding, since the importunity of many did long since (as it were) wring and extort these few Sermons from him, in the beginning of his ministry, before things could be so well, ripely, and methodically digested, as possibly he could have wished if now they were to do, I have made bold also once again to send them unto thy view, chiefly to the hungry, because (as Solomon speaketh) he who is full despiseth an honey-comb, but to the afflicted soul every sour thing is sweet. The first five, on the Lord's Supper, were Englished by a late gentleman of worthy memory, M. S. Mitchell, who was gathered to his fathers before he could see them at the press; the rest were perused and Englished by another friend. All the care and pains taken hath been for God's glory and thy good. If it please thee now therefore to use Philip's counsell to Nathaniel, and see whether any good things come out of Nazareth, it may be thou shalt not think thy pains and time lost; which, that thou mayest the sooner do, I cease to trouble thee, remaining

Thine in the Lord Jesus,

I. H.

CONTENTS.

	Page
Wodrow's Life of Rev. Robert Bruce,	1–160
Appendix to Wodrow's Life of Bruce,	161–201

SERMON I.

1 Cor. xi. 23.—Entreating of the Sacraments in general:

Showeth the definition and divers acceptations of the word Sacrament; what the signs in the Sacrament are; why they are called signs; what the thing signified in the Sacrament is. The necessity of the application thereof. How the sign and the thing signified are joined together. The illustration of this conjunction: what considerations are needful, when the sign and the thing signified are given and received. The other part of a Sacrament, which is the Word. To what uses the Sacrament serveth us more than the Word. Faults which pervert the Sacrament, &c., 5

SERMON II.

1 Cor. xi. 23.—Entreating of the Sacrament of the Lord's Supper:

Showeth the divers names, both in the Scriptures and by the ancients, given unto this Sacrament of the Lord's Supper. The ends why this Sacrament was instituted. The things, both outward and inward, contained in this Sacrament. That the things

PAGE

signified in both Sacraments are one; but the signs are not one. Why in Baptism there is but one sign, and in the Lord's Supper two. What power and perpetuity the bread hath to be a sign. How the signs and the things signified are conjoined in the Sacrament. How the sign and the thing signified is received. What inconveniences are cast in by the Papists against this spiritual receiving of Christ in the Sacrament. How the soul is said to eat the body and drink the blood of Christ. Faith is that which coupleth us to Christ. A similitude explaining the same, 34

SERMON III.

1 Cor. xi. 23.—ENTREATING OF THE SACRAMENT OF THE LORD'S SUPPER:

Showeth our union with Christ by virtue of communion of the same Spirit. The definition of the Sacrament of the Lord's Supper. Why this Sacrament is called a seal: why a holy seal. Why the seal is said to be annexed to the covenant. Why the Sacrament should be administered publicly. Why this seal must be ministered according to Christ's institution. That the Word and element must concur in the institution of a Sacrament. What we mean by the Word, in a Sacrament: what the Papists understand by the Word, in this action, and our differences from them. How the outward elements are sanctified. How the Papists sanctify these elements. The refutation of transubstantiation by divers arguments. The reason why the Papists cannot think Christ's body present in the Sacrament, unless it be really and substantially present. The divers opinions concerning the presence of Christ's body in the Sacrament. How a thing is said to be absent and present. How the body of Christ is present. Our difference with the Papists, to whom the words ought to be directed, &c., ... 61

SERMON IV.

1 Cor. xi. 28.—ENTREATING OF PREPARATION TO THE LORD'S SUPPER:

Showeth that a man must make this trial in his conscience. The

PAGE

definition of conscience. The causes why conscience was, by God, left in us. The way how to keep a good conscience. In what things we must chiefly examine our consciences. How to try our peace with God and love with our neighbours. Of man's first misery and recovery; and so how faith is wrought in the heart; how it is nourished in us, ... 101

SERMON V.

1 Cor. xi. 28.—ENTREATING OF PREPARATION TO THE LORD'S SUPPER:

Showeth how a sincere faith is known. That he who for Christ can renounce himself, cannot be disappointed of his expectation. That faith is the free gift of God. Certain effects whereby we may know if we have faith. That because it is joined with doubting, it must be nourished. That faith and doubting may lodge in one soul. That a faith mingled and mastered with much doubting, is yet a true faith. That faith smothered, yet is not extinguished. A sure rest in the most dangerous tentations. The definition of love. What our love unto God and our neighbour is, 131

SERMON VI.

Isaiah xxxviii. 1, 2, 3.—ENTREATING OF HEZEKIAH'S SICKNESS:

Showeth that the greatest are not exempt from great and sore trials. That Hezekiah's disease was (though not in the greatest extremity) that which we by an emphasis call the sickness. Why God thus visiteth his children. The time when the King fell into this disease. What is our duty in the like case of distress, from the Prophet's plain dealing with the King. That the Prophet (as appeareth) was not too rigorous in his denunciation, in adding affliction upon affliction to the King. The King's excellent behaviour in this sickness: his gesture in the same, expressing the signs of a good conscience. His recourse (in extremity) to the same great power which now did smite him, and seem to be his enemy. Our lessons from thence, ... 163

PAGE

SERMON VII.

Isaiah xxxviii. 4, 5, 6.—Entreating of Hezekiah's Sickness:

Showeth the speedy issue and hearing of the King's prayer. Our lessons from thence. It is a mercy to be visited at home, as this King was. The author of the King's comfort was God, using the means of his minister and Word. Why mention is made of David in this comfort the King received. Why David is called the King's father. Our lessons from this preface. That the Lord is near the prayers of his children. That as this King received more than he asked from God, so, for the most part, do all the saints, ... 179

SERMON VIII.

Isaiah xxxviii. 7–11.—Entreating of Hezekiah's Sickness:

Showeth why the King sought a sign. How some refuse signs. How the sign was showed. Why the sign was wrought in the dial. Why in the body of the sun. What profit is to be gathered of signs. By whose power this sign was wrought. The force of prayer. The King's thankfulness for the benefit received. A short sum of the King's life. Our lesson from thence. The King's song, showing first when he was troubled. The diversity of the fear of death in the godly and wicked. The way to eschew the fear of death. The reasons why death seems now so grievous to the King. A censure of these his reasons, . . . 193

SERMON IX.

Isaiah xxxviii. 12, 13, 14.—Entreating of Hezekiah's Sickness:

Showeth the similitude whereby the King amplified his present lamentation. Why the Patriarchs conversed in tents. Our uses thence. The extremity of the King's disease. Why God sufferеth his children to fall into such extremities. Our lessons thence. By what means the King, in this extremity, seeketh unto God. Why the King sought the prorogation of his days. In what re-

PAGE

spect it is lawful to seek the prolonging of our days. That faith and doubting may remain in one soul. If Christ, in his agony, had contrary voices, no marvel this King had also. How this King teacheth us to pray in extremity, ... 215

SERMON X.

Isaiah xxxviii. 15, 16.—ENTREATING OF HEZEKIAH'S SICKNESS:

Showeth the King's thankfulness, in three things. That a good conscience giveth thanks for everything received. How the King expresseth the greatness of the mercy received. What effects this mercy did breed in him. How the sweetness of this mercy did make him burst forth in praise of the Word. How a man shall know if the Spirit of life be begun in him. How the Spirit is said to be nourished in us, and how banished, &c., . . 237

SERMON XI.

Isaiah xxxviii. 16, to the end of the Chapter.—ENTREATING OF HEZEKIAH'S SICKNESS:

Showeth how, from the other effects of the Word, the King continueth to extol the same. The time when this King did thus fall sick. The manner of the King's delivery. That sin is the only thing punished in the wicked, and purged in the godly. That remission of sins cureth all diseases. That when God forgiveth sins, he also forgetteth them. That God only forgiveth sins. The cause and reasons why God did forgive this King his sins. Doctrine from thence, why the Lord worketh by means and secondary causes, ... 254

SERMON XII.

Psalm lxxvi. 1-8.—ENTREATING OF THE GREAT DELIVERY, IN 1588, FROM THE SPANISH TYRANNY:

Showeth the purpose of the Prophet in this Psalm. What is meant by the name of God. That the true knowledge and praises of

PAGE

God accompany each other. The profit which cometh to us by thanksgiving. That it is a mercy to have God near us, and to dwell with us. The place of this overthrow. What that is which driveth God from any place. How this victory was obtained. How the Lord is said to rebuke. God's former dealing with his Church. To what end the Lord appointeth enemies unto his Church. How of God's great mercies followeth admiration, 279

SERMON XIII.

Psalm lxxvi. 8–12.—ENTREATING OF THE FORMER SUBJECT:

Showeth that God only did this great work. The effects that this great work brought forth. One lesson from thence. The time of this great judgment. The times of God's sitting and rising. To what end God commonly riseth. An objection of the Church prevented. Exhortation to thankfulness. That we should, upon extraordinary mercies, chiefly stir up ourselves to the same, 301

SERMON XIV.

Psalm xl.—PREACHED IN A PUBLIC FAST ENJOINED BY AUTHORITY.

The parts of this Psalm:—In the first part, from David's experience, divers observations. How hope differeth from faith. The life of hope. Hope and mourning may stand together. How to obtain patience in trouble. How to know when God heareth our prayer, though he grant not instantly our suit. How constant mourning in trouble unto God argueth certain deliverance. Why the Lord delayeth to help his servants. The end why our prayers are heard. Two sorts of abusing the grace of God, . . 327

SERMON XV.

2 Tim. ii. 22.—PREACHED AT THE PUBLIC REPENTANCE OF THE EARL BOTHWELL, IN THE CHURCH OF EDINBURGH:

Showeth the sum and meaning of the words. What these things be which all young men should fly. What is meant by the lusts of

PAGE

youth. Whence the restraint of sin doth come. By what means the Lord restraineth sin in us. What things young men should seek after. The definition and sorts of repentance. In what respects worldly sorrow is called a blind terror. What godly sorrow is. A caution to be observed in repentance. What the greatest sin a man can commit is. The effects of godly sorrow. The manner of repentance. Why some parts of repentance have the name of mortification and vivification. That, in the work of repentance, the devil stayeth nothing more than our sincere confession of sins. A caution to beware of presumption. That there be two sorts of repentance, &c., ... 345

SERMON XVI.

2 Tim. ii. 15.—IN WAY OF AN EXHORTATION TO A PROVINCIAL ASSEMBLY:

Showeth at whose hands the Pastor ought chiefly to seek approbation. How to obtain true approbation. The weight of ministerial function. The groundwork of the Ministry. Whereupon it consisteth. What it is to rule in the Lord, &c., . . 369

SERMON XVII.

Heb. xii. 1.—THE CHRISTIAN RACE, OR THE HEAVENLY FOOTMAN.

" Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us," 381

COLLECTIONS

AS TO

THE LIFE OF MR ROBERT BRUCE,

MINISTER AT EDINBURGH.

BY

THE REV. ROBERT WODROW,

MINISTER OF EASTWOOD, AND AUTHOR OF THE HISTORY OF THE SUFFERINGS OF THE CHURCH OF SCOTLAND.

COLLECTIONS

AS TO

THE LIFE OF MR ROBERT BRUCE,

MINISTER AT EDINBURGH.

INTRODUCTION.

THERE were few, if any Ministers, or Christians, in Mr Bruce's time, or since, that came up his length, far less excelled him, in solid serious piety, eminent wisdom and conduct, real learning and knowledge, remarkable faithfulness and courage, and singular communion with God, and extraordinary communications from him. It is a pity that as much as can be now recovered concerning him should not be preserved and handed down to posterity.

Indeed, his share was so great in the management of the Church for several years, and his influence not small on the peace of the nation, by his singular wisdom, that a full account of his life would help to state several important parts of our Church History; and since many wicked and groundless reproaches are cast upon him, and through his sides, upon the Reformed Presbyterian Constitution of this Church, it is but justice to the Church of Scotland, and to him who deserved so well at her hand, to remove them, and set things in a fair and just light.

MATERIALS.

I am in case to do this, at more length than yet has been done, from the particular accounts Mr Calderwood has left of him, in his MS. History, several of which are not in the print, the others are, and I shall intersperse some other particulars from Mr Robert Blair, Mr John Livingston, and Mr Row, who were his contemporaries, and have left us several remarkable things about him; and add some other passages, from good informations come to my hand concerning this great man. And first, collect mostly from Calderwood, the most important public steps of his life, and then give some hints at his character, inward exercises, and some extraordinary passages, as well vouched as things of that nature can be expected to be.

HIS BIRTH, 1559.

Mr Robert Bruce was born about the year 1559. Providence brought him into the world while we were, in this land, groaning under the Egyptian darkness of Popery; and when the fury of the Papists had almost extinguished the first efforts of some few to shake off their yoke, and when Mr Knox and others of our first reformers were forced to abscond, the Lord, to whom all his works are known from the beginning, was providing instruments to recover the standard of pure reformation from their hands, when afterwards a door opened to them to set it up, and to help to hand it down to us in its primitive purity.

HIS PARENTAGE AND EDUCATION.

He was second son to a very ancient and honourable, I had almost said, a noble family, Bruce, Laird of Airth, in the shire of Stirling, one of the ancient barons of Scotland, who, I am informed, claim their descent from the Royal Family itself.

His father sent him to the University of St Andrews, where he made good proficiency in the philosophy of these days, and commenced Master of Arts; after which, his father, willing to give him

liberal education, and designing him (he himself at first also inclining this way) for the study of the civil law, sent him over to France, as was at that time ordinary, where, and in the Low Countries, particularly at the University of Louvain, he applied himself closely to the Law and Humanity, in which he was inferior to few in his days. Providence had other work for him; and his acquaintance with the Roman and other laws, particularly those of his native country, were not useless to him in the quite different work his Master put in his hand.

STRANGELY DETERMINED TO THE STUDY OF DIVINITY.

When he returned from his travels and foreign studies, he went and attended the Court and Lords of Session, and had the management of his father's affairs, and the business of a good many other friends and acquaintances put in his hands. His reputation for knowledge in Law and Practice was so much daily advancing, that a design was formed to make him one of the Senators of the College of Justice; and, with this view, his father provided him in the lands and barony of Kinnaird. But all this time, as we shall find himself just now acquainting us, during no less than ten years, he found strong inclinations in his breast to apply himself to the study of Divinity, and the highest of all Laws; and had, for some time before he left the profession of Civil Law, no rest or comfort, save in the close study of the Scriptures and company of good persons; yet the multiplicity of his father's and friends' affairs continually importuning him, made him strive against these strong inclinations; and, indeed, he got them pretty much quelled, till the Lord took an effectual way of dealing with his conscience, in the washing of regeneration, and renewing of the Holy Ghost, shed down abundantly upon his soul, which, in his own narrative, just now to be inserted, was in 1581.

1583, HE GOES TO ST ANDREWS.

After which, though for three years he continued involved in the lawful things of this life, it was with no small uneasiness to himself. At length he could resist the inclinations to that work, where the

Lord had much service for him, no longer; and he opened his mind to his father in the year 1583, and told him that he could have no rest, and, indeed, he thought he could not live much longer if hindered from it, till he went and applied himself to the study of Theology. His father was abundantly unwilling to the proposal, and his mother more; yet, when they saw him peremptory, and this was what he could no longer resist, they yielded. "The Lord's purpose must stand, and the thoughts of his heart, to all generations." And Mr Bruce's singular usefulness in converting and edifying multitudes afterwards, discovered those impressions and inclinations to be perfectly free of illusion and enthusiasm, and part of the Lord's singular call to singular work.

WHERE HE CONTINUED TILL 1587.

About October 1583, Mr Bruce, with his father's consent, came to the College of St Andrews, where that truly great man, and honour to our country, Mr Andrew Melville, taught Divinity in the New College. He waited on his lessons for some months, till, as we may hear in his Life, Mr Melville was forced to fly to England upon the great turn, first at Court, and then in the King's dealing with the Church, which then fell out. Mr Bruce waited on Mr Melville, and most affectionately attended and assisted him till he got safely to England; after which, he returned to the College, and prosecuted his studies with the greatest intention. He said to Mr James Melville, who, when he came, I think was with his uncle in St Andrews, one day walking in the fields, "That he had been drawn, per force, as it were, to the study of Divinity, and that by a mighty inward working, which suffered him to get no rest but when about this purpose, adding, that ere he cast himself again in that torment of conscience, which was laid on him for resisting the calling of God to the study of Theology and the Ministry, he had rather go through a fire of brimstone, half-a-mile long." After he had studied close for some time, he was very unwilling to have any discourses more publicly. It was usual for the students of Divinity in that College at their meals, which were at a common table with the Masters, to read a chapter of the Scrip-

ture, and shortly to open it up, and gather some notes from it. Before he would take his turn with the rest of the scholars there, he desired that he might have some private exercises with Mr James Melville and Mr Robert Dury, which they had at first once a week, thereafter thrice a week, in a large room in the College. There they handled a chapter of the Epistle to the Romans, and then of that to the Hebrews. But before they came any length on that to the Hebrews, they prevailed with Mr Bruce to take the whole upon him, and they were his hearers, to their great joy and comfort. From this they drew him to the school, where the students had their private exercises before the masters; then to take his course at the tables, and then to the morning doctrines upon the Sabbath; to which a multitude of the best people of the town resorted. Thus, as my author, Mr Calderwood, remarks, "It pleased God at that juncture, to their singular upholding and encouragement in his service, to begin to train up that most notable preacher for the time of restitution of his decayed and captivated Jerusalem." And, indeed, after the dark cloud that came on at this time, and continued till the 1586 was over, Mr Bruce was just ripe for more public appearances.

HIS OWN ACCOUNT OF HIS CALL TO THE MINISTRY.

As a voucher for what is above, and the best introduction I can give to Mr Bruce's entry to the ministerial work, I shall insert here his own account of his call to the ministry, dictated by him in his old age, 1624, as appears by the paper itself, from an old copy in my hands, written, as I guess by the hand and spelling, about that time, which perfectly agrees with the copy in Calderwood; and it contains a short history of his life, in his own words, which, in my opinion, deserves to be preserved.

"As touching my vocation to the ministry, I was first called to my grace, before I obeyed my calling to the ministry. He made me first a Christian, before he made me a minister. I repugned long to my calling to the ministry; ten years at least, I never leaped on horseback, nor lighted but with a repugning and justly accusing

conscience. At last it pleased God, in the 1581 year of God, in the month of August, in the last night thereof, being in the place of Airth, lying in a chamber, called the new loft chamber, in the very night while I lay, to smite me inwardly and judicially, in my conscience, and to present all my sins before me in such sort, that he omitted not a circumstance, but made my conscience to see time, place, and persons, as vively as in the hour I did them. He made the devil accuse me so audibly, that I heard his voice as vively as ever I heard anything, not being sleeping but waking. So far as he spoke true, my conscience bare him record, and testified against me very clearly; but when he came to be a false accuser, and laid things to my charge which I never had done, then my conscience failed him, and would not testify with him; but in these things which were true, my conscience condemned me, and the condemnator tormented me, and made me feel the wrath of God pressing me down, as it were, to the lower hell. Yea, I was so fearfully and extremely tormented, that I would have been content to have been cast into a cauldron of hot melted lead, to have had my soul relieved of that insupportable weight. Always, so far as he spoke true, I confessed, restored God to his glory, and cried God's mercy for the merits of Christ; yea, I appealed ever to his mercy, purchased to me by the blood, death, and passion of Christ. This Court of Justice holden upon my soul, it turned of the bottomless mercy of God to a Court of Mercy to me; for that same night, or ever the day dawned, or ever the sun rose, he restrained these furies, and these outcries of my just accusing conscience, and enabled me to rise in the morning.

"There was a brother of the ministry lay in the place beside me this night. I recommended my dolorous estate to his prayers, but I found him a comfortless comforter. Always, this visitation was the first thing that chased me to my grace. I resisted long before, but after this resolved to go to St Andrews to Mr Andrew Melville, and there to lay out my dolerance in his bosom, and to communicate all my griefs with him. It was long before I got leave to go, my mother made me such impediment. My father at last condescended, but my mother

would not, until I had denuded my hands of some lands and casualties that I was infefted in; and that I did willingly, cast my clothes from me, my vain and glorious apparel, sent my horse to the fair, and emptied my hands of all impediments, and went to the New College; and there I abode long ere I durst open my mouth; I was so bashful, and oppressed with shame and blushing. Mr Andrew would have had me to the schools to exercise, but I durst not begin there. I was content at last to be heard privately, and went to a chamber, and caused Mr James Melville, and Mr Robert Dury, and some of the best, hear me; and from that we went to the board and noted, and went to the school and taught my day about with great confluence and motion, as there are many yet alive can testify.

"At the last, in 1587 year of God, in the month of June, there was a General Assembly to be holden at Edinburgh, and Mr Andrew took me over with him. At the very same time Edinburgh lacked pastors, and they made a leet of some, and gave them up to the General Assembly, and put in my name among the rest; and would have me teaching among the rest before the day of the Assembly; and, after long entreaty, I condescended, and taught upon the spiritual armour in the 6th of the Ephesians. The Assembly sat down, and was very frequent, I remember. Mr Udal, the Englishman, was there, and sundry other strangers. At the last, the leets came in question who should be chosen. Surely with universal consent, I was chosen and appointed, very few excepted; so it was laid upon me sore against my will; for at the same time I had an outward calling to St Andrews, with the consent of the whole University, and all the gentlemen round about. I have yet all their subscriptions to testify, and surely I liked better to go to St Andrews, for I had no will of the Court, for I knew very well that the Court and we could never agree; and, therefore, I refused long the brethren of Edinburgh, and went over to St Andrews. I remained no space there; but incontinent I was sent for by the Provost and Council of Edinburgh; James Dalzell, the provost's good-son, and sundry others, were sent for me. Loath was I to go;

they threatened me with authority, so I advised with my God, and thought it meet to obey; but not to take on fully the burden, but to essay only how the Lord would bless my travels for a while; for I found in me such a parpan[1] of iniquity, dividing betwixt his Majesty's comfortable presence and me, that I thought it was not his Majesty's pleasure that I should take the full burden upon me, until this parpan was demolished, and impediments removed. And so, by process of time, at the last I condescended, and I remained not fully twelve years in Edinburgh, when I was chased out, and have been now banished twenty-six years. I was twice in France; once before my calling, next in calling for the Master of Gowrie; and am not yet free of continual exercises, yea, fears, certainly to be put away again.

"The Lord, of his infinite mercy, make me to end my course well; make me to end it with joy; make me to fight out a good fight, to keep the faith, to perfect my ministry, with the approbation of God in Christ, and of a good conscience. Amen."

REFLECTIONS UPON IT.

This natural, plain, and undisguised account, brings its own evidence with it; and though there be some extraordinary circumstances attending it, I cannot see how any rational person can justly doubt his own narrative of them, especially when it comes from a person of his education, knowledge, and weight; and was to people then alive fully supported by his singular wisdom and usefulness in the office thus called unto. As far as I can guess, he continued in St Andrews till Mr Andrew Melville returned with the banished lords and gentlemen, my Lord Angus and others. And after with much difficulty Mr Melville was got back to his work in the New College, I find Mr Bruce preaching with him at St Andrews.

[1] *Parpane*, partition, or division wall.

PREACHES AT ST ANDREWS, 1586.

In the winter 1586, and when the pretended Archbishop Adamson preached, notwithstanding his pleasant and ready utterance, the sincerely religious in St Andrews left the Bishop's sermons, and heard him. Mr Andrew Melville was so taken with Mr Bruce's singular gifts and grace, that he used his influence, which then was not small, to get Mr Bruce called to Edinburgh, and got it effectuated next year.

THE ASSEMBLY APPOINT HIM TO EDINBURGH, JUNE 1587.

The Assembly met at Edinburgh, June 1587, where Mr Melville was chosen Moderator. He had brought Mr Bruce with him to the Assembly, as we have seen. In the first session Mr Bruce is named among the brethren with whom the Moderator was to consult, and with difficulty Mr Bruce was prevailed with to preach there. A charge in Edinburgh was at present vacant by the death of Mr James Lawson; and, as I find in the Registers of this Assembly, session 14, "The Commissioners for the town of Edinburgh requested that Mr James Melville, or Mr Patrick Galloway, might be appointed to succeed in the place of Mr James Lawson, their late pastor; and, in case there be any lawful impediment, that the Assembly appoint some other qualified man." Mr James and Mr Patrick alleged sundry impediments, which were found lawful; wherefore the Commissioners for the town desired Mr Robert Bruce might be appointed to supply that place. The Commissioners being removed, the whole brethren voted the said Mr Robert to be a meet pastor for the said flock—a man endowed with many good qualities answerable to that place; and assented, in case his own consent might be obtained; and ordained Mr Andrew Melville and Mr David Lindsay to travel with him in their name, and to exhort him, in the name of God and of his Kirk, to accept the charge. In the 16th session, "Mr Robert being present, and desired to accept of the said charge, declared he was not yet resolved to accept of the same *simpliciter*, always he would communicate his labours to that flock till the next Synod; and if he found

himself resolved then, and meet for the charge, he should continue; otherwise, he should be free."

PREACHES THERE TILL NEXT ASSEMBLY.

I see by the Records of this Assembly that Mr Bruce is named, with many others the gravest men of that Assembly, to present the Articles they had ordered to be presented to the King and Parliament.

Accordingly, Mr Bruce preached in Edinburgh some time; but his inclinations leading him to St Andrews, where he had a call, and his aversion to preach where the Court was continuing, he went over for a time to St Andrews, towards the end of this year; but the people of Edinburgh were the more joined to him the longer he preached among them, God working eminently by him, and his doctrine being extraordinary powerful; and, therefore, very soon after his going to St Andrews, commissioners were sent to him to entreat him to return to Edinburgh. I find, in Mr Calderwood, an act of the Town Council of Edinburgh, which, as I take it, according to the English computation, relates to this time, and it follows: —"*Ultimo Januarii* 1587.—The whilk day, William Little, Provost, the Baillies, Dean of Guild, Threasurer, and Town Councill, being for the most part conveened, forasmikle as the Generall Assembly has found Mr Robert Bruce an apt and meet minister for this Brough, in place of Master James Lawson, and have given their consent thereunto; as also, that they, with the Kirk and Session of this Burgh, and multitude of this toun, have conceived a good oppinion of him, upon the proof he hath given of his sound doctrine; therefore gives commission to John Arnot, Bailie, John Johnstone, and William Smeaton, to pass and confer with him upon his remaining here, and upon his charges and expenses, while the town and he further agree. Extracted furth of the books of Councill of the Burgh of Edinburgh, by Mr Alexander Guthrie, common clerk of the same.

"ALEX. GUTHRIE."

CHOSEN MODERATOR OF THE ASSEMBLY, FEB. 1588.

I find Mr Bruce in Edinburgh, February 6, 1588, when the General Assembly convened, extraordinarily, upon the alarm the King and all ranks had of the invasion from Spain, by the known Spanish Armada; and such was the reputation Mr Bruce was in for wisdom and management at such an extraordinary juncture, that he was chosen Moderator to this Assembly; where such vigorous methods were taken against Popery and Papists, as, had they been followed forth by the King and nobility afterwards, might have prevented much of the increase of Popery, which afterwards came in this land. To these the Moderator contributed not a little.

WHEN THE TOWN OF EDINBURGH RENEWS THEIR APPLICATION FOR HIM, AND THE ASSEMBLY URGE HIM TO ACCEPT OF EDINBURGH CALL.

In the 10th September, "William Little, Provost, and John Johnston of Elphingstone, compearing from the town of Edinburgh, desire that Mr Bruce may be requested to accept of the charge of the ministry at their kirk upon him, which he has not yet done; adding, that if they could not find one fitt presently to be placed in Mr Couper's place, who had been ordained to be received at Glasgow, the Assembly would give liberty to the Presbytery of Edinburgh to transport such an one to that vacant place as they could aggree with: The towns exempted by the Acts of the Kirk being exeemed." Both which were granted by the Assembly.

THIS REPORTED NEXT ASSEMBLY, AND MR BRUCE DELAYS; AND CONTINUES PREACHING THERE.

The next Assembly convene at Edinburgh, August 6, where Mr Bruce has the exhortation, or sermon, as last Moderator; and the town of Edinburgh insist, and repeat their desire, that the Assembly would request Mr Bruce to accept upon him the ordinary charge of the ministry in the town.

In the 10th Session Mr Bruce gave his answer,—"That he could

not presently accept of the said ordinary place; alwise offered his labours, as he had done of before, till the next Assembly. The Assembly thought it not expedient to urge him farther for the present.".

WITHOUT IMPOSITION OF HANDS.

This is all I find upon Mr Bruce's first entry in Calderwood, and the Registers of the Assembly. We shall afterwards find that he continued discharging his work of a Minister in Edinburgh till the year 1598, when some bustle was made about his want of solemn ordination by imposition of hands. How this came about, I cannot give so full an account as I would incline to do, had I materials; but I meet with no more in any papers of this time come to my hand, save what I have set down. I know the Prelatists make some noise against Presbyterians, upon this head of conniving at Mr Bruce in administration of the Sacraments, without being regularly ordained to the ministry. If there was any omission in this matter as to him, I shall not take upon me to defend it; it is the only instance of irregularity of this kind which I know of, that is objected in this Church; and if the extraordinary circumstances he was in, and singular things in his case, and the extraordinary countenance he had of his Master in his ministerial work, take not off any alleged singularity here, in the eyes of impartial judges, I have no other thing at present to offer; and as practice in his case has never been improven by Presbyterians in Scotland, to any deviation from the reasonable and ordinary method of ordination of gospel ministers by imposition of hands, so I am of opinion that such a case as his was will never occur again.

REASONS OF HIS NOT RECEIVING ORDINATION AFTERWARDS.

It is very plain he had the repeated call of the people. He had the repeated concurrence of the General Assembly to take the pastoral charge of the town of Edinburgh. Both these he falls so far in with, as to take the pastoral charge for some time in that place, at the pressing instances of both. This way he continued for about

twelve years in that city. What hindred his being set apart by ordination of hands, I do not know at this distance. It seems to have continued for some time under difficulties, as to the fixing of his constant relation to that place, and the Assembly decline urging him. There is a passage in Mr Livingston's account of Mr Bruce, that seems to bear the occasion of his not receiving ordination after it happened. How far the method taken by the ministry with him is to be vindicated, is not my province now to consider; but after that was over, without any concert upon Mr Bruce's part, I think his declining receiving imposition of hands is what may be well accounted for in him. The passage runs thus in Mr Livingston's remarks, who was intimately acquainted with Mr Bruce.

FROM MR LIVINGSTON'S ACCOUNT OF HIS FIRST CELEBRATING THE COMMUNION.

"After he had studied some time at St Andrews, there were found more than ordinary gifts in him, so as he was most earnestly and unanimously called to be minister in Edinburgh; but for a while only preached, and could not be moved to take on the charge, till one of the ministers, by advice of the rest, entrapped him; for that minister, one day giving the communion, had desired Mr Robert Bruce, who was to preach in the afternoon, to sit by him; and when he himself had served two or three tables he removed out of the church, as being shortly to return, but sent in word to Mr Bruce, with some of the elders, that he would not return at that time; and, therefore, Mr Robert behoved to serve the rest of the tables, or else the work must be given over; and, therefore, when the eyes of the elders and the whole of the people were upon him, and many also cried to him to serve the table now filled, he went on, and administered the communion to the rest, with such singular assistance, and elevated affections among the people, as had not been seen in that place before; and for that cause he would not thereafter receive, in the ordinary way, the imposition of hands, seeing, before he had the material of it, to wit, the approbation of

all the ministers, and had already celebrated the communion, which was not by a new ordination to be made void."

REMARKS ON THIS.

And as matters now stood, I do not see how he could, without a considerable hazard of shaking the people who had received the sacrament at his hands. In this case of necessity, not of his own making, but brought upon him by the ministers, as Mr Livingston says, at the desire of the rest, and with consent of the elders and the people, which went very near a formal act for his ordination, under his remaining reluctancy. Bating the imposition of hands, which in this case could not be had, I say, in such circumstances, I cannot perceive how he could afterwards subject to ordinary imposition of hands, when matters were come this length, without giving great matter of doubting to multitudes. Neither do I find for many years, till matters were sadly altered, and the court were fishing after occasions against him, that he was required to receive ordinary ordination, and then, after eight or nine years, preaching and dispensing the sacraments with such sensible approbation, as he was favoured with from heaven, it was still the harder for him to do anything that might bring his ministerial actings in question.

SINGULARLY USEFUL IN EDINBURGH.

To return after this digression, which I thought in some measure necessary, Mr Bruce, after some trial of the pastoral work at Edinburgh, finding the divine presence with him, and seeing the blessing of God upon his labours, accepted the charge, and performed all the ministerial duties in Edinburgh; and as after this, for several years, he bore no small part of the burden of the public affairs of the Church, so he was remarkably useful in preservation of the peace of the country, and helpful to the King and nobility by his wise advice, and the great respects all ranks carried to him.

PARTICULARLY IN THE KING'S ABSENCE AT NORWAY.

This appeared particularly when the King went to Norway, No-

vember 1589, to bring home the Queen. During his absence for nearly half a year, though the Papists were busy and numerous, and not a few feuds and heats among the nobility and gentry, yet all was kept perfectly calm and peaceable; and this was owing to Mr Bruce's management at Edinburgh, in conjunction with the well affected nobility, barons, and the ministers in every shire; as the King himself owned more than once, to himself and others.

KING'S LETTER TO HIM, NOVEMBER.

Mr Calderwood observes, that in November 1589 the King wrote a friendly letter to Mr Bruce, "wherein he thanked him for the care he had for the peace of the country in his absence, acknowledging he was worthy of the quarter of his *petite* kingdom." Upon the 2d of December, I find the King sent the following letter:—

ANOTHER LETTER FROM THE KING TO MR BRUCE, FROM UPSAL, DECEMBER 1589.

"To our Trusty and well-beloved Mr Robert Bruce, Minister of the Evangel at Edinburgh.

"Trusty and well-beloved councillor, we greet you well. Ye know how earnestly we recommended to your care the prosecution of this platt, for the sustentation of the Ministry, at our last parting; and having this occasion, we cannot well omit to remember you of new thereof, as we have done the rest whom we have solicited for that service; praying them to keep such days and place as we have appointed for that errand: and spare no travel, to let us find, at our home-coming, that your occupation in that work has not been fruitless, it being a matter that we would willingly see through; and wherein ye will give us good occasion to think us in good earnest addebted to your service, if by your means it may be brought to that perfection which we intended, God willing, to have brought [it] to, before we give orders, out of our proper living. So, resting in this to your wonted care and diligence, we commit you heartily to God's care and protection.—From Upsal, this 2d day of December 1589.

"JAMES R."

REMARKS ON HIS BEING STYLED COUNCILLOR.

How Mr Bruce gets the style of councillor here, I shall not enquire. There was a particular commission given before the King left the country, to certain noblemen, councillors, and others, for forming a constant platt about Ministers' provision, with a council power; and Mr Bruce and several other ministers were named among them. And I know the King recommended the care of the peace of his kingdom in his absence to Mr Bruce, and desired him to give his best assistance and consent to those to whom he had entrusted public affairs: But whether these were the reasons of this style, I know not; only this is plain, that Mr Bruce never took on him the office of a privy councillor. He had a juster notion of the ministerial work, than to think it consistent with a civil office and dignity of this nature. However, he did not refuse to give his advice and assistance, at such a juncture as this, and as a subject, in the best way he was able.

CHANCELLOR'S LETTER TO HIM.

At this same time Chancellor Maitland wrote a letter from Upsal to Mr Bruce, which, lest this account I am giving swell too much, I shall turn over to the Appendix.[1]

In January 1590, there were no small fears of an attempt upon the town of Edinburgh, from Papists who had large expectations of assistance from the Duke of Parma. In this case, Mr Bruce was very helpful to the Magistrates of Edinburgh. For preventing any surprise, matters were so managed, by a well-led correspondence with all the quarters of the country, that all the Popish designs misgave.

KING'S LETTER, FEB. 19, 1590.

Upon the 19th of February, the King, with his own hand, wrote the following letter, which, as it discovers this young King's pedantry and light use of the Scripture, the darkest place of which he had been writing a Commentary upon, so it discovers the great

[1] Copied from Cald. Hist. MS. vol. iv. p. 446-7.

trust the King put in Mr Bruce, and the obligations he reckoned himself under to him.

"To our Trusty and well-beloved Mr Robert Bruce,
Minister of the Evangel at Edinburgh.

"GOOD MR ROBERT,—Besides the welcome news that, by your last letter you sent unto me, you pointed out so vively therein your honest meaning to my service, besides the good report I have otherwise of your daily travels for that effect, now during my absence, as I think myself beholden, while I live, never to forget the same. And now, Mr Robert, since, by the season of the year, I may perceive that your fashrie in that is near an end, and that you might fight out the rest of your battle with greater courage, *nam perseveranti in finem, &c.*, I pray you awaken up all men to attend my coming, and prepare themselves accordingly; for my diet will sooner hold than is looked for; and, as our Master sayeth, 'I will come as a thief in the night, and whose lamp I find burning, provided with oil, these will I give thanks to, and bring into the banqueting-house with me; but those that lack their burning lamps provided with oil will be barred out at the doors; for then will I not accept their crying, Lord, Lord, at my coming, that have forgotten me all the time of my absence.' How properly this metaphor conveneth to my purpose, I leave to your judgment. For God's sake, take all the pains you can to turn our folks well against our home-coming, lest we be all shamed before strangers; and exercise your new office of redder and compounder. I think this time should be a holy jubilee in Scotland, and our ships should have the virtue of the ark, in agreeing, for a time at least, *naturales inimicitias inter feras;* for if otherwise it fall out, *quod Deus avertat*, I behoved to come home like a drunken man amongst them, as the prophet sayeth, which would keep *decorum* to coming out of so drunken a country as this is. I pray you recommend me heartily to the good Provost of your town; and, in anything he can, pray him to assist my affairs, as I have ever been certain of his good will in more services. Especially, desire him to further all he can

the reeking out of three or four ships to meet me here, and convoy me home; as more particularly the Council's directions will inform him. And likewise, I doubt not he will assist the Master of Work in getting as many good craftsmen as may be had for ending out the half-perfected Abbey that lies in such a dead-thraw, as did the hostie of *hoc est enim corpus* betwixt the spaigned priest's hands. Thus, recommending me and my new rib to your daily prayers, I commit you to the only All-sufficient.—From the Castle of Croneburgh, the 19th of February 1589, (1590.)

"JAMES R.

"*P. S.*—Recommend me heartily to my three ministers, and show Mr Patrick, my man, that I am sorry he has been so long hained from Court; but he may the better wait on there after."

CHANCELLOR'S LETTER TO MR BRUCE.

At the same time the Chancellor wrote a letter from the same place to Mr Bruce, in another sort of style, and becoming the gravity and decorum due to himself and the person he wrote to, which, because it is pretty long, I have turned it over to the Appendix.[1]

KING'S LETTER TO HIM, APRIL 4.

Upon the 4th of April 1590, the King wrote another letter, with his own hand, to Mr Bruce, which is but short, and free of the sallies and bombast in the former, and so I insert it here:—

"To our Right Trustie and well-beloved Mr Robert Bruce, Minister of the Evangell at Edinburgh.

"I have received, Mr Robert, by the Colonel, a letter of yours, the counsel whereof, as I heartily thank you for it, so I promise you I am resolved deliberately to follow it ere my home-coming. I pray you continue careful in all my affairs, as you have been, till

[1] See Appendix. Copy taken from Cald. vol. iv. p. 179–181.

my home-coming; for now your fashrie, God willing, will last you but few days. I have heard of all the General Assembly's proceedings, whereof I like very well. As to the contents of their letters, I shall, God willing, satisfy all expectations at my home-coming. I doubt not of your diligence to persuade the town of Edinburgh to guard themselves, in such form as the bearer hereof has direction to them. I hope, by this letter come to your hands, it shall be time for you to pray for a good wind to us; so farewell till meeting.—From the Castle of Croneburgh, the 4th of April 1590.

"JAMES R.

"*P. S.*—I pray you let not this calm lull the town of Edinburgh asleep; for in deadest calms, you know, sudden and perilous puffs and whirlwinds will arise."

CHANCELLOR'S LETTER TO HIM, APRIL 4.

With the same bearer the Chancellor wrote a letter to Mr Bruce, which deserves a room in the Appendix.[1] These original letters, as they are worth the preserving, so they show the just sentiments the King and his best servants had of Mr Bruce's good services in this juncture, when the King was necessarily abroad.

QUEEN'S CORONATION AND ANOINTING BY MR BRUCE.

The King and Queen arrived in the Firth, and landed at Leith upon May 1, this year; and the Queen was crowned in the Abbey Church, Sabbath, May 17, and anointed by Mr Robert Bruce. This honourable employment put upon him I should not have noticed, were it not to obviate the mean and poor representation Bishop Spottiswood gives of the Ministry of the Church of Scotland at this time, and the weak reasoning he falsely fathers upon them, when I am persuaded since the Reformation we have had scarcely ever such a set of men for piety, zeal, learning, and wisdom, as at this time the Church was blessed with; such as Mr Bruce, Mr

[1] Copied from Cald. vol. iv. p. 194.

Andrew Melville, Mr Davidson, Mr Pont, Balcanquell, and others I might name.

CALDERWOOD'S ACCOUNT OF IT.

Let me then, though it's indeed not a matter of any consequence in itself, state what passed from Calderwood, and compare this with Spottiswood's unfair representation of it, and balance the probability of the two accounts; which is all one can do at this distance. Mr Calderwood tells us that the King and the Danes would have had both the Queen's Coronation and public entry into Edinburgh upon the Lord's Day. Mr Davidson opposed the Queen's entry its being upon the Sabbath, for which he was reviled by the Magistrates, as also the other Ministers who joined him in this; and I doubt if any public entry before or since was ever made upon that holy day among Protestants. The reasonableness of this brought over the Chancellor to the Ministers' opinion, and her entry was delayed to a week day. The Ministers had some reasonings whether it was lawful to have a Coronation upon a Sabbath; and, it may be, there has scarce been any since that time on the Lord's Day. However, it was at length yielded, from the reasonings upon the affirmative; which were, that the Coronation was a mixed action in its nature, partly sacred and partly civil, and somewhat like marriage; and, in this solemn action, a mutual oath passed betwixt the Prince and the subjects, and from both to God, and the Minister was to bless in the name of the Lord. It was further agreed, my author observes, among the Ministers convocate by Mr David Lindsay, that the ceremony of anointing was no part of the office of a Minister; but, as it has been a rite borrowed superstitiously by Christians from the Jews, so now, if Princes would use it, it may be complied with as a civil ceremony; and that a subject may use it at the King's command, not as a Minister, but as a civil person, providing a declaration be made by the anointer, in time of the action, to that sense, that all opinion of superstition be removed; and the declaration was set down in write. He adds, that Mr Robert Bruce, Mr Robert Pont,

Mr David Lindsay, Mr Walter Balcanquell, and the King's own Ministers, were appointed by the King to be present at the Coronation.

The form was splendid enough, considering the time and our circumstances in Scotland. But I wave the outward parade, particularly narrated by my author, and only notice, that after the Queen was placed in her seat in the kirk, there were three sermons made, one in Latin, another in French, and a third in English. After sermons, Mr Robert Bruce and Mr John Craig made short discourses to the Queen, who then retired, and was conducted back to her seat in her royal robes; and when she was crowned, Mr Bruce anointed first her right hand, then her forehead and neck; after which, the sword and sceptre were presented to her. The solemnity continued from ten till five at night.

BISHOP SPOTTISWOOD'S ACCOUNT OF IT.

Bishop Spottiswood gives us a quite different view of this matter, and tells us, because none of the Bishops were present, nor could be conveniently brought against that day, the King made choice of Mr Bruce to perform the ceremony of coronation. This was a necessary innuendo, in favour of the writer's order. It was well the coronation was valid, though done by presbyters; but the invalidity of presbyters acting without prelates was scarce yet coined, at least it had been unsafe for the author, who was not re-ordained even when made a prelate. However, a salvo must be provided for the absence of Bishops, which had been the more plausible, had it been fact, and a little more agreeable to the story. He tells in a few lines after that the King threatened to send for Bishops, which I take to be of a piece with the excuse, and can scarce guess who these Bishops were the King would send for. Adamson was sunk by this time into disgrace, Montgomery had renounced his claim, and both the King in profession had disclaimed the Tulchan Bishops, if they deserved that name, and the Church appeared with warmth against these shadows of prelacy; and unless it was some Bishops the King had *in petto*, I can see no ground for the

writer's salvo, or the King's threatening. He adds, that some of the curious Ministers excepted against unction, as Jewish, and abolished by Christianity, chiefly Mr Davidson, an idle turbulent man, who then had no charge in the Church, but had gained credit with certain foolish people that would be thought more holy and zealous than others; and with him Mr Andrew Melville sided at first. This virulent unmannerly expression against Mr Davidson escaped me upon his life, where I hope the spring of it will be seen, and the matter of it is taken off. Idleness certainly was none of his faults; his turbulence has been considered, but I wonder how the Bishop without blustering could write that he had no charge in the Church, when he could not be ignorant of his relation to Libberton, which elsewhere he owns, and of his call to Edinburgh, by the Synod, Presbytery, and Session. But all this ill nature is vented against that good man, because of his opposing the profanation of the Sabbath; for that is all the opposition I can find he made in that matter. The learned reasonings that follow to prove anointing not Jewish, because used in other times and places; nor introduced by Popes, or though it had been, not the worse for that, are not worth considering. Indeed, in my opinion, the Hierarchy, and many things the writer was frank for, were worse reliques of Popery than unction. He adds, nothing could remove their scruples till the King threatened to bring a Bishop to perform the action. This has been already considered, and is at least very improbable; not to say impracticable. Indeed, it appears to me to be of a piece with their threatening Mr Bruce with censure if he used unction, and Mr Melville's altering his opinion upon the King's threatening; that is not fact till I see it better vouched than by the Bishop's word.

BOTH BALANCED.

Mr Calderwood's representation of this matter is fair and credible; he had his accounts from Mr Davidson himself. It's not to be supposed that Mr Bruce, a person so zealous for all reasonable tenderness, would differ in this point from his brethren, nor that Mr Da-

vidson and Melville, men of such learning and knowledge, would bring forth such poor stuff as this writer represents. But it's his constant way, to point out these worthy persons in a fool's-coat, which very ill befits them. We may, I think, then, see which of the narratives to prefer. Both agree in what hath led me to what I have been too long upon, that Mr Bruce performed the coronation with all the accustomed rites, only Mr Calderwood adds, that some write that "Hamilton and the Duke put on the crown."

MR BRUCE IN GREAT FAVOUR TILL 1596.

For about five years after this, Mr Bruce was highly in favour with the King, as Bishop Spottiswood owns, and till the year 1596, when the King came to form his project, gradually to bring in prelates and corruptions to the Church, and restrain the freedom of Ministers and Assemblies, and to countenance Papists; in all which Mr Bruce could not but endeavour to cross him. Never a minister was in so great favour with the King, or more deservedly, as Mr Bruce, and yet all this while he used the greatest freedom, though still with caution, and without any just ground of offence, in his reproofs to, and conferences with the King, of which I come now to some instances.

HIS ADMONITION TO THE KING, JUNE 6, 1591.

The King's softness as to Papists, and his carelessness to execute the laws, not only against them, but against every branch of wickedness now abounding, brought him into great contempt, and every one did according to his own eyes, as if there had been no King or settled government. Therefore, upon the sixth of June 1591, Mr Bruce, preaching in the Little Kirk of Edinburgh, upon Heb. xii. 14, 15, stated the question, the King being a hearer, "What could the present disobedience to the laws mean, when the King was among his subjects? seeing not long since, some reverence was born to his shadow, when he was absent." And answered, this flowed from a general contempt of the subjects; and therefore he advised the King to call upon God every day before he

eat or drank, that the Lord would give him a resolution to execute justice on malefactors, although it should be with the hazard of his life; which, if he would enterprise courageously, the Lord would raise up enew to assist him, and all these impediments would vanish away which are now in his way; otherwise, added he, you will not be suffered to bruik your crown alone, but every man will have one. Mr Davidson that same day, in the same place, complained of the neglect of the public administration of justice, and the next day the King had a discourse to the Lords of Session, anent the impartial distribution of justice, and upon Tuesday called the ministers before him and them, as I noticed on Mr Davidson's life already, in this year.

MR BRUCE AGAIN MODERATOR TO THE ASSEMBLY, 1592.—CONVERSATION AFTER IT ABOUT KNOX, R. MURRAY, AND BUCHANAN.

Next year, May 1592, Mr Bruce was again chosen Moderator to the General Assembly. This was not so ordinary at this time, and was a proof of the high estimation this excellent man was in. The Moderator and brethren appointed to present the articles of the Assembly to the King waited on him, Wednesday, May 24, when there happened a conversation, worth the preserving here. The King turned very hot upon the Ministers, for speaking with so much freedom in their pulpits against him and his nobility, and defending Mr Knox, Regent Murray, and Mr George Buchanan, who, the King said, could not be defended but by traitorous and seditious theologues; Mr Calderwood adds, the Ministers replied soundly and boldly. In the afternoon, Mr Andrew Melville was so earnest in defence of these worthy men, that the Chancellor interrupted him, and said, that was not the errand he came for; the other answered, that he would take no discharge at his hand, or at the hand of any subject in Scotland in that matter. The King found fault with Mr George Buchanan's treatise, *De Jure Regni*, and with sundry other things in these worthy men. Mr Melville answered, these were the men that set the crown upon your Majesty's head. The King said that it came to him by succession,

and not by any man. The other replied, they were the executioners and instruments; and whosoever informed him sinistrously of these men, were neither true to the commonwealth, nor yet to his Majesty. The King said, Mr Knox called his mother a whore, and allowed the slaughter of Davie[1] in her presence. Mr Pa. Galloway answered, if a King or Queen be a murderer, why should they not be called so? The King and Ministers parted in very ill terms. After supper, Messrs Bruce and Galloway were called in to the King, who, by that time, was much calmer in conference, and next day he promised to Ministers' Commissioners, that the acts against the Kirk should be disannulled. Mr David Black preaching on Friday in the Little Kirk, where the Chancellor was present, said the slaughter of Davie, so far as it is the work of God, was approved by Mr Knox, and no further.

OCCASION OF IT, THE E. OF MURRAY'S MURDER, FEB. 7.

The occasion of the complaints made at this time by the ministers, was the vile murder of the Earl of Murray, and burning of his House of Dunibristle, Feb. 7, this year, by the Earl of Huntly, as he pretended by a warrant from the King, and the terrible lenity shewn by the court in prosecuting that horrible fact. At the Assembly, Commissioners were sent to admonish the King gravely in the name of the eternal God, concerning the abounding murders and oppressions daily multiplied, through impunity and inlack of justice, and represent to him the hazard true religion and the Kirk was in; and require him to discharge his Kingly office as to both, as he would not draw down God's fearful judgments on himself and the land, all which Mr Bruce delivered with a peculiar gravity and authority. How the King received them we have seen, but upon reflection, and when his passion was calmed, he entertained softer measures; and at the Parliament, which began May 29 this year, the act ratifying the Liberty of the true Kirk, General and Synodal Assemblies, Presbyteries and Discipline, with several other good laws, were passed.

[1] David Rizzio.

ATTACK ON THE KING AT FALKLAND, JUNE 27, WITH MR BRUCE'S NOTE AFTER IT.

After they parted, the King went over to Falkland, and, June 27, was attacked there by the Earl of Bothwell, and very narrowly escaped through the seasonable appearance of the country about. Upon the 29th the King came in to Edinburgh, and in the afternoon was present at Mr Bruce's sermon. He preached on Luke xix. "O that thou had known," &c.; and, directing himself to the King, said, "Your Majesty hath had many admonitions, as we of the ministry and other estates have had; but this last admonition is sharper than any of the former. Now, they pretend to come to seek justice for the last terrible murder, and how can you punish others, when you are pursued yourself? He desired his Majesty to humble himself before God, and confess his negligence, and keep his promise better than he had done formerly." The King stood to his own purgation, and controlled Mr Bruce in some circumstances, as to which he had not full information; and said that the persons that attacked him at Falkland were the same that made the attempt formerly upon the Abbey, rather fewer than more; that they did not pretend to seek justice, adding, "This I speak, that no man should be afraid of their numbers, nobility, or any pretended quarrels, to assist me in pursuing these traitors." And concluded with desiring all to thank God for his delivery, if they would have any benefit by his government, which Mr Bruce, and the people, joined heartily with.

HIS OBSERVATION, JULY 16.

Upon the 16th of July, the Chancellor being present, Mr Bruce preached on his ordinary, in the First of Samuel, and observed, "That at Saul's inauguration, the people were present in great numbers, for generally they have great expectations of new risen men, but if they answer not their expectation, they contemn them; and if vengeance light on great men, not doing their duty, they care not for it; but look on it as the just judgment of God." Since

the attempt of Falkland, there had been considerable changes at Court, and Colonel Steuart was warded.

NOTE OF ANOTHER SERMON OF HIS.

These passages I have from Mr Calderwood. In a volume of old MSS. Sermons, lately come to my hands, I find two passages of Mr Bruce's Sermons. The first of the notes related directly to this time I am on, and if is probable the other likewise; and I insert them here, as instances both of this good man's holy boldness, and tender regard to the King, and I give them in the words, and syllabication, as they stand in MSS. which seem to be written about that time, as follows:—

"A note gathered out of a sermon, preached by Mr Robert Bruce, upon the introduction to the Books of Samuel, at Edinburgh. Into the Books of Samuel, we may perceive that the Israelites sought very instantly and vehemently a King, and would no wise be refused; whilk, in end, the Lord granted, but in great wrath. Observe here, I see, we are never worse plagued nor when we get our own will. Saul here breaks forth in all kinds of evil; he haunts evil company-men, and loves them; he pursues good men, and hunts them, as David, Jonathan, and the Levites; but he saves and spares Agag, against God's command. Therefore, let the Prince beware of the hatred of David, Jonathan, and the Levites. Let him beware of Agag, that thou spare not him whom God biddeth strike. But as thou have him in thy hand, so, according to the power God has given thee, let justice be executed upon him; and reform your affection in that point. Lay your affection on good things, and godly men, and of the nobles, barons, and gentlemen, amass to yourself a council of the wisest; that the foundations of the country that are shaken may be established. If you do this, no doubt you shall stand, and the Lord will preserve you; if you do it not, I will not say what became of Saul. But no doubt, so far as you are like him in sin, you must be like him in judgment, so you that are about him should exhort him thus to do; seeing this is the only way, whereby the foundations of the country that are

shaken may be established. And it is our part, from our hearts to crave it; because, for as loose as he is, he is the greatest blessing that ever we shall see; so that the carcass of a commonwealth, suppose it be now, shall not be seen after him, but it shall be rent asunder, ay unto the last judgment. I speak it looking to the gravity of the sins of this people, and to the curse that lighted upon Eli; that his sins could not be washed away. Therefore, it is our part to crave most earnestly, that the Lord would enter into his heart by his mighty power, so to double the force of his holy spirit of judgment and government in him, of the unction of princes, of magnanimity, and fortitude, that justice may strike upon the malefactor. And this I speak not favouring of Bothwell, or favour of no man, but let justice strike flauntly on him, and upon Huntly, and upon all malefactors without exception; and this is the mean to establish his throne, and whosoever says otherwise unto him are flatterers, men that the country should stone to death."

ANOTHER PASSAGE OF A SERMON OF MR BRUCE'S.

The other is a note of a sermon of his upon Psalm xxxiv., "The eyes of the Lord are upon the righteous," &c. Here, said Mr Bruce, "the Lord borroweth his speech from the custom of great men, and princes, for our capacity. So it were happy if princes would borrow and imitate the custom of the Lord, and, as he employs his eyes and his ears upon righteous men, that are religiously disposed towards good justice and judgment, so they would wale such men to be about them as have a holy disposition towards God and the country. If he would borrow this from the Lord, surely that confusion that now rests upon the Kirk and commonwealth could not fall forth. But when he bestows his favours, his eyes and ears, upon evil men, young fools, and babies, upon this falls out the calamity of this Kirk and country; and surely I take this to be the spring of our calamity, that they bruik the ear of our prince, that are not religiously disposed; and we have it to count and think, that this is one of our greatest judgments among

many that accompanies, yea, has lien on the back of this country; that ever since he was a prince, he has never been clad with such company as was religiously disposed towards God, or the execution of justice or judgment; but his company has ever been wicked and godless; yea, Papists and idolators, for the most part, and I see yet the secret judgment of the Lord still going forward, and not relenting; so that I look for nothing but evil, and worse, and worse, and worse, till it come to the height; and surely the only band-temporal that holds up the commonwealth here, which is ruinous on all sides, and in mislike to fall down, it stands upon that prince, who, suppose he be many ways abused, out of question, if he were removed, so far as I can gather by natural appearance, and by the wisdom of the book of God, by reason of the sins of this people, I look not to see a crown or sceptre, but judgment to follow upon judgment, and confusion multiplied on confusion; so then, if we be contracted with great extremities or not, so, of all remedies, I see not a better, than a contrite and broken heart, if so it were possible we could obtain it."

JULY 17, 1592.—THE KING COMMUNICATES SOME LETTERS OF CONSPIRATORS TO THE MINISTRY OF EDINBURGH.

By these passages, taken from his mouth, we may make some judgment of the faithful and plain dealing of this holy man; and, indeed, some expressions here look like predictions; and I shall afterwards have occasion to notice some very extraordinary things in this great man. But to return to his life. Upon Monday, July 17, 1592, the King called for Mr Bruce and the Ministers of Edinburgh, and communicated some letters found on a person taken at Falkland attempt, many of them written by Mr John Colvill's hand, containing the whole purpose of the conspirators in ciphers and contractions. The King divided the plotters into three kinds, —Bothwell's faction, the Papists, and others drawn on for their own particulars. The first two, he said, sought his life directly; he showed them, likewise, some contumelious verses made upon him, as was thought, by Hackerstone, one of Bothwell's captains,

calling him "Davie's son," and many other vile aspersions; adding, that he thought good to acquaint them with these things, that they might acquaint the people, who have a good opinion of you, and credit you. Where we may see the King would, when it served for his purpose, have the Ministers giving intimations of things from the pulpit that concerned the public, for as little as he could bear their reproofs of sin, the true spring of all these hazards he was in.

TOWN OF EDINBURGH DIVIDED IN EIGHT PARISHES.

At this time, I find Mr Bruce and the rest of the ministers of Edinburgh, with the Magistrates, agree upon dividing the town into eight parishes;[1] and an intimation was made from pulpit, August 6, 1592, to this purpose:—"That by reason of the great dishonour done to God, especially in his holy Sabbath, by a great number in this city, in time of divine worship, partly in ale-houses, partly at profane games in backsides, partly in the open streets, and some committing harlotry in honest men's houses; and that, besides, there God's name is continually blasphemed, and many other vices abound, as daily experience teacheth us; as also, there are a great many houses in diverse parts here that live only in receipt of stolen gear, and entertaining of harlotry; which whole vices spring of ignorance for lack of teaching, due examination and visitations, like as our pastors, being so few in number, cannot in good conscience discharge a pastoral duty in such a populous city, where vice so much aboundeth, except a mean be found out how these enormities in some measure may be remedied; which cannot be done but by the division of the town in competent congregations. For this cause, the Kirk and Council hath thought good, for the present, that this city be divided in eight congregations, and they to have eight ministers, whose stipends must be supplied by a yearly contribution of the godly and honest men of this good town, while it please God that the good town be able of their own common good to do it themselves." It took some time before this particular set-

[1] See Sermons, p. 366-7.

tlement took full effect; and when the division was made, as we shall hear, Mr Bruce was brought to difficulties.

OF MR BRUCE AND OTHERS BEING APPOINTED A COUNCIL FOR THE CHURCH.

In November this year, Mr Bruce and other Ministers were appointed as a standing meeting at Edinburgh during the present hazard from Papists; which being matter of reproach to this Church by Prelates, I shall here set down the true matter of fact, that the reader may see how groundless it is; and it's warranted by Calderwood and Mr James Melville in his Memorials. The profanity of the land was very great at this time, the divisions among the nobility were not small, the Papists were very bold, and the King, partly from fear, and, indeed, his temper led him to an excess here, especially after Bothwell's attempt at Holyroodhouse and Falkland, and his peculiar affection to most of the Popish Lords, too much encouraged them, so that matters were extremely cloudy to all that had any concern for the Reformation. Colonel Stewart, once called Earl of Arran, a person who encouraged both Bothwell and Papists, was like to win in upon the King, and many alarms came daily of designs from abroad to introduce Popery.

At such a juncture, there were few or none to appear but the Ministers; and however ignorantly and groundlessly aspersed they have been for their appearances, it was what evidently they were bound to, both by conscience and office, and for the just respect they had to the King. Accordingly, Mr Bruce and some others were directed to wait upon his Majesty; which they did, and freely laid before him the dangers hanging over Church and State. He seemed not altogether insensible of them, and allowed letters to be sent to well-affected noblemen, barons, and others, to come in to Edinburgh and advise with the Ministers what was proper to be done. They met, accordingly, in the Little Kirk. Their conclusions may be seen printed, (Calderwood, p. 271, &c.) Among other excellent provisions against the present danger from Papists, the following was agreed to, which hath led me into this matter:

—"That there be an ordinary council of the brethren underwritten,—Messrs Robert Bruce, David Lindsay, Robert Pont, John Davidson, Walter Balcanquell, James Balfour, Patrick Galloway, and John Duncanson, who shall convene every week once, or oftener, as occasion shall crave, to consult upon such advertisements as shall be made to them from divers parts of the country, or otherwise; and *providere in omnibus ne quid ecclesia detrimenti capiat.* And, for the better execution of their conclusions, it is ordained that there be an ordinary agent attending them till the next General Assembly, (January next,) viz. Mr James Carmichael." And his work, as well as theirs, is distinctly set down in Calderwood.

Now, this is the Council of the Church of which so much noise has been made in prelatic writings; and some English historians, who copy after our Scots pamphlets of the prelatic side, necessarily, because Presbyterians, have been at so little pains to give just accounts of their own procedure, this meeting, only for six or eight weeks, by the King's allowance, under present threatening dangers, has been represented as the constant practice of this Church—an undue meddling with State affairs, taking the government upon them, setting up *imperium in imperio,* and what not; while, in the meantime, it was both innocent and singularly useful for the King's interest. Indeed, Bishop Spottiswood passes over this meeting in November, and gives a pretty favourable view of the General Assembly in January; but then, elsewhere he gives innuendoes of this Council of the Church. If the people of the other side be offended at the title, for my share, I can easily part with it; and I know not whether it was the name taken by this meeting, or innocently given to it by Mr Melville in his account. But I am sure the thing itself was necessary and useful at this time.

COLONEL STEWART COMES TO COURT WITH THE MINISTERS' OPPOSITION TO HIM IN THEIR SERMONS.

In a few days after this meeting, Colonel Stewart, sometimes called Earl of Arran, was written for by the King, and came to Court,

—a man extremely hated for his vices and practices both with Bothwell and the Papists. And, upon his return, new difficulties befel the ministers at Edinburgh, particularly Mr Bruce. November 27, Mr Bruce, and others, were sent to the King to signify how dangerous and unpopular the Colonel's return to Court was, and to urge his departure. Upon the last of November, Mr Balcanquell, in his sermon, pointed out the Colonel, and showed what mischief he had done, and how much he had formerly abused the King and nobility, adding, he that brought him in again (Duke of Lennox) should feel the first dint of his batton. The King, when he heard of this, was in a great heat, and in the afternoon sent for the Magistrates and Ministers. He charged Mr Bruce with harbouring of Bothwell, which was not fact, and he begged his Majesty's proving of it, or giving his author. Sundry were promised, but none ever found. The Magistrates were bitterly reproached, with suffering Bothwell, a traitor, to lurk in their town; while the Colonel, a known abettor of him, was in Court. They alleged ignorance, and promised diligence in time coming. Next the King fell foul on the ministers, for passing over Bothwell in their sermons, and inveighing only against Huntly and the Colonel. They referred themselves to their hearers, and the Earl of Morton vindicated them fully to the King. They were desired next Sabbath to make mention of Bothwell's wickedness, and dehort all from society with or entertaining of him, which they cheerfully did. The King upbraided them with their treatment of the Colonel, after he had been so long in affliction, and for other things, which they answered. Next Sabbath, Mr Davidson, preaching upon Exodus, and handling Moses and Aaron's resolute answering of Pharaoh, noticed how the servants of Christ in Scotland had still withstood the enemies of the Reformation to their face; beginning at the Queen Regent, and coming down to the Queen Mother, then to some of the Regents, then to the Guises' practices with Aubigney. The tenor whereof, says he, appeareth in our time, and so with a protestation, that he had no hatred at his person, and a regard for the family he was come of, displayed the Colonel's vices, which he said he

could not but hate. Mr Bruce insisted upon the same strain after him, and such was the danger apprehended from him, that all the ministers reckoned it their duty to give full warning; and Mr Galloway, preaching to the King, told him he had now got about him the scum and offscourings of the wicked, and if that man, the Colonel, continued with him, he could not continue sincere in religion. Mr Bruce, and the rest, warned freely likewise as to Bothwell. The terrible courses the Colonel had formerly led the King to, and the vices of the man, made all this plain dealing weary at this juncture, and it had this good effect, that he left the Court.

MR BRUCE CRAVES A PURGATION OF HIS HAVING HARBOURED BOTHWELL.

Upon the 8th of December, Mr Bruce and some of his brethren waited on the King, desiring a trial as to the charge of harbouring Bothwell. The King moved they might drop the matter, which Mr Bruce refused; and so Thursday-come-eight-days was appointed for producing the witnesses, viz. the Master of Gray and Thomas Tyrie. On the Sabbath, Mr Bruce, teaching on 1 Sam. xii., said that the King was environed with liars, for the most part vindicated himself from the reproaches cast upon him, and told his flock, that he was resolved to supersede preaching till he was purged from that infamous slander laid against him, that he and others had conspired to take the crown off the King's head, and set it on Bothwell's. The Presbytery, Session, and Mr Bruce, urged the Master of Gray by their letters to produce his evidences. At length he, ashamed, purged Mr Bruce of all laid to his charge, and offered to fight his honest quarrel with any man save the King; for shame he left the Court, and vindicated Mr Bruce by a letter. Upon the day appointed, Mr Bruce with the Session, and many others, went down to the Palace, and urged his trial; the King desired him to bury it, and complained he insisted so much; but the Council and Session signified that they could not be satisfied without a purgation. No accuser appearing, the matter was delayed till the next diet, when it was *simpliciter* deserted.

MR BRUCE'S NOTE, JANUARY 7, 1593.

Whereupon Mr Bruce returned to his work, and, January 7, 1593, the King came to hear him. Mr Bruce exhorted the King now to execute justice impartially, otherwise the Chronicles, said he, will keep in memory King James the Sixth to his shame. After all this noise about Mr Bruce, and the freedom he still used with the King, he continued, at least outwardly, in great favour with him.

BOTHWELL FORCES HIS WAY TO THE KING, AND GETS A REMISSION.

In August, Bothwell forced his way in to the King at Holyrood-house, asked pardon, and desired a trial as to his dealing with witches against the King's life; the last was granted, and he assoilzied, and the King granted him a free remission till November, when the Parliament should sit, and confirm it. When this was done, the King declared he was to go over to Falkland; Bothwell and his faction endeavoured to stay him, and told him if he went they would go; whereupon the King convened the Council, and sent for the ministers of Edinburgh, and complained he was detained prisoner, and undutifully handled. Mr Bruce was singularly useful in this case; at length the matter was compromised, and it was agreed that the King should go where he pleased, and take whom he pleased with him in company; of which Mr Bruce gave the following account in a letter to the Presbytery of Dunfermline.

MR BRUCE'S ACCOUNT OF THIS IN A LETTER.

"Brethren, although it be not necessary, yet for the bearer's satisfaction, ye shall understand that from hard and high extremities, we have brought the matter to a reasonable pacification. The Council, Session, and Ministry of this burgh, are in a sort become surety that the King shall keep and stand to his promise; the effect of it is this, that Bothwell and his party shall have a remission of all past offences till the 10th of November, when the Parliament is to meet, and there these premises shall be ratified. My Lord Bothwell, and his party, shall remain from the Court in

the meantime, and their enemies, viz. the Chancellor, the Master of Glamis, Sir George Hume, my Lord Hume, together with the Spanish faction, should remain off Court, after the issue of which, the Lord Bothwell shall have liberty to remain, bide, or go at his pleasure. This far, for the bearer's satisfaction, referring the rest to his sufficiency. No further, but I commit you to God.—At Edinburgh, this 15th of August 1593, your brother,

"ROBERT BRUCE."

After this, and another declaration, made by the King to Bothwell, upon terms, and Bothwell's acceptance of them, when called to Linlithgow, reported to the King by Mr Bruce, for which I refer to the printed Calderwood, yet the King, through the influence of new Councils, altered his mind, and published a severe proclamation against Bothwell in September.

REMARKS ON SPOTTISWOOD'S ACCOUNT OF MR BRUCE'S CONVERSATION TO THE KING AS TO STAYING PUBLICATION OF THE EARL'S EXCOMMUNICATION.

On the 8th October, the Synod of Fife excommunicated the Popish Earls. After a lame and partial account of this, which the reader will see in a juster light in Calderwood, Bishop Spottiswood gives the following account of Mr Bruce, who, he says, was then in great favour. When the Synod had passed sentence, they desired the neighbouring Synods to intimate it. When the King, who was incensed at the excommunication of the Popish Earls, heard of this, he called Mr Bruce, and willed him to stop the publication of the sentence, as being unjust and informal; the persons being neither cited to the Synod, nor cited to answer. These reasons, I fancy, are of the Bishop's making, and may be easily answered from the plain grounds the Synod went on. If this be your order, said the King, that one Synod may excommunicate, and at their desire the rest make intimation; who can be sure, or how shall it be eschewed, but numbers shall this way be brought to trouble? Mr Bruce might easily have answered this pretence of

danger, if the King did express himself thus. But all the Bishop tells us of his answer is, that "his brethren had concluded the publication, and that it was not in his power to stay it, and the ministers of Fife had their own reasons, and were answerable to the General Assembly." All this, I fancy, is told for the sake of the King's answer which follows: "Well," said the King, "I could get no rest till you got that which you call the Discipline of the Church established; and now that I have found it abused, and that none among you have power to stay such disorderly proceedings, I will think of a mean to help it." It was fit the Bishop should not omit this saying of the King's. If any such conference was, it is plain the Bishop has not given us all Mr Bruce would naturally say on this occasion. He could not miss to acquaint the King, that no Synod had power over another; that it was in the option of Synods to obey one another's desires; that the General Assembly was the dernier resort; and, according to his Majesty's own known speech, if Synods did amiss, they would help it, and his Majesty need think of no new means. But, indeed, I take this story to be much of a piece with another he tells, p. 417, which I shall consider in its room, that is a misrepresentation.

MR BRUCE'S NOTE ON THE ACT OF ABOLITION.

Notwithstanding of the excommunication of the Popish Lords, the King went on in his favour to them, and by his influence, got the Act of Abolition passed in their favour. Mr Bruce, preaching before the Chancellor, Secretary, and Justice-Clerk, December 16, said, the King's reign would be short and troublesome, if the Act of Abolition were not abolished.

HIS NOTE AS TO BOTHWELL AND THE KING, MARCH 1594.

Next year, 1594, the King went on in his severities against Bothwell, directly contrary to the agreement to which Mr Bruce signed as a witness. In the end of March, Mr Bruce said from pulpit, that, however Bothwell were out of the way, the King should never want a particular enemy till he fought the Lord's

battles against the wicked. That Bothwell had taken the protection of the good cause, at least the pretence of this, to the King's shame, and he understood not how he could pursue Bothwell till he had proven the last band broken, and indenture betwixt them, whereof he was one witness.

HIS ADVICE, APRIL 9, AS TO BOTHWELL.

Bothwell kept the King continually in fear all this spring. On the 9th of April, Sir Robert Melville, and the Laird of Carmichael, came from the King to the Presbytery of Edinburgh, to ask their advice, how Bothwell's forces should be holden out of these parts. They judged this but a snare, and gave a general answer. Sir Robert urged a more particular answer; they declined it. The other complained the nobility had left the King. Mr Bruce said, his doings and proceedings lost him esteem among all his subjects, especially the meaner sort, who were oppressed, and though the ministry should exhort them to assist him, they would not, if he amended not; therefore, his advice was, that he would turn and repent of his sins.

MR BRUCE PREVAILS WITH ARGYLE TO OPPOSE HUNTLY.

Bishop Spottiswood tells us, that the summer when the King gave a commission to Argyle to repress the insolencies of Huntly in the North, Mr Bruce took a journey with Mr James Balfour, and persuaded the Earl, partly from hopes of a recompence from England, and partly from hopes of a share in disposing the rebels' lands, and prevailed with him. This, I imagine, is designed to insinuate that Mr Bruce was a tool to the Queen of England. That princess was, indeed, heartily against a Popish interest here, and all good Protestants, and especially the ministers, were in that sense upon the English side, as Bishop Burnet, in his third volume of the History of the Reformation, justly notices. Little more offers till the known 17th of December, when Mr Bruce his carriage lost him all his good graces with the King, after which his life is almost a continued scene of suffering. For the two years following, I find him

and other ministers publicly reproving the general neglect of the execution of justice, and punishing crimes daily almost committed.

"SUMMER 1596, THE KING FRETS AT MR BRUCE HIS RECEPTION IN THE WEST.

But I come forward to the year 1596, when his sufferings began. In the summer, Mr Bruce was appointed by the Assembly to visit the Kirks in the province of Glasgow, where a great deal of civility was shown him by persons of all ranks, his reputation being daily growing for faithfulness, wisdom, and usefulness. The King, Mr Calderwood notices, being galled with the freedom he had used in Bothwell's affair, fretted at the general respect shown him, and vowed he should lose his head for his carriage in that affair. This may in part let us see the groundlessness of that story Spottiswood tells of a conference betwixt the King and Mr Bruce this year.

REMARKS ON SPOTTISWOOD'S ACCOUNT OF MR BRUCE'S SAUCY RETURN TO THE KING THIS YEAR.

After the Assembly, the King being disappointed of his hopes of favour to the excommunicated Earls, called for Mr Bruce, and showed him "how much he needed the assistance of all his subjects in the matter of his succession to England; that the absence of the Earls would make him less respected abroad, and weaker at home; and that if he could bring them to acknowledge their offence, and embrace the true religion, without which he would never show them favour, he thought it would be wisdom to gain them." Mr Bruce, then in great favour with the King, adds our author, which I very much question, answered, "It would not be amiss to bring home Angus and Erroll, if they would conform to religion. But Huntly could not be pardoned, being so much hated of his subjects." This answer is very ill made for Mr Bruce, unless we shall think he had some pique at Huntly, which is not pretended, and some other reason than Popery, which was the only thing that made Mr Bruce, or any good man, be against their return. But when another has a tale to make for one side, his bias will soon ap-

pear; and so he brings in the King giving Mr Bruce an unanswerable return, that, "If Huntly satisfied the Church, and fulfilled the conditions, he saw no reasons to exclude him, especially having married his cousin-german, and being of most influence, and would stand him more in stead than the rest." The King gave Mr Bruce time to think on it, adds our author, to make his triumph over Mr Bruce the more complete; and so he might, for the more he thought, the more strength he would see in what is pretended to have been said. But all this is said only to bring in Mr Bruce in a fool's coat, and to make room for his saucy answer. At next meeting, the King, says the Bishop, asked his thoughts on the former business. Mr Bruce replied as before, that Huntly's return would be ill interpreted, and offend all good men. The King, he says, repeating his former reasons, added, that if he brought one home, he would bring them all. Mr Bruce replied, "Sir, I see your resolution is to take Huntly in favour, which, if you do, I will oppose, and you shall choose whether you will lose Huntly or me, for us both you cannot keep." The Bishop adds, this saucy answer the King never forgot, and it lost Mr Bruce the favour he formerly had with him; and no wonder, had it been true, which is more than I can credit; it being a story ill coined, directly contrary to Mr Bruce's known wisdom and prudence, and has through the whole of it so much weakness, and ill-nature, and so little show of reason in it, that if the Bishop had it told him by any other, I cannot persuade myself he could believe it himself. And it is plain not a minister in Scotland, far less Mr Bruce, would have opposed any of the Popish Lords being received, upon their sincere embracing of the Protestant religion. But the Bishop's design here is obvious, and of a piece with the rest of his management as to Presbyterian ministers, who are all of them grossly misrepresented by this party writer. I have taken the more notice of this passage, as to Mr Bruce, because I find it is got in from him to the English writers, and from them to the Arminian Dutch writers, particularly Brand's History of the Reformation in the Low Countries.

THE ACCOUNT OF THE TUMULT, DECEMBER 17, 1596, MISREPRESENTED BY PRELATIC AND ARMINIAN WRITERS, WITH THE ANSWERS TO THEM, AND THE SPRINGS OF THIS.

I come now forward to the beginning of Mr Bruce's public sufferings, at the known 17th of December 1596. There is scarcely any branch of our ecclesiastical story has been more misrepresented than the procedure of the Ministers, in the case of Mr David Black, and at the tumult which happened on the above mentioned day. And a load of reproaches is thrown upon Presbyterians in Scotland, by a mere perverting of facts in these cases. The chief articles of scandal are thrown upon this Church by virulent Bishop Maxwell, in his Issachar's Burden, Bramhall, in his Warning, who borrows much from Spottiswood's History, in their hands before it was printed, and from them the scandal is propagated through the English Historians, and Tory writers, particularly the known Mr Leslie, who reprinted Bramhall's Warning, 1706, without the least notice of Mr Baillie's answer to it. Issachar's Burden has likewise been reprinted in the Phœnix, where it had been a piece of justice to have reprinted Mr Baillie's Historical Vindication, in answer to him. Our Scots Prelatic Jacobite Clergymen, harboured in England since the Revolution, having little else to do but scribble, have gathered up all the obloquy and reproach in these and other books against Presbyterians, and propagated the scandal in their pamphlets and books through England, without giving themselves any trouble at all to consider the replies given to Spottiswood's printed calumnies by Calderwood,[1] to Adamson's and Maxwell's, in Mr Baillie's Historical Vindication, and the facts advanced in the printed Calderwood. And now the lies are propagating abroad by the Arminian writers, who generally favour some of the Popish tenets, and consequently the Hierarchy, at least, must be enemies to the scriptural and strict discipline of this Church; and, lastly,[2] the

[1] This refers not to Calderwood's printed History, which is mentioned afterwards, but to his Vindiciæ Epistolæ Philadelphi contra Calumnias Joannis Spotsvodi, &c., subjoined to his Altare Damascenum.—[ED.]

[2] This refers to the controversy which took place concerning the toleration of the Episcopalians in Scotland, in 1703. The pamphlets published in this controversy

perversions of the reasonable toleration, which ought to be given to persons of a different opinion, and turning the notion of toleration to a boundless licentiousness, and running to the extreme, contrary to wicked persecution for conscience sake, the giving an universal boundless toleration to all opinions and practices, too, which do not directly infringe upon the civil government; all these, laid together, have made way for multitudes their swallowing implicitly almost every thing that is said against the Church of Scotland, and the Ministers thereof. It is the affair of the 17th of December, and particularly Mr Bruce's share in it, that lies now before me; and I shall give a plain narrative of matter of fact, from Mr Calderwood's MS.; and leave the reader from that to gather the groundlessness of the noise that since has been made about this by the writers on the other side. Were I to give the full state of this matter, but I am to consider it chiefly as it relates to the person whose life I am writing, I might remark many things more generally upon the state of matters at this juncture.

GENERAL REMARKS ON THE STATE OF MATTERS AT THE TUMULT, DECEMBER 17, 1596.

The Popish excommunicated and forfaulted Lords were lately come back to the country without allowance, and gave it out they expected assistance and help from Papists abroad. The divisions were not only general through the country, through the neglect of justice, and continual feuds among families and clans, and the murders and ravages daily committed with impunity; but two stated parties were formed at court itself, betwixt the Bed-chamber men, or Cubiculars, as they were called, and the Octavians, or eight persons taken in to manage the King's revenues, since Chancellor Maitland's death. These endeavoured to have in the Ministers to their quarrels; and, as far as I have observed, the most part of the steps complained of in the Ministry of Scotland, since the Reformation, have been occasioned by state parties mixing themselves

contain a pretty full discussion of the disputed points in the History of the Church of Scotland.—[Ed.]

in by force or fraud with the Ministry. And in this case the confusions, December 17, were evidently the consequence of this state division. Again, Mr Black's affair, which I shall consider more fully on his life, and the scandalous comings and goings, and breach of conditions by the Court, together with the present danger of Popery, filled the Ministers with most melancholy views. But after all, the course taken that day was perfectly innocent, as far as I can observe, on the Ministers', particularly Mr Bruce's part; and the occasion of their extraordinary meeting was given by the one side at Court, and the same persons raised the tumult; and the pusillanimous King, misinformed, and not knowing circumstances, improved all against the Ministry, and particularly Mr Bruce, being fretted with the freedom taken in reproving vice.

PARTICULAR ACCOUNT OF THIS TUMULT.—WHAT PASSED, DECEMBER 15.

A pretty full account of this matter is in the printed Calderwood; and Bishop Spottiswood's narrative, bating his disingenuous turns and innuendoes, does not differ so much from him as one would look for; and, therefore, I shall the more shortly state it, and refer the reader particularly to Mr Baillie's Vindication, p. 67–72. In short, then, after the Commissioners of the General Assembly were charged most groundlessly, by a severe proclamation, to leave the town of Edinburgh, December 15, which they obeyed out of regard to the King and for peace; leaving the matters committed by the Assembly to them, to the fidelity of the Presbytery of Edinburgh, charging them to look to the concerns of religion, at this perilous juncture, when they were unduly hindered to do what the Assembly had entrusted to them,

DECEMBER 16.

Upon the 16th of December the King, sensible of the hardships of the yesterday's charge, as one would think, sent for Mr Bruce and the three other Ministers of Edinburgh, desired a new communing as to Mr Black's affair, and signified that he was so far from inclining to a breach, that he had sent Mr James Balfour yesterday to desire a new communing. Mr Balfour being present, said, he ac-

cordingly came, to have delivered the King's message, but before he could reach them, the charge was given, and the proclamation published. The Secretary, touched with this, interposed, and said the King would betake himself to the four Ministers of Edinburgh only, as to the things in debate, and offered a new reasoning. Mr Bruce answered, that in order to that, it were proper that the Commissioners, acting by the General Assembly's commission, and the King's allowance, calumniously treated and put away by yesterday's proclamation, should be publicly called back. The Secretary, and that after consultation with the President and the King, promised it should be so; and nothing but healing was looked for. Indeed, the tumult to-morrow is ignorantly by some furious writers charged on the Commission of the Assembly, or frightsome council of the Church, as some of them blunder, but falsely. The chief men at present at Court were Papists, at least popishly inclined; and whether they knew Huntly was to be with the King that night, and under that view made the concessions to the Ministers, without any view to be kept, I shall not say. But it is certain the Earl of Huntly, that same night, though excommunicated and banished, came boldly to Court, which put the whole Protestants in the town of Edinburgh in a terrible fright; and no wonder, since he had murdered the Earl of Murray, joined with the Spaniards in bringing in their Armada, solicited the Prince of Parma for a new invasion, raised an army against the King, and laid a design to have seized the King's person, and murdered the Chancellor, in his presence; and from such a person they wanted not grounds to fear a massacre.

DECEMBER 17.

Upon the 17th, early in the morning, some of the Cubiculars, such as Sir George Hume, afterwards Earl of Dunbar, David Murray, afterwards Lord Scoon and Stormont, Sir Robert Melville, and others, as a preparative to the tumult they designed to raise against the Octavians, wrote a letter to the Ministers, Spottiswood says to Mr Bruce, signifying, that Huntly had been with the King privately, till after twelve at night, which was afterwards found false, and that evil was designed against them to-morrow; indeed,

for several weeks that side had taken great pains to kindle a fire betwixt the Octavians and the Ministers, that at length they might have the King in their own hands. To the Ministers, they insinuated that the Octavians were the procurers of Mr Black's trouble, had brought back the Popish Lords, would certainly alter religion, that the President, Seaton, Mr James Elphinstone, Secretary Lindsay, and Mr Thomas Hamilton, Advocate, were certainly Papists. On the other hand, they told the Octavians that the Kirk perceived they were the accusers of the Ministers, and bringers in of the Popish Lords; that a great many of the zealous professors were on their guard, and desired them to watch their houses; upon which, that very same night when Huntly came to Court, a charge by proclamation was given, *indicta causa,* to twenty-four of the best citizens in Edinburgh to leave the town, under pain of treason. All these things concurring together, Mr Balcanquell, after sermon, desired the well-affected noblemen, gentlemen, and citizens, to assemble in the East Kirk after sermon, to consult what was proper to be done. The meeting was numerous; and, indeed, they were under apprehensions of a change of religion, if not a massacre, from Huntly and the Popish Lords, who now had the King in their hands. They met in the most peaceable manner, without arms, as had been in use in all sudden emergents and dangers from Papists since the Reformation; and all they did was their drawing up a modest and legal petition to the King, "Begging that he might secure them from the dangerous plots of Papists, that Huntly might be removed from Court, and the Popish councillors might not vote in causes of Ministers, and the banished citizens, with any cause given, might be either prosecuted, or might have liberty to return." The petition was sent by the Lords Lindsay and Forbes, the Lords of Bargany and Balquhan, Messrs Bruce and Watson. Mr Bruce had a speech to the King, then in the Tolbooth with the Lords of Session, with so much strength of reason and dutiful respect, as the King seemed not offended with it. However, he inquired with some warmth at the Lord Lindsay how they durst meet without his allowance; my Lord, thinking this a little out of the way, when their all was at the stake,

and they only in a legal and peaceable way supplicating, in some concern said, when in such hazard he thought they might lawfully do more than petition. The King left them abruptly, and gave them no answer; they returned to their constituents, and while acquainting them about their cold reception, a cry from without was raised of a massacre, as far as could be known, by the Cubiculars; and the whole town got to arms, and none more zealous than Bishop Spottiswood, and his patron Torphichen. Mr Bruce endeavoured to stay the meeting from dissolving, but in vain; and then he, with the Ministers of Edinburgh, in conjunction with the Magistrates, at the King's desire sent from the Tolbooth, went to the streets and calmed the people in half-an-hour's time, without the least ill consequence; and the King went down in full peace before twelve of the clock to his dinner, and came up again at two to the Council, as Mr Baillie tells us. When he went down, he promised to give a satisfying answer to the petition, and desired them to wait upon him in the afternoon. They got not access, the King being now misinformed, and stirred up to take hold on this opportunity to make himself rid of the Ministers and all their adherents, being most falsely informed they had stirred up the tumult. This is a hint of all the chief circumstances of this tumult, that has been so much magnified, and had such terrible effects. More particulars may be seen in Calderwood and Spottiswood, who is entirely silent as to the idle stories in "Issachar's Burden," and other virulent libels written since.

DECEMBER 18.

Next day the King, by the advice of the Popish Faction, left the town, charged by proclamation all that were not ordinary residenters in Edinburgh to depart in six hours, under pain of treason; all the Courts of Session, Justiciary, and Commissariat, were discharged to be held in Edinburgh, under pain of death; and the King went to Linlithgow, and nothing was to be heard at Court that day, as Mr Baillie observes, but hanging of Ministers and citizens, beheading of noblemen, razing and ploughing of Edinburgh, and sowing it with salt. Under these dreadful threatenings, one needs

not be surprised that the ministers and citizens of Edinburgh took care to write to their friends of influence to countenance them in this strait, when ready to be ruined by Popish councils. Balcleuch and others were wrote to, but the letter which made most noise, and I am most concerned in, was that of Mr Bruce with his brethren to the Lord Hamilton, which was written, not on the 17th of December, as most of the prelatical pamphleteers represent it ignorantly, but the day after, when under all the forementioned threatenings; and the vile perversions made of it make it necessary to set it down here.

MR BRUCE'S LETTER TO LORD HAMILTON.

"Please your Lordship,—No doubt you have heard ere now the effect of this long conference that has passed betwixt his Majesty's Council and us. Many communings, and as many breaches. They took their advantage ever under trust; while at last the malice of some councillors is come to this, that the ministers' stipends are discharged; the Commissioners of the General Assembly put off the town; Mr Black convicted of treason, and put in ward; and we, by an ordinance already set down, appointed to suffer the like; and now, last of all, under communing also, a great number of our folks who were zealous are charged off the town, so that the people animated, as effeirs, partly by the Word, and violence of the course, took arms, and made some commotion, fearing the invasion of us their pastors; but, by the grace of God, we repressed and pacified the motions incontinent always. The godly barons, and other gentlemen in town, have concerned themselves, and have taken upon them the patrociny and mediation of the Kirk and her cause. They lack a chief nobleman to countenance the matter against these councillors, and with one consent have thought it meet that I should write unto your Lordship; and seeing God has given you this honour, we could do no less than follow his calling in the brethren, and make it known to you, that, with all convenient speed, your Lordship might come hither, to utter your affection to the good cause, employ your credit, and so receive the

due honour that God calleth you unto, as we doubt not but you will do; and commit your Lordship, in the meantime, to the protection of God. At Edinburgh, the 18th day of December.

"Your Lordship's, to be commended in God,

"Mr ROB. BRUCE. Mr WILL. WATSON.
Mr WALT. BALCANQUELL. Mr ROB. BLACK."

ADULTERATED COPY OF WHICH IS SENT TO THE KING.—REMARKS ON BRANDT'S ACCOUNT OF THIS IN HIS HISTORY OF THE LOW COUNTRIES.

Mr Calderwood, in his MSS., adds, that the Lord Hamilton acquainted the King, and sent a vitiated and adulterated copy of this letter to him, of which he inserts a transcript. The principal alteration I observe is, that the people, by the motion of God's Spirit, took arms, and some lesser changes. From this copy, the misrepresentations and triumphs of the prelatic party are taken most groundlessly; and, from the same source, I see Mr Brandt, the Arminian Professor at Amsterdam, in his History of the Reformation, lately translated, and published at London, vol. i. p. 457, gives a most unjust representation of this affair, with additions, that the people of Edinburgh took up arms by the inspiration and impulse of the Holy Ghost, as he says, from the letters of Damman, Dutch resident at Edinburgh—(*Epistolæ Ecclesiasticæ*, p. 49–54.) These I have not had occasion to compare with Brandt's citations out of them;[1] but, if they be just, these letters from which Borrichius—as I take the citation, another of Brandt's vouchers upon this head—I suppose has taken his accounts, are a heap of scandal gathered up from the Popish Lords, and other haters of the ministers about the Court, who, having the King's ear, were the persons the Dutchman has had his conversation with. This violent remonstrant author goes out of his road to get a thrust at

[1] Damman's Letters sanction Brandt's statements, but Damman came to Edinburgh only a few days before the tumult, and evidently reported what was commonly said at Court upon the subject. In the second edition of the *Epistolæ*, Damman's Letters are found at pp. 35–38.—[*Ed.*]

the Church of Scotland, pages 454–458; and from the fore-cited authors, Bramhal's Warning, and Basilicon Doron, has put together, with abundance of virulence, in his way of telling them, a large collection of lies and misrepresentations, as will be evident to any that shall compare them with our Scots historians, and in most places even with Spottiswood himself, whom he does not so much as once honour with a citation. Indeed, this Church could expect no less than such unfair a representation, when haled in out of the way by this bigotted party-writer.

MR BRUCE'S DISCOURSE, DECEMBER.

To return to Mr Bruce. Upon the Lord's day, December 19, preaching on the Fifty-first Psalm, he plainly told his hearers that he and they were to be separated, and that their parting was at hand; and that "they (meaning the ministry) were to be severed, but in mercy to them, before a great judgment and wrath come upon others. I know," said he, "some of you will be very glad, others will be sorry, for our severing; our life shall be extremely sought; you shall see it with your eyes, that God shall guard us, and be our buckler and defence; for look, how surely I see your bodies, as surely I see his mercy towards us in this errand. The hypocrisy of many, and the iniquity of some, shall clearly appear; therefore, make you for it, all men shall be tried. He that has good stuff shall utter it; he that has it not the world shall see his hypocrisy. The Lord shall make the world see the very thing that I see. The trial shall go through all men, from King and Queen, and councill and nobility, from session to barons, from barons to burgesses; yea to the very craftsmen. The love of all men shall be seen, both towards God and the religion. Sorry am I most to see such weakness in many of you, that you dare not so much as utter one word for God's glory and his good cause. No! The quarrel is betwixt a greater Prince and them. What are we but silly creatures, silly men, unworthy creatures; yet it hath pleased him to set us in this office, and make us his own mouth, that we should oppose the manifest usurpation that is made upon his spiritual kingdom, and this encroaching upon all our spiritual

liberties. I am heartily sorrow that our holy and gracious cause should be so obscured by the late tumult, and that the desperate enemies should be so emboldened to pull down the crown off Christ's head. It becometh us to learn obedience by suffering. I had rather have been banished Scotland for ever, ere one drop of their blood had been spilt that day. Let us suffer cheerfully, and, in the meantime, stand to the cause. The Lord so bear us out, that if the greatest were sitting there, we shrink not to admonish them with all reverence. I hear, and am sorry to hear, that some men, who have received great graces beyond their neighbours, employ their ingyne and wit to the hurt of Christ and his ministry, writing to the hurt of a desolate king and country. I affirm they run as direct a course to the wreck of king and country, let be religion, as if they had combined and taken information of Pope, King of Spain, and the apostate Papists in the country. What! Suppose the prince see not his own weal, and the weal of the country, and a deceived heart is deceived, yet their experience should see further. Suppose it be his heart's desire to entertain a pest, a secret fire, in his own breast, that will break forth in a devouring flame at last, should they to whom God has given eyes to see consent thereunto, and vote rather to his affection than to his standing and welfare? Is there a more forcible mean to draw down the wrath of God than to let Barabbas, as you heard well taught Friday last, that nobilitat and renowned malefactor, pass free, and begin the wars against Jesus Christ and his ministry? What greater solace, contentment, and joy, can come to the heart of the intestine enemy than to hear of this? Might not this forged cavillation against Mr David Black, (as I know by the conscience and deposition of the party accused,) might it not have ceased and lain over for a time, till either the desperate and cruel enemy had been reclaimed and won, or, otherwise, had been forcibly expelled and banished the country? But now, to increase this fury, and nourish his desperate attempts, it is not a matter keeped secret, but known well enough, that some of the traitors that came last home have promises of money, and succours shall shortly follow. When the cardinal shall hear of this dealing, shall he not

be animated to prosecute his intended hopes, and precipitate the ruin of this senseless secure isle? What shall the religious of both countries think of this? Is this the money to advance the prince's grandeur, and turn the hearts of the people towards his highness? It grieves me also that so many should applaud and rejoice in our visitation, and that some of them who bear office, and have borne office in this town, should eik matter of grief; and to hear that so many, of divers callings and sundry ranks, should be so soon ready, some to employ their wit to devise, some their tongue to libel, others their pen to write, others their feet to run, so busily against Christ and his servants, of whom they have received, as their own tongues at least confessed, so much comfort. Last of all, it puts on the capstone that so many of our own brethren should not be so faithful as their worthy calling, and the dignity of the cause calleth for. Fie upon false brethren! they that had their tongue so sharp, whose speeches went rife in the country, to see them so double now, so faint-hearted, when it comes to the choak; not only dare they not speak the thing that they think, which is a shame in a pastor, but speak the plain contrary, and directly against their former doctrine, oath, and subscription. These times have discovered great secrets; and, therefore, the Lord has a singular work, a work of notable trial, in this fearful prosecution. Suppose matters be far out of order in respect of things we have seen, yet all is in good order with God, while this work of discovery be ended. We have ever been praying for planting, but not for good planting; we never cast our eyes upon wholesome and spiritual plants, but upon men who have all their Christianity upon their tongue, and in a show, but nothing in their practice. I had rather have one sincere heart planted, that is, brought out of nature by the work of the Spirit of grace, nor twenty, or a rood of these fine counterfeits, with all their fine learning. These men are the wreck of the kirk, for the graces they have are not sanctified; they will speak the truth a while till they be put at, but incontinent they turn and make their graces weapons to fight against Christ and his kingdom; for there is none so malicious as an apostate. From the time once they begin to slide back, they will do evil

that good may come of it, pretend their calling, and intend another thing, I warrant you; until the time the Lord make cast the dirt of their own actions upon the face of their own consciences, to confound them with shame; and till the time when we who are weak indeed be humbled in our consciences, for over-much bearing with them, for not resisting their corruptions, I will not say flattering them, I look never to see the banners of grace displayed as they were wont to be. In the meantime, brethren, our victory must break out of our great patience, and our triumph out of our long-suffering. The Lord prepare us, in mercy, enlarge the bounds of our wretched hearts, that they may be capable, and multiply his holy and divine unction on them; that his glory may break out and shine in our constancy and holy perseverance; and, on the other side, that the tokens of his holy and just wrath may break up and begin in the heart of the enemies, waken their consciences, and open their mouths to confess their own turpitude, to the honour of the good cause, and the honour of him that ought it for ever."

This discourse of Mr Bruce's is much shortened in the printed Calderwood, and, therefore, I thought it would run better entire here; and from it we may know the real apprehensions this excellent person had of matters as they stood at this remarkable juncture.

PROCLAMATIONS, DECEMBER 20, AGAINST THE MINISTRY.

Upon Monday, December 20, two proclamations were published, the one charging the four ministers of Edinburgh, and some special citizens, Edward Johnstone, William Little, Edward and James Cathkins, Andrew Hart, bookbinder, and others, to enter in ward in the Castle of Edinburgh within six hours, for treasonable stirring up the tumult, December 17; the other charging them to compear before the Council at Linlithgow, December 25, to answer *super inquirendis*. A charge was likewise sent to the magistrates of Edinburgh to apprehend their ministers.

The King's anger being chiefly against the ministers, they were advised to withdraw from the present fury. Mr Bruce inclined much to stay, and abide the worst, but was moved, lest it should

fare the worse with the rest, by separating from them, to withdraw also. He and Mr Balcanquall, after staying three or four nights in Braid, Brunston, and Newbattle, went to England. Messrs Balfour and Watson went over to Fife, and lurked with Mr James Melville, and in other places. The citizens appeared, and most of them were warded in the castles of Edinburgh and Blackness, and after a most narrow trial for many days, when no conspiracy could be found against King or councillors, and the uproar was found to be from a false alarm given to the town, they were at length let out. These things, and the severe threatenings of the town of Edinburgh, with bringing in of Borderers to plunder it, and the bond at this time pressed upon ministers, wherein they were to own the King sovereign judge, as to all things uttered or to be uttered, civil or criminal, in their sermons, and the proclamation requiring magistrates, barons, and gentlemen, to interrupt ministers in their sermons, if they heard anything seditious or reproachful spoken in contempt of the King, his parents, progenitors, or council, and imprison them till further trial, all these arbitrary steps, for which occasion was greedily taken from the accidental tumult, or rather the uproar, raised by some courtiers themselves, I leave to be gathered from Calderwood and others, and confine myself to Mr Bruce and his fellow-sufferers.

DECEMBER 27, MR BRUCE'S SECOND LETTER TO LORD HAMILTON.

December 27, before Mr Bruce went to England, he wrote the following letter to the Lord Hamilton, after he got notice of his sending his former to the King somewhat altered:—

"My Lord,—I cannot marvel enough what should have moved your Lordship to have abused me in such a manner. I hear your Lordship has presented a copy of my letter unto his Majesty; a copy (as I have seen) not transumed out of the original, but a vitiated copy, marked, altered, and so adulterated, that scarcely it keeps the right portraiture of my letter. I knew your Lordship to be facile, but, till now, I never had a proof of your malice. I am assured your Lordship's sister's son, the Earl of Huntly, would not

have done the like to me that you have done; and if I failed in anything in that letter, I failed only in this, in framing my pen over fair to your Lordship's honour, (perhaps it should be humour,) which I knew to be ambitious. The King takes it, as I hear, as if I had pressed to set you in a chair foreanent him: Surely! it came never in my mind; and of all fools I had been the first, if so I had done. But my meaning was only to use your moyen and countenance, to intercede at his Majesty's hand. But such intercession as ye have made for me and the Kirk of God, such I doubt not but the Head of the Kirk shall make for your Lordship before the face of a more fearful Judge, except he bring your Lordship to a sense of your sin in this; for look what inconveniences have ensued on me, or shall ensue hereafter, either to me or the good cause, I ascribe all to that deed. As for me, notwithstanding the strait wherein I am, I would not change my estate with your Lordship; for if conscience be such a thing as I take it to be, I am sure, however she now sleeps in your Lordship, it shall awaken, and then I shall have a greater pity on your Lordship than you have had compassion on me at this time. I counted myself in the number of your Lordship's friends; but if you use your friends so, I crave no longer to be counted of that number. I see it is a time of trial, wherein every one shall utter such stuff as is lurking within him. The Lord, that has led us in this temptation, lead us safely back, to his glory and our everlasting comfort. To him and his mercy I will commit your Lordship, notwithstanding the great grief your Lordship has put to my heart. Of the place of our sojourning, the 27th of this instant December 1596.

"Your Lordship's patient,

"Far disappointed of his hope,

"Mr R. BRUCE."

MR BRUCE'S APOLOGY FOR HIMSELF.

When the ministers of Edinburgh retired they were highly reproached; and, particularly, Mr Hercules Rollock, once Master of the Grammar School, spread a libel against them. His foolish verses

were answered by some well-affected persons at Edinburgh; but the ministers themselves wrote their own apologies. Mr Balfour and Mr Watson wrote a vindication of themselves and their brethren, which agreeing in substance with that of the other two ministers, Mr Calderwood has not inserted it; but from him I give Mr Bruce's and Mr Balcanquall's, with the prefatory letter, not in the printed Calderwood. They are long, but contain the best account that any where is to be had of this business of the tumult; and so I insert them. (App. Copy MSS. Cald. vol. v. 165–189, and collate the Apology with the original, signed by Mr Bruce, p. 42 and 49, with the printed Calderwood.) Mr Spottiswood, who was then a zealous defender of the ministry, wrote over, and spread with much keenness, Mr Bruce's Apology. This faithful narrative was much confirmed by the long and particular inquiry made at Edinburgh, when, after many quires of paper were spent upon their depositions, nothing could be found to make any citizen, let be any minister, guilty of any conspiracy, or forethought uproar; but only they feared a massacre, and the invasion of their ministers; and in the time of the confusion two or three uttered rash and inconsiderate speeches, as is usual in such cases, and the Octavians gave it out that the Cubiculars raised the tumult, and yet the ministers must bear the blame of all. Thus I have given as short a hint of this remarkable turn of affairs as I could, and it's not worth while, from the facts above narrated, to remove the cunning turn Spottiswood gives to the ministers' disadvantage, contrary to his own profession and practice. In substance, as to the principal facts, he agrees with what is above, and the change of principle and station is the only account can be given for some misrepresentations mixed in, and his partial account of Mr Bruce's letter to Lord Hamilton, and other mistakes. But the following prelatic writers have far exceeded him in this matter.

STEPS TAKEN BY THE MINISTERS TILL THEY RETURN AND PREACH, JULY 1597.

In the end of February 1597, the King convened the ministers

with a design to weaken the discipline and divide the ministry, which, though Spottiswood highly commends, Calderwood, in his MSS., by thirteen arguments, proves to be an unlawful Assembly; and I see after a struggle they only declare themselves, to satisfy the King, an extraordinary General Assembly. However, they interpose in behalf of the ministers of Edinburgh, and I find Mr Bruce and the rest of the brethren got access to the King, April 24, and in conversation with them the King approved of their flying, and said, if they had not fled, he might have done that in his fury which he might have afterwards repented of. Next day they were relaxed, but not permitted to preach till the 24th of July.

Mr Calderwood, in his MSS., gives the following account of the steps taken with them:—In February they directed a letter to the ministers, and a supplication to the estates, convened at Perth in that month, wherein they crave an exact trial. The King caused stop their supplication, alleging this was not the way to come by his favour, and compose matters. Another supplication was presented to the Council in their behalf. Some councillors complained of it as recrimination rather than purgation, and the King said it was prolix. They drew a shorter one, and acquainted the King they were to present it. The King promised secretly to withdraw from the Council and not oppose it, but instead of that prorogued the Council. However, next council day their bill was read, and the Council ordained them to enter their persons in ward, or find caution so to do in ten days, whereas by law, being out of the country, they ought to have had forty days; likewise, the Council ordained them not to come within two miles of Edinburgh. The King finding they were not shaken with the hardness of these conditions, sent Mr Galloway and Rollock to converse with them, promising, that if the conference came not to a peaceable issue, they should have liberty to enter ward. At this conference in Niddry, the two ministers, in the King's name, desired to know their own opinion how the slander should be purged, telling them the King was presently satisfied they were innocent of the alleged treason, and what they would do for his Majesty's satisfaction.

Mr Bruce and his brethren answered, Since his Majesty was persuaded of their innocency, they did not see any need of satisfaction; and as to any points alleged as the occasion of slander, they fully vindicated themselves. In short, they were told that the King's mind was, that if their own consciences accused them of anything, they should not think shame to confess it, to God's glory; and such as scrupled not at anything done by them, should confess an oversight, in as far as the tumult was offensive to his Majesty; which, when reported to the King as what they were satisfied with, he insisted for confession of sin, at least unkindness to him. But they, not convinced of guilt in the matter, could not yield, and offered to abide a trial.

MR BRUCE'S SPEECH TO THE KING, APRIL 24, 1597.

At length they were admitted to the King's presence, April 24. Mr Bruce said to the King, "Certainly, Sir, if I could have foreseen, or any way foreknown, the consequence of the action we had in hand that day, I would not for all the earth have entered in it; but that consequent was merely accidental, and grieved me as much as anything that ever fell out in my time in Edinburgh. Alwise since you have begun so well, I pray your Majesty to continue, and let me receive the room I want to have in your Majesty's affection. For my part, I will promise to serve you, and study by all means to your preservation, so that I shall not be privy to the touch of the lap of your mantle, let be your person." The King answered, Surely, Mr Robert, you shall receive your room which you had in my affection; but let me expostulate with you a little. And after some conversation, wherein Mr Bruce seemed so to satisfy the King that he was pleased to say that he would give him both heart and hand. So the ministers entered the town that night, and were relaxed next day.

KING'S CONFERENCE WITH THEM BEFORE THE ASSEMBLY.

Four days before the next Assembly the King had another conference with them. The King asked their mind concerning the

absolution of Huntly, and their contentment to receive four other ministers to Edinburgh at their re-entry. As to the first, they said that Huntly's absolution would depend much upon the report of those to whom that matter was committed. If they were suspected, and found not to have dealt uprightly, the Assembly would subjoin others of greater fidelity and sincerity; and they were of opinion the Lady Huntly should be dealt with before her husband were received. To the other they agreed. And next day the King sent up the Clerk-Register to the Council of Edinburgh, and enjoined them to suit for their town four ministers, and four others. At the close of the Assembly they were sent for to Dundee, and Mr Rollock and Galloway came to them, and desired them to remove out of Edinburgh, and choose any other place they thought good. They answered, this was plain contrary to the last conference they had with his Majesty; and before they blotted themselves with such an ignominy, they would renounce the favour they had got, and submit themselves to trial, though it should bring their heads under the axe.

THE ASSEMBLY REFERS THEIR CASE TO THE COMMISSION, WITH REMARKS ON THAT COURT.

At length, according to their former communing with the King, they came in before the Assembly, and laid their general ministry in Edinburgh at the feet of the Assembly, to the end that the work of the division of the town in quarters might succeed, which was by the Assembly referred to the commissioners appointed by them. The King now having corrupted some ministers, and got them named in the commission, was highly in liking with that meeting, though before the 17th of December, when the commission was composed of firm and zealous ministers, he highly complained of them as a standing Council of the Church, and encroachment on his authority, an unlawful Court, and what not; but now having got them modelled according to his mind, everything he was concerned in was generally remitted to them; and, indeed, by them he brought in voters in Parliament and Prelates in

this Church. The commission meeting at St Andrews in July, after they had injuriously removed Messrs Black and Wallace from thence to gratify the King, the commissioners, lest they should draw too much odium upon them, moved the King to allow the ministers to continue in their general ministry at Edinburgh till the affair of the division of the town, and colleagues to them, could be completed.

Thus, at length, Mr Bruce got back to his flock; but this being only a force upon the King, and though done by the commissioners of the Assembly, most of whom were gaping for bishoprics, it was only to gain a little popularity, and as soon as possibly they could, they were willing to be rid of such a man, and get the settlement of Edinburgh, which took a little time, so managed as brought Mr Bruce a great deal of trouble next year; and in two years after, the affair of Gowrie's Conspiracy brought him under greater sufferings; and, in the issue, they got rid of him.

MR BRUCE'S NEW TROUBLE AS TO THE ENTRY OF MESSRS HEWAT AND ROBERTSON TO EDINBURGH, JANUARY 1598.

In January 1598, the affairs of the four new ministers to Edinburgh bred much debate, and Mr Bruce had much difficulty about it. The commissioners of the Assembly, who had this matter committed to them, agreed, in the beginning of January, as Spottiswood tells us, upon Mr Robert Rollock, Principal of the College, Mr John Hall, minister of Leith, Mr Peter Hewat, and Mr George Robertson, young men. For the two last, much opposition was made by Mr Bruce, because he thought them too young to be placed in Edinburgh, and the people were altogether unwilling to accept them. Mr Calderwood, in his MSS., gives a detail of the many turns in this matter, which I shall give from him. The ministers of Edinburgh being called before the commissioners of the Assembly, the King being present, Mr Rollock, moderator, told them that their places were vacant by their dimission at the Assembly, and his Majesty and the commissioners willed him to take the charge of a particular flock. Mr Bruce said, Let me know

who shall be my colleague, and I shall give a direct answer. Mr James Balfour answered to the same effect; Messrs Balcanquall and Watson referred the choice to themselves, as they would be answerable to God. The King said to Mr Bruce, He should not know his colleague. The other answered, If that be your mind, fill the rooms as you please. The commissioners, not easy under this answer, sent two of their number to Mr Bruce, and signified to him that they could not part with Mr Hewat or Robertson, but the other two should be at his nomination. Mr Bruce wanted not the nomination, but only to be satisfied in a colleague, and desired Mr Patrick Simson; failing him, Mr Hall; failing him, Mr William Aird; or, failing him, Mr Adam Colt; but all these were refused him, though one of them was in the leet agreed on when the rest of the brethren had accepted their colleagues and particular charges. The commissioners agreed at their next meeting that Mr Bruce should continue in his general ministry till the Assembly; but the King in three or four days sent for Mr Bruce, and commanded him to betake himself to a particular charge, or leave the town. The other told his Majesty that the commissioners had allowed him to continue as he was till the Assembly. The King answered, He would not allow of that licence, and willed him to be at a point instantly. Mr Bruce desired eight days to consider: the King allowed him one, and that was the presbytery day.

Upon the morrow, when the presbytery met, Mr Hall complained the three ministers and the two young men, that they had given their consents to the commissioners of the Assembly already and the King without Mr Bruce's consent; this they denied, and offered to affirm the contrary before the King. The presbytery advised Mr Bruce to accept, with a protestation against the form of the young men's entry. Mr Bruce went down to the Palace and did so. Then the commissioners urged the session of Edinburgh to accept the two young men. They answered, They could not till the two other colleagues were heard. The commissioners refused to report that answer to the King, and the ministers themselves made the report. The King said, If these two young men preached not, no

other should preach in Edinburgh. The ministers answered, They could not resist his Majesty's will, but behoved to protest against the manner of these men's entry. The King said, Protest as you will, I will have it done. Next presbytery day the ministers agreed, for peace, that an act of session should be made touching the oversights in that settlement; and that the Provost's form of dealing should not prejudge the Kirk in time to come, and an act of Council in the same form registrate in the town books; and the young men crave the approbation of the presbytery by their own bill, otherwise they be not suffered to enter. Meanwhile the commissioners came to the session, and desired the young men to be received, declaring their willingness, if there was any difficulty in their entry, to reform it by advice of the presbytery. The commissioners being removed, and their promise, and the King's earnestness considered, Mr Bruce declared himself content they should be received; but not till the condition was performed, and he saw God's blessing on their travails. The young men were called in, and the moderator told them the presbytery's mind. Mr Robertson answered, He was sorry there should be any deformity in his entry, for that might be an occasion of casting him forth afterward, and so demanded the right hand of fellowship. The moderator gave him his hand. When he sought Mr Bruce's, Mr Bruce said, Pardon me, I cannot do it till the conditions be performed; and when I have seen some arguments of God's blessing on your travails, you shall have both my hand and heart. Mr Robertson started back, and refused to accept, and went out of the kirk. The rest of the ministers complained Mr Bruce would cast all the work loose, and bring inconveniences on them all. Mr Robert, extremely grieved with their speeches, removed out of the meeting, saying, it behoved him to be, like Jonas, cast out of the ship. He was no sooner gone but Mr Robertson came in, and was received, and took his seat in session.

At next presbytery, when the conditions were to be performed, Mr Galloway brought with him a great number of the commissioners of the Assembly; and the matter was agitated, and it was carried, by

a plurality; that the inserting the process in the books of session and presbytery was all the reformation necessary at this time. Mr Bruce declared, if they would reform that matter no further, he would have no fellowship in that entry. That same night, Mr Balcanquall, at the desire of the young men, extracted the sentence of the presbytery, which being presented to the session next day, they were both admitted. Mr Bruce absented from meeting with the session for some time.

MR BRUCE'S INWARD STRUGGLE AND SENTIMENTS ON THE WHOLE OF THIS AFFAIR, FROM HIS OWN MEDITATIONS OR DIARY.

This is Mr Calderwood's account of this matter. I wish he had been a little more particular as to the oversights, as he terms them. All that I can gather from Calderwood in other places is, that the magistrates, at the King and Commission of Assembly their desire, brought on the settlement of these young men against the general inclinations of the people, and the opinion of the rest, part of the session, and the whole ministers at first, though two of them came into it. This was one of the most gravelling things Mr Bruce had met with, to have debates not only with King and commissioners, but his own fellow-labourers, as appears by the following passage Mr Calderwood cites from his Meditations, which I take to be his Diary; which, as it lets us see how much we may depend upon Mr Calderwood's accounts of Mr Bruce, he having access to his Journal and Diary, which we shall afterward hear he kept, so in itself it is very affecting, and worth preserving, and gives us a view of Mr Bruce's sincerity and deep exercise, as well as his balancing things on all hands in this matter.

"I am (says Mr Bruce) left in very great doubts. Upon the one hand, I am sorry to leave the children of God in the city; I am sorry to want my exercise, that presence of God that sanctifieth me, and feared to incur the bruit that I have left my station; that I have given over the battle, and put up my sword. On the other side, I see this manner of entry is not sanctified, but very corrupt; I see no spiritual authority in them to bear out this work, and if

we shall accept of them at this time, I see a dangerous preparative established in this city, to be a precedent for all the kirks of Scotland, and for all the kings that shall succeed our King, to do the like. If I hold out and accept not, my removing may be a ground another time to reform the corruption; if I accept, I cannot see how it can be reformed in any time hereafter. I like not to abide in their company to whom I oppone and gainsay in their entry. Renting of actions follows renting of hearts; loath am I to be a beholder and spectator of such a decay, that have seen the glory of the former work. What is most expedient I am most uncertain; but I am instant with his Majesty, that, with the light of his Spirit, it may be given me to see which of the two will please him best; that, by his powerful grace, I may be resolved to follow the light. Yea, I crave also, that he who has my heart and tongue in his hand, may so govern both, that they cast me not in his Majesty's disgrace, but that I may keep his favour and his countenance, with the daily growth of his inward grace; howbeit it were never far so against my affection, bodily ease, and outward commodity. The Lord grant [this] for his Christ's sake."

PROCEDURE OF THE ASSEMBLY, AND THE KING'S DECLARATION IN IT, CONCERNING MR BRUCE, AND THE MINISTERS OF EDINBURGH, MARCH 1598.

The next Assembly, which met in March 1598, and brought in the ministers to vote in Parliament, approved the procedure of the commission of the last Assembly, as to the planting of Edinburgh, and ordained the ministers of Edinburgh to accept of particular flocks, under pain of deprivation, and the commissioners to go on in planting of Edinburgh; and the ministers thereof, till they meet, to continue in preaching and administration of Sacraments. And the King, in Assembly, declared himself to be content and satisfied with the ministry of Edinburgh, and that his highness did bear no grudge nor ill-will at any of them, for any accidents that have fallen out in any time bygone; but that he and they (to which the ministers of Edinburgh willingly consented) should never call any

of those accidents, fallen out in any time bygone, to remembrance, neither make mention of them in private speeches nor public sermons hereafter. Before the King was brought to this, Mr Bruce offered five or six times to enter ward, and to abide the law for the fact committed, December 17. The King said, Were it not for pleasuring the commissioners of the General Assembly, (with whom now he took plain part,) a dozen of them had trotted over Tweed ere now. But recovering himself from his passion, and remembering the game he had to play at this Assembly about the vote in Parliament, he declared himself contented as above. Yet, for all this declaration, he could not easily conceal his dislike at Mr Bruce, when the case of Edinburgh came again in hands.

MINISTERS OF EDINBURGH CALLED TO FIX.

This April 14, the commissioners of the Assembly called before them the ministers of Edinburgh, that they might each of them accept of a particular flock. This, as to the circumstance of imposition of hands required of Mr Bruce, was the occasion of much trouble to Mr Bruce. Mr Calderwood, in his printed History, gives a pretty distinct account of this matter, but many things being there omitted, which are in the MSS., I shall give as distinct a narrative of this part of Mr Bruce's life as I can.

WHAT PASSED AS TO MR BRUCE'S RECEIVING IMPOSITION OF HANDS.

The King was present, as generally he used to be, with the commissioners of the Assembly, and Mr Bruce was desired to speak by his brethren as their mouth. The moderator asked Bruce if he was willing to accept a particular flock in Edinburgh, in terms of the Assembly's act. He answered he was. It was next asked, How soon? He answered, As soon as you please. At the King's direction, he was told that he must receive ordination besides the rest. He answered, He would not be made a spectacle, and offered himself ready to obey the decreet of the Assembly; yea, to do any other thing a pastor of Edinburgh had to do. It was promised to him

that his colleagues should be moved to do the like, which satisfied him; and there had been no more bustle for this matter, if, by the influence of the commissioners, the King had not interposed, and declared he would have Mr Bruce alone to be received with imposition of hands. This he refused. The commissioners desired him to advise till to-morrow. In a reasoning to-morrow, in Mr Galloway's house, it was agreed, that all of them should take imposition of hands; and they went all down to the palace to acquaint the King. His Majesty was peremptory, and said, Mr Bruce behoved to take a new ordination. Mr Bruce answered, there was not a word of a new ordination in the Assembly. The King affirmed the contrary. Mr Bruce put him in remembrance, that the only term they used was the imposition of hands. "That is alike," said the King. "Not alike," said the other; "for this rite may serve for confirmation as well as ordination." The King slipping from them, the commissioners desired Mr Bruce to enter into no further contestation with the King; and promised to give him a certificate in writing, that hands were not imposed on him for ordination, and that Mr Robert Pont should declare the same before the people, and approve his bygone calling and ministry there; and his colleagues should receive the like imposition; with which Mr Bruce was satisfied.

But next Lord's day, they caused an edict to be served for him in special, after the doctrine, by which he suspected they were going on in the King's purpose of proper ordination; and when Mr. Bruce complained of this treatment to Mr Pont, he seemed ignorant of it; and when urged with their promise, Mr Bruce and Mr Pont agreed upon a form of the declaration to be made and subscribed, which Mr Pont promised to get passed by the commissioners, April 17. The commissioners came up the town to receive the return of the edict; and the people, instead of objections, came in, and with one consent, took instruments he was their lawful pastor. When they removed, Mr Bruce addressed himself to them; asked why they had taken a different way with him from the rest; desired them to be plain with him, in expressing their meaning in the ceremony of imposition of hands, and to subscribe the declaration agreed on

with Mr Pont, acknowledging his lawful calling to Edinburgh, and to be a pastor of it, and took instruments that he was ready to obey the Assembly's act, and to do any thing any other pastors of Edinburgh would do. After which Mr Bruce went down to the palace, where getting access to the King, before Sir Patrick Murray, he desired his Majesty would renounce all jealousy and sinistrous opinions he had conceived of him, and think of him as a subject well affected to his service, whereof he should give full proof if his Majesty pleased to employ him. The King promised to think no otherwise of him, and declared he was willing he should continue in Edinburgh. Mr Bruce desired to know if it were his Majesty's pleasure, peremptorily, that he should take imposition of hands, adding, that he did not think his Majesty would do any thing to disgrace his former calling, or prejudge his former ministry; and if the commissioners only sought a ratification of his former calling, he would not stand with them for a ceremony, so much the rather that his Majesty was bent upon it. The King answered, he had commanded Mr Pont to approve his former travels, and calling in his doctrine. Mr Bruce thanked his Majesty, and said only, he desired to have a declaration passed by the commissioners to that effect, which he should send to his Majesty. The King promised it should be done. Mr Bruce straight sent the form to Sir Patrick Murray, who sent back word he should get it passed, and return it to him ere eight hours at night; but when Mr James Mitchelson and Mr Thomas Buchanan came to the King, he again altered his mind, and no return came.

Upon the 18th of April the town of Edinburgh met and the people to receive their ministers according to their different quarter. The North-east quarter resorted to the College Kirk, to receive Messrs Balcanquall and Robertson; the North-west to the Great Kirk, to receive Mr Watson and Mr John Hall; the South-west to the Upper Tolbooth, to receive Mr Robert Rollock and Mr Pont; and the South-east quarter to the East or Little Kirk, to receive Mr Robert Bruce and Mr James Balfour for their ministers. Before entry into the kirk, Mr Bruce dealt with the commissioners to

subscribe the declaration as above, but all they would do was to allow Mr Bruce to come out if he heard any thing that misliked him. Mr Pont, who presided in the action in the East Kirk, spoke many things to Mr Bruce's commendation, and acknowledged him a lawfully called minister in Edinburgh; and then asked if he would take imposition of hands. Mr Bruce craved leave to make his answer in audience of the people, and accordingly went up to the pulpit with Mr Pont's allowance, "and proved that he lacked nothing that was essential to a lawful calling; yet now," said he, "it hath pleased the Lord to try me by calling my former calling in doubt; and the commissioners of the General Assembly have urged me with a new ordination to the ministry, as if I had never been a minister of Edinburgh. This new ordination I cannot accept, except I would proclaim myself to have run unsent to this people these eleven years bygone. As to the ceremony, because I take it to be indifferent, and that it may serve as well for confirmation as ordination, I will not refuse it if that may please you, (directing himself to so many of the commissioners of the Assembly as were appointed to be present,) to subscribe this testificate, that I may be sure you mean no other thing;" and then read it in their audience; and pressed Mr Pont in the pulpit with him to sign it, offering him the pen. He declined, and handed it down to Mr Mitchelson and Mr Buchanan sitting below, by Bailie Inglis, who urged them vehemently to sign it; but they refused, and said, they would ratify whatever the speaker had said. Mr Bruce urged them, that in effect, Mr Pont had spoken all that was in the paper, adding, "Testify so much by your subscription. If you mean not truly, why do you deceive me and the people?" But nothing would prevail with them; upon which Mr Bruce offered to withdraw, and let them go on with Mr James Balfour. Mr Mitchelson seeing this, called him back, and desired him to sit down beside them, and he should have satisfaction. He, expecting they would subscribe, returned, but the commissioners refused; the elders cried out, "We receive him as our lawful pastor;" and desired Mr Pont to

give his blessing and admit; but he would not, and concluded with prayer.

The elders desired the complainers in the afternoon to make a favourable representation of what passed to the King; which they promised frankly. How they performed will appear from what passed the day following. When Mr Bruce went down to the King, the commissioners were with his Majesty. When he was admitted, the King asked, "What motion was it you made in the East Kirk yesterday?" The other replied, He did nothing offensive as far as he knew. "What meaned you," said the King, "to usurp the pulpit?" "I did it," said the other, "with the preacher's leave; and otherwise the people would not have heard me." "What said you, then?" said the King. "I said, Sir," said the other, in effect, "that I had lawful calling, and the thing craved of me was not lawful." The King answered, "I dare say, upon my conscience, you have no lawful calling." "Your majesty speaks as you are informed," said the other, "but I rest upon my inward warrant and outward also." Next, the King challenged that he said to Mr Buchanan, he had rather had given his life ere he had done it. Mr Bruce appealed to him, and declared his words were, "His life was not so dear to him as the honour of his calling." "What writ was it," said the King, "that you urged them to subscribe?" "The very same they had promised to sign on Saturday and Monday." "Who promised?" said the King. "Mr Robert Pont, and Mr David Lindsay, John Duncanson, Mr James Mitchelson, and Mr Thomas Buchanan," said Mr Bruce. "Then they are false knaves," said the King; "for they said otherwise to me. They refused they had promised." Mr Bruce offered to prove it by witnesses. Mr Buchanan said he only promised to approve what Mr Pont had said. "Well," said Mr Bruce, "Mr Pont called me a lawful pastor, and owned my calling." That was also denied; and Mr Bruce offered instantly to bring one hundred witnesses.

After several contradictions of this sort, the King said to Mr Bruce, "Answer to the point, Have you disobeyed the ordinance of the commissioners of the Assembly?" "It was never intimated to me," says

Mr Bruce. "Read it then," said the King, "Mr James." It being read, Mr Bruce said, that was the first time ever he heard it. "Remove," said the King, "and we will judge, notwithstanding, whether you have disobeyed or not." When he removed, he was immediately called in, and told it was found he had disobeyed; and was straight turned out again; and when called in the King told him, that it was his part to prevent disorder among pastors, and knit them in unity; and, therefore, he had taken upon him, by his own authority, to give him a new day to obey the commissioners' ordinance, and they would ratify his former doctrine, and such commission as he had borne in the name of the kirk.

Mr Bruce thanked his Majesty, and asked if they would ratify his former calling, and that he had a lawful calling to be a pastor in Edinburgh. "Will you have us to deal plainly with you?" said the King; "I am not of that mind, nor is there any here will say you have a lawful calling to be pastor in Edinburgh, and you shall hear them all." Mr Pont being asked by the King, answered he was not resolved. The King left him, and asked Mr David Lindsay. He said, "Mr Bruce wanted imposition of hands." Mr Bruce desired the King to observe, that none of the two denied him to be a lawful pastor. The King said, "Mr David, what say ye? Is he a lawful pastor or nó?" The other answered, "In respect he wanteth imposition of hands, I cannot say." Then the King asked Mr Rollock, who, directing his speech to Mr Bruce, said, "Sir, I grant you have the presentation of the General Assembly, and consent of the people, and that very great, but you want ordination." To the same purpose spoke Messrs Buchanan, Mitchelson, Galloway, and Duncanson. "Then," said the King, "you see they vote you no lawful pastor." "Sir," said Mr Bruce, "they obscure that conclusion. I had rather been buried, if the Lord had assisted me, ere I had voted that of them;" and asked Mr Galloway if he thought not his calling as good as his own. "My calling is better than yours," said Mr Galloway. "Well," said Mr Bruce, "when you drew upon us all this work, you would have said otherwise, and when you and Mr James Mitchelson formed the declinature, and wrote letters to the presby-

teries." "You can say no more," said Mr Galloway. "I can say more," said the other; "you have slipped from the cause, and left us out. As for myself, I thank the living God, I am not ashamed of it."

Upon this Mr Bruce was again turned out, and they proceeded to the sentence of deprivation against him, except he obeyed their first ordinance against the ninth of May. When called in, and the sentence was read, Mr Bruce thanked God that he was ready, not only to suffer that much, but to the very death, in that cause, if God called him to suffer it; and directing himself to the King, said, "I hope, Sir, you shall not charge me wrong in that cause, though it were to the very scaffold." When he came out and told what passed, his friends advised him to appeal to the Assembly; which he did, and took instruments in the hands of a notary. When Mr James Balfour was called in, the King allowed it reasonable to appeal and protest; and after having received a charge by Mr David Lindsay, he took his leave of his flock, May 5.

PRESBYTERY OF EDINBURGH'S APPROBATION OF MR BRUCE'S CALLING TO THE MINISTRY.

The Presbytery of Edinburgh, upon the second of May, gave their approbation of Mr Bruce's calling, in the following account: "The quhilk day the brethren of the Presbytery of Edinburgh having ripely advised, upon the desire of their brother, Mr Robert Bruce, willing them to declare whether he had been and is yet a lawful pastor of the Kirk of Edinburgh, having his calling of the Generall Assembly thereunto: The whole brethren being present, gave their resolute answer, without contradiction, that they had acknowledged, and did acknowledge, him to be a lawful pastor of the said kirk, by whom God, in his mercy, had wrought in the said pastoral charge, and by whose travails the whole Kirk and themselves had received great comfort. Extracted out of the Records, by

"Mr CHARLES LUMSDEN,
"Clerk to the said Presbytery."

Much about this same time, Mr Bruce received the following let-

ter from that truly great man, Mr Patrick Simson, minister at Stirling, which no doubt was supporting to him :—

MR PATRICK SIMSON'S LETTER TO HIM, MAY 2.

"RIGHT HONOURABLE AND WELL-BELOVED BROTHER,—I received your letter, whereby I understand that your ministry in Edinburgh these eleven years bygone has been called in question. Dear Brother, this is one of Satan's old fetches toward you; who, as he was a great stay to your entry into this holy calling, so he leaves not off yet to practise his old and wonted malice against you; but be of good comfort, Sir, the Lord, who sees that the drift of Satan is against his own kingdom, will fortify the pillars of his own house, that they may stand out against the gates of hell. I am sorry to hear tell that our own brethren are instruments of your trouble; for they seem to me to be as unmindful of their own speeches, as Aaron was unmindful of his own doings, when he stood up against Moses his brother; for, notwithstanding the works which confirmed the calling of Moses were written in the hands of Aaron, yet he opponed himself to his brother. In like manner, these brethren have many a time given good testimony to your ministry; but now, alas, are become unmindful of their own words, which, notwithstanding, are written with the pen of God in their own consciences; and you have a witness, in the secret of their hearts, that your ministry is of God, and that it hath watered the husbandry of God more fruitfully than the ministry of any man who oppugns the same. I perceive that Mr Robert Rollock stands much on the lack of ordination in your ministry, which makes me marvel how he could call himself a minister of Christ's Evangel at Edinburgh, in his Analysis upon the Epistle to the Romans; and in the meantime wanting ordination to that ministry, if this form of ordination which we want be so essential as he speaks; albeit it be not unknown unto him that he lacked the ordination, as the children of Israel wanted circumcision in the wilderness; for ye were ever awaiting upon a good opportunity when the people would divide themselves in competent parishes, to the end that ye might

be appointed to a special flock, which ye could goodly attend upon. But to make an end of this point, if conscience moved them to object themselves against your ministry, they should have objected it these eleven years bygone. And if any other cause move them, 'the ways of men may well seem good in their own eyes, but the Lord pondereth the hearts.' And concerning the matter wherein, Sir, you crave my advice, my simple judgment is this, that in case the commissioners will approve your former ministry, you shall not stand to receive imposition of hands from them, because the General Assembly has so commanded, and you have promised (as appears by the write I received) to do the same; and the hungry souls of the Lord's people of Edinburgh earnestly crave the comfort of your ministry. And, finally, whatever iniquity be in their hands at this time, I hope the Lord will pardon it in Jesus Christ, if ye make earnest prayers for them as Moses did for Aaron and Miriam; and the blessing of God be on your ministry; to whose protection I heartily recommend you, both now and ever. From Stirling, the first day of May 1598.

"Your Brother to command,

"PAT. SIMSON."

PRESBYTERY OF EDINBURGH INTERPOSE, AND MR BRUCE HIS IMPOSITION OF HANDS GIVEN HIM.

The Presbytery of Edinburgh, on the fifth of May, sent down Messrs Balfour, Balcanquall, Aird, and Lumsden, to the commissioners, to deal for Mr Bruce. The commissioners and they agreed upon the form of a declaration as to Mr Bruce's ministry; and after he had corrected a word or two, it lay in Messrs Galloway's and Rollock's hands unanswered. Upon May 9, the King and commissioners sent for Mr Bruce, and the King urged him to obey the ordinance. He answered, that the commissioners and he agreed upon a form with consent of the Presbytery. Mr Rollock read it; but the King took it and altered it, and gave it to Mr Bruce to advise on. He laid it before the presbytery, who finding the commissioners dealing disingenuously, and putting all upon the

King, adhered to the former draught, which the King still refused. In the afternoon, Mr Robert Bruce, wearied with these tossings, went out of town. Mr J. Spottiswood overtakes him about half-a-mile out of town, and, in name of the commissioners, said, they wondered he should leave the town, when the process was not ended; and that he himself had answered for him, that being found disobedient and deprived by their sentence, he had no more to do with them; but he was now come to him from them, to offer him admission without any ceremony. Mr Bruce desired write on this, and he should answer it. On Friday, Mr Spottiswood and two others came to Mr Bruce at Smeton, who asked Mr Spottiswood if he had brought write with him on his proposal. The other answered, the King would not yield to the commissioners' desire in that, but he had brought a form, little different from his own, which Mr Bruce offered to amend. The other told him he was not at liberty to allow one word to be altered; and so they parted. On the 15th Mr Bruce, at the earnest desire of his friends, returned to the town; and that day, Mr Andrew Knox, minister of Paisley, and one of the bailies of Edinburgh, brought him a form which he said the commissioners consented unto, but would have him to sign first; which he did, but afterwards the commissioners refused. Upon the 16th day of May, the presbytery day, Mr Bruce desired the presbytery's opinion, whether he should take a new ordination to the ministry or not; and removing, craved their interlocutor; which was, that he should not subject to a new ordination to the ministry. In the afternoon the commissioners met with the presbytery, and a considerable number of ministers from the neighbourhood, and sent for Mr Bruce. He was very unwilling to come, yet at length presented himself, and desired a particular answer, whether the commissioners sought his ordination to the ministry or not? They declined a direct answer. Mr Bruce, being much commoved at this, said to them, they had persecuted him extremely, used tyrannous and imperious dealing toward him; that for his part he did not know that he abused any of them, in word or deed, or used any recrimination, save to Mr Galloway, who provoked

him bitterly with his injurious words before the King; adding, "Now I take my leave of you, brethren; and from my heart wish you may choose affliction rather than iniquity." Mr Galloway said, he spoke what he said only as to Mr Bruce's want of imposition of hands. Mr Balfour answered, he wanted imposition of hands also, and yet no noise was made about him. Mr Bruce being gone out, the commissioners offered another form, which Mr Bruce disliked, and then to admit him without imposition; which, when he was content of, they resiled, and at length agreed to the form he had subscribed; and the King yielded, and named Friday the 19th for his admission. And after debates as to what Mr Pont was to utter in the pulpit, it was agreed, that the form agreed to should be read, and no more said. And thus Messrs Bruce and Balfour, after Mr Pont's sermon, had hands laid on them, and were admitted pastors to that congregation. To support what is before set down, I add Mr Bruce's own account of what passed from a paper that looks like an original.[1]

Bishop Spottiswood gives some bitter turns to this affair, which I need not take off, after so large a deduction of it. He charges Mr Bruce with the tumult in the church, of which he vindicated himself to the King; and blunders (if it be not an error in the print) as to the day, and says Mr Lindsay and Mr Douglas admitted him, which I cannot reconcile with the above account; and it is more probable Mr Pont would be employed than another, being before named, and most acceptable; and ends all with an innuendo, that this noise Mr Bruce made was more of wilfulness than good zeal, which the above account sufficiently resists, and shows Mr Bruce's struggle came merely from his concern not to invalidate his former ministerial actings, or offend such as had received the sacraments at his hands.

JANUARY 1599, CALLED BEFORE THE COUNCIL, AND WHAT PASSED THERE.

Though Mr Bruce was thus restored to the exercise of his ministry at Edinburgh, yet his troubles still continued, till at length the King

[1] See Appendix.

and commissioners got rid of him in January, next year, 1599. Mr Bruce and the ministers of Edinburgh were called before the King and Council for their freedom in reproving the evils in town and country. The reader will find in the printed Calderwood the present melancholy state of things. The King, by the influence of Popishly-affected Councillors about him, was taking very wide steps in favour of Popery, and fast bringing in corruptions. The King began to prorogate the time of General Assemblies, that he might get members framed and prepared to his purposes. Matters not being ripe for ministers, voters in Parliament, directly to appear as prelates, the Popish Bishop of Galloway, a fugitive since the Reformation, was restored to his honours, dignities, and rents. The King's book, entitled the Law of Free Monarchies, which was a satire upon the Reformation in Scotland, was printed. Beaton, Popish Archbishop of Glasgow, was restored to his office, and sent ambassador to France; and the King's letter procured to the Pope, with his instructions to Drummond. In consequence of this, which the reader will find in Calderwood, p. 427, Christmas was solemnly kept at Edinburgh. Under all these Mr Bruce and his brethren could not be altogether silent. The King, galled with their sermons, sent up some acts of the late corrupt Assemblies against ministers' freedom in preaching, and of the Convention of Estates, by Sir Patrick Murray, to Mr Bruce, requiring his answer, whether he would be judged by them. His answer was, that he did not refuse judgment, and the judge ought to consider by what laws he would judge him. Upon this the commissioners of the Assembly, with Sir Patrick, called the ministers of Edinburgh before them. Mr James Mitchelson told them, the King considered them as branglers of the State, and did not reckon himself secure unless they subscribed these acts of Assembly and the Estates. Their answer was, that they did not decline judgment by these acts; but subscribing acts of that nature was a novelty, and such a preparative as they would not begin. On the 8th and 9th of January, they had conferences with the King, who urged them to subscribe a declaration he set down in writing, either positively or negatively.

They offered to subscribe the negative, if his Majesty would allow them to set down their reasons with their subscription. This was refused; and so they were cited before the Council, where the King merely declared he dreaded from them bodily harm; that they were on a conspiracy, and men he looked for no good from; and desired the Council to add a penalty to the acts of Estates. They added an arbitrary punishment, leaving it to the King's determination. January 17, they again appeared before the King's Council. The King, after a long harangue, came to this issue, that he would pass all bygones, if they would promise, before the Council, to obey all his laws, particularly the Act of Assembly and States at St Johnston, and that in their sermons they would not meddle with his laws or proceedings whatsomever. Before, in writing, they offered to meddle with nothing in their sermons save what concerned religion, and when the glory of God was impaired and the estate of the Kirk endangered; and now they answered, in all humility, that they were accountable for their actions and ministry. As to their actions, they were open to the world, and they were content to be tried by the King and Council. Their affections were toward his Majesty, and God would bear witness for them one day. As to their ministry, they were to make account to the Lord for it; and that as to his Majesty's desire, they had given their answer in writing, which they produced. The King said he would have these two acts obeyed. They answered, they were ready to be censured by them when found transgressors, but could not promise to obey them further than they agreed to the Word of God. "It is direct anabaptism," said the King, "to say the act of the Assembly agrees not with the Word of God, and to promise to obey in as far as lawful." They answered, they spoke according to their light, and were ready to receive better from the Word; and if his Majesty preserved their religion and laws, they would keep within the compass of the acts; but if anything shall be done, as God forbid, in prejudice of religion, "Wherefore serve we, (said they,) if we shall not show that the Word of God damns it plainly?" "Will ye suspect me?" says the King. "We must suspect an angel," an-

swered they, "if another gospel be brought." "Well," says the King, in a passion, many times repeating it, "upon your peril be it; I assure you you shall be punished." The ministers desired, since they could not bruik a good conscience, the King might dismiss them, and allow them to live as subjects. The King said, they should not live in Scotland if they obeyed not these acts. The commissioners of the Assembly promised them a favourable interpretation of the Assembly's act, but put it off from time to time, and at length referred them to the King, who continued in his threatenings.

KING'S PROCEDURE IN FEBRUARY ABOUT MR BRUCE'S PENSION.

Next month, the King picked a new quarrel with Mr Bruce, and dealt very arbitrarily with him. Mr Bruce had a pension out of the abbey of Arbroath of twenty-four chalders of victual, by a gift under the Seals, for his life. On the 10th of February the King taketh it from him, without calling or hearing of Mr Bruce as to his interest, and openly assisted the Lord Hamilton's tenants when they suspended Mr Bruce's charge. Mr Bruce offered to pass from his gift if the King would reserve it in his own hands, or bestow it on settling of stipends; but the King transferred it to the Lord Hamilton, as a reward of what is above narrated; upon which Mr Bruce went on with his process against the person concerned before the Lords of Session. The King came in and threatened the Lords, and asked, who would be so bold as to vote against him? Five or six answered, "Except his Majesty would take it on him, by his absolute power, to discharge them, they would vote according to law and their office;" and all, save one, voted for Mr Bruce. After the interlocutor in his favour, the Treasurer, Prior of Blantyre, was first warded in the Castle of Edinburgh for insisting in Mr Bruce's favour, and next consigned to Inverness, and at last forced to demit his office; which he was unwilling to do till the King paid him what he was owing. These things fell out in March.

THE KING'S VIOLENCE AGAINST MR BRUCE.

The King's wrath was very high against Mr Bruce at this time, and for fifteen weeks, every week, on Saturday, he was so mean as to send some message or other to disturb him. The Queen was employed to pacify him, but in vain. The answer she gave from the King was, if Mr Bruce would give it under his hand that he would not speak against him, his laws, and proceedings, he should be as much in his favour as ever; which he could not comply with if the King went on opposing the interests of religion; and motion was made to him to go with Colonel Murray to Flanders till the King's passion was over, to which he yielded, if the presbytery and his folk would give him permission. But that they refused. The King declared he hated him more than Bothwell, and the commissioners of the Assembly privately added oil to the flames, and said he was a troubler of the Kirk, and would fain have been rid of him, because he stood in the way of their designs for prelacy. The commissioners of the Assembly endeavoured to draw Mr Hall and Mr Balfour to be enemies to him, as they acknowledged to him; and the King threatened him and all his friends in the Session, and among the advocates, for that process about his gift for life. In a short time after, the King, to cross Mr Bruce, discharged the taking down of a parpan[1] wall in the Great Kirk to enlarge the East Kirk, where Mr Bruce preached, and the auditory was great. The Council, Session, and Presbytery, pressed it. All this violent opposition put Mr Bruce and Mr James Balfour to seek a transportation; but not thinking the Convention at St Andrews a meeting of sufficient authority, the matter was delayed till the Assembly.

DEBATE IN OCTOBER ABOUT THE ENGLISH COMEDIANS.

In October this same year, another debate fell in betwixt the King and ministers of Edinburgh about some English comedians, whom the King had allowed, by a warrant, to hire a house in Edinburgh. The comedies were profane and irreligious, and they them-

[1] Partition.

selves open profaners of the Sabbath. The four sessions met, and passed an act, declaring it scandalous to resort to their plays. The King took this as contrary to his allowance. The ministers waited on him, and Mr Bruce told him the ill effects of these plays, their profanity, and the reflections in some of them on himself and the Queen, and that there were acts of Parliament against them. A proclamation next day was issued, charging the sessions to repeal their acts, under pain of treason. The sessions met, and the ministers declared against repealing the act; however, the rest did vote to repeal it; and the ministers refused to intimate the repeal which the King required, because the act had been intimated from pulpits, and the ministers had preached against the profane comedies.

MR BRUCE'S NEW TROUBLE ABOUT HIS PENSION, IN DECEMBER.

In December, Mr Arthur Fulhie, [?] and some of the commissioners of the Assembly, pushed the King, after he had dropped the matter of Mr Bruce's pension, to revive the process before the Session while he was absent at his mother's burial. The process was wakened in his absence; and the Lords were threatened if they voted in Mr Bruce's favour, and the advocates also if they pled in his favour. When Mr Bruce returned he went to the King, and desired to know how the process wakened since he had obtained, as he thought, his Majesty's favour. The King said, "I made a promise last year to these men, when you impugned my laws in your sermons." "But," said the other, "your Majesty has been satisfied with me since, and gave me an anterior promise; and I have your Majesty's grant, written with your own hand, wherein you were pleased to say I deserved it, though it had been the quarter of your kingdom; which I shall keep as a monument to posterity, as your Majesty also bade me." The King turned calm, and said, "Save my honour, Mr Robert, and I shall not hurt you." "What way?" said the other. "Come up the morn," said the King; "submit to my will, and render the gift." "Pardon me," said Mr Bruce, "I will not benefit my enemy, nor give my right to any subject; but if

your Majesty will have it to your own use, I will give up my grant most willingly, providing you gratify not my competitors, nor bereave me causelessly of my right, for the pleasure of any other subject." This the King promised it should be so, in the presence of Sir George Elphinstone. To-morrow, when the matter was called before the Lords, Mr Bruce compeared, and declared, "I had my gift of his Majesty's free liberality. If his Majesty think that gift meet for his own use, look, how freely his Majesty gave it me, I will as freely render it again. But as for my Lord Hamilton, or any neighbour man of the ministry, I am no way obliged to them; so I look his Majesty will suffer me to enjoy my right against them." The King desired him to refer it to his courtesy. Mr Bruce said, he was willing to refer that much to his courtesy, either to take it to himself, or suffer him to enjoy it. The King appeared well pleased and satisfied. How this matter ended will be best known by Mr Bruce's complaint to the Presbytery of Edinburgh in the end of December, wherein he says, as Calderwood's MSS., from whence I take all this, has it, that though he had as good a right, and as sure, to that gift as to his heritage, two decrees were given against him, and the Chancellor refused his bill, being expressly discharged by the King, as he said, and now could have no benefit of the law;—that, contrary to the acts of Assembly at Montrose, 1595, who had modified his stipend, and had given him an assignation to what he had now, and subscribed it, yet now the commissioners of the Parliament had broken the assignation, and given it to the minister of Arbroath;—that the King would not suffer the clerk to extract the submission in the terms he gave it; but threatened him with hanging if he abstracted not in ample form, without the conditions he named, and gave Mr Fulhie a grant *simpliciter*, and in ample form;—that none of the presbytery took notice of this injury done him save Mr Balcanquall, whom the King quarrelled for accompanying Mr Bruce to wait on him; and now he had gotten two chalders and eight bolls added to his stipend, in hopes he would desert him;—that the commissioners of the Assembly, particularly Mr Galloway, threatened him, who, being pre-

sent, was silent. And, lastly, he complained that the commissioners of Assembly did very seldom attend the presbytery, and did what they liked. Thus, as my author says, the King broke Mr Bruce's gift contrary to his promise, annuls the decreets in his favour, passeth by the assignation of the Assembly, and alters the quality of the victual as well as the quantity, and gives him only eight chalders during pleasure. Upon the 18th of January, next year, Mr Bruce went to the Palace to deliver his gift. He got not access; and the King sent him word that the Laird of Kincavell, his brother, might come to him at another time, and he should know his pleasure. But Mr Bruce discharged his brother to take this burden on him.

MR BRUCE IN THE LEET TO BE MODERATOR IN THE ASSEMBLY, 1600.

The Assembly convened, July 1600, at Montrose, when I find Mr Bruce was on the leet for Moderator; but the ministry being now fast coming into the King's measures, and the King opposing him, Mr Wilkie was chosen. I find him and Mr James Melville, named among the commissioners of that Assembly, among the rest, who, save one or two, were all going into the King's designs. But the affair of the Earl of Gowrie and his brother falling out on the fifth of August this year, was the beginning of a more severe trial to Mr Bruce.

MR BRUCE'S MEDITATIONS ON THE THIRD AND FOURTH NIGHTS OF AUGUST, 1600.

Mr Bruce seems to have been prepared, in Providence, for the direct trial he had to undergo with relation to Gowrie's Conspiracy, in his ordinary course of close intercourse with his Master, in the great duty of meditation and prayer. Among some papers come to my hand, once belonging to Mr David Calderwood, I find Mr Bruce's meditation on the night preceding the fifth of August: These, with the supplications and letters, and Mr Bruce's own account of what happened him in this process about Gowrie, and the

after parts of his life, I am ready to think are extracts out of Mr Bruce's Diary, which Calderwood got from himself or his friends; and the rather, that one of them, the Apology, already placed in the Appendix, is signed with Mr Bruce's own hand; and the handwriting of most of them seems to be the same with the subscribed Apology, which makes me apprehend that they all may be written by the same person, with Mr Bruce's allowance. Mr Calderwood hath given the substance of most of them in his MSS., save the account of his trouble at Inverness; however, I incline to give what I take to be Mr Bruce's own account of them in his own words, in the Appendix; and I begin with his meditation the third and fourth nights of August 1600. It stands in Appendix.

GOWRIE'S CONSPIRACY, AUGUST 5.

Gowrie's Conspiracy is not what lies at present in my way. Mr Calderwood, in his MSS., tells us, "That on the fifth of August, the Earl of Gowrie and his brother were slain at Perth for attempting a conspiracy against the King, as was alleged, but not believed, by many;" and then inserts, in a much fairer way than Bishop Spottiswood takes in this matter, the discourse printed by authority, and translated likewise into Latin, entitled, A Discovery of the Unnatural and Vile Conspiracy attempted against his Majesty's Person, at St Johnstone, upon the fifth day of August, being Tuesday, 1600, with the Depositions serving to confirm the same, and Mr Galloway's Discourses to the People, to confirm them in the belief of the accounts given out by the Court, which differ little from the discourse published by authority; and then he sets down the censure of that printed discourse, arising from the weighing of the probabilities and likelihoods, and comparing the discourses and depositions with themselves, Mr Galloway's harangues, and the reports that went abroad, and leaves this business undetermined. Because this work is designed for preservation of principal papers, and this discourse above mentioned is in print, and Mr Bruce sufferred so much and long merely for his doubts on this matter, I do not take it altogether to be out of the way to insert the censure, as

Mr Calderwood names it, upon this affair of Gowrie, App. Copy Cald. vol. v. 405, (It was thought strange, &c. to 414,) that the world may have all my author knew about this dark part of our history.

MR BRUCE AND THE MINISTERS OF EDINBURGH THEIR TROUBLE ON THIS HEAD, AUGUST 6.

To come to Mr Bruce's trouble upon the head of not keeping the public thanksgiving appointed for the King's delivery from this conspiracy. Upon the sixth of August, by ten o'clock in the forenoon, the Town Council received a letter from the King, giving them account of his delivery, and commanding the ministers to return public thanks. The ministers were called, and the letters read, and they required to call together the people, and give thanks. When consulting upon this, the magistrates were called to attend the Privy Council. The ministers had agreed among themselves to keep in the general, and not enter into particulars; because the reports even among courtiers varied among themselves, and the King's letter did not speak of treason. When coming out, they found the magistrates called to the Privy Council, and a charge to them to attend. Thither they went, and appointed Mr Bruce to speak. The Chancellor desired them to go to the church, and praise God for the King's miraculous deliverance from so vile a treason. Mr Bruce answered, as they had unanimously agreed they were not certain of the treason, and had various reports, but would go, and, in the general, bless God for his Majesty's deliverance from great danger; otherwise, if their Lordships pleased to delay till they got certainty, (for it was but about two hours since the first notice came,) they should not only blaze the treason, but be glad to see Gowrie's house made a jakes. The Lords urged them to keep by the terms of the King's letter. They insisted he did not term it treason, and that there were different accounts of that affair. While they were reasoning, Mr David Lindsay comes in to the Council from Falkland, where he had heard the King tell the matter; and it was thought proper that he, having the narrative out of the King's own mouth, should

be employed to praise God; anent which the ministers' opinion was craved. Mr Bruce said, he was well content, if he spoke nothing but that for which he would be answerable to God. So the Council, Magistrates, &c., went with him to the Cross, where Mr Lindsay had a harangue, and the people with uncovered heads praise God. The bells rang, fires were put on, and all other demonstrations of joy. The ministers thought the Council was satisfied; but misreports were made to the King.

AUGUST 12, THEY ARE BANISHED EDINBURGH, AND DISCHARGED TO PREACH.

Upon Tuesday, August 12, the ministers were cited before the King and Council. The King asked Mr Bruce, why they had disobeyed him and his Council, and refused to praise God for his deliverance? He answered, They did not disobey, but were ready to do it in general terms, as they had all done on the Sabbath after; but they could not condescend to particulars, in respect they had no certainty. "Had ye not my letter?" said the King. "Your Majesty's letter bore no particulars, but made mention only of danger in general; and that we were content to follow." "Could not my Council assure you of the particular treason; and did not they do so?" And the president answered, They had. Mr Bruce said, "Sir, with their honours' leave, they had received no information save David Moses' bill, and John Graham of Balrynie's report; and the two so clashed, that no man found certainty." The secretary and president affirmed the reports agreed. Mr Bruce offered to produce David Moses' letter, and let them be compared. The King waived that, and asked, "You have heard me, my ministers, the council, and Earl Mar; are you now persuaded fully or not that it is treason?" "Surely, Sir," replied Mr Bruce, "I would have further light before I preached it treason to persuade the people. Were I a private subject, not a pastor, in the report I would rest on your Majesty's report, as others do." The King asked at Mr John Balfour, "Are you fully persuaded?" He answered, "I shall speak nothing to the contrary, Sir." "But are you persuaded?" said the King. "Not yet," said he. Mr Watson answered the same way. Mr Balcan-

quall said, He would affirm all that Mr David Lindsay said yesterday in pulpit before his Majesty. "What said he?" asked the King. "He founded himself upon your Majesty's report, and faithfully rehearsed it; so shall we." Mr Lindsay being interrogated, If he was persuaded of what he said yesterday? answered, He was, in his conscience. "Now," said the King to Mr Balcanquall, "are you persuaded?" He answered, "I would have further time and light." Mr Hall said, He would have the civil trial going before. Mr Hewat said, He believed his Majesty's proclamation. They were removed, and in a little called in, save Mr Hewat, and the Chancellor intimated sentence, whereby they were discharged preaching in the King's dominions, under pain of death, and charged to remove out of Edinburgh in forty-eight hours, and not come within ten miles of it, under pain of death.

THEIR SUPPLICATION REJECTED.

Next day, they jointly gave in a supplication to the Council, offering "To give God thanks for the King's delivery, most heartily to make faithful report to the people, as his Majesty had delivered the account to them of the whole history of the treason, and to speak nothing in the contrary; but to do all the good offices which might serve to nourish the hearts of the people." Nobody questioned but this, subscribed by common consent, would have satisfied. But the supplication was rejected, and the answer written on the back, thus:—"That they should confess a fault, and crave his Majesty's pardon most humbly; that they should esteem the history of the treason an undoubted truth, and publish it as undoubted truth to their folks." I need not add, that they came not in to these hard and impossible conditions. However, they again supplicated for the prorogation of their day, that they might have time for light; which was also refused. And so, on Thursday, August 14, they left the town. Mr Calderwood remarks, that this occasion, and indeed a very slender one it was, was gripped at to overthrow the ministry of Edinburgh, who crossed the Court in all their evil proceedings, and were a terror to the Session, nobility,

and others, for their impiety, injustice, and unrighteousness; and Mr Bruce, in a particular manner, for his uprightness and opposition to Episcopacy, now bringing in, for which he was never suffered to return, though the rest were. Thus the Council and King usurped the ecclesiastical authority, in depriving them, by their sentence, of the exercise of their ministry.

KING'S LETTER TO THE SYNOD OF LOTHIAN, AUGUST 24.

The King went on in his rigorous courses upon this matter, which increased the suspicion of many, especially after the depositions of witnesses were taken, that there was not so much in the conspiracy as was given out; and, by the advice of the commissioners of Assembly, directed the letter following to the Synod of Lothian, and I suppose to some others also:—

"To our Trusty Friends, the Ministers of the Synod of Edinburgh, to be delivered to them by Mr David Lindsay, or their last Moderator.

"TRUSTY FRIENDS,—We greet you well. The ministers of Edinburgh being discharged their preaching by us and our Council, for their unnatural and undutiful behaviour toward us in this late danger, whereof it pleased God miraculously to deliver us, we have, by advice of the same Council, resolved that they shall never be restored again to their own places. Since, in that case, we dread no less than the hazard of our life, and the perilling of our estate, as we have at more length declared to the commissioners, by whose advice their rooms are declared to be vacant, that others may be provided thereunto. Likeas, by the advice of the same commissioners, we have appointed a meeting at Edinburgh, upon the second of October next, not only upon order taking in that matter, but for consulting upon such other things as shall be thought good to be propounded in name of the Kirk, for the weal of their and our estate, at our next Parliament, appointed the first day of November next; and, therefore, have thought good to will and desire you to direct two of the wisest and best-affected of your num-

ber to keep the said diet, and instructed sufficiently to give their advice and concurrence with the said commissioner in the premises, as you will testify your dutiful affection towards us, and the quietness of our and your estates; and, in respect of our so happy deliverance on Tuesday, we have, by advice foresaid, appointed that every Tuesday thereafter shall be a day of ordinary sermon within every burgh in the bounds of the Synod; and, in the like manner, commanded, by public proclamation, that the last day of September next, and the Sunday next thereafter, shall be kept solemnly for giving thanks to God for our deliverance from so evident a danger, which we have thought meet also to intimate to you by this letter, beside our proclamation, that ye pretend no ignorance. So we commit you to God. From Stirling, August 24, 1600.

"JAMES R.

"*P. S.*—Let your Synod be convened the third Tuesday of September next, for directing of commissioners for the effect foresaid."

TREATMENT OF THE MINISTERS OF EDINBURGH, SEPTEMBER, WITH THE CONFERENCE BETWIXT MR BRUCE AND THE COUNCIL, SEPTEMBER 11.

September 5, the ministers of Edinburgh were charged to compear before the King and Council at Stirling, for their obstinate blindness, as it was termed. The reader will see in Calderwood how they were treated, even after they had declared their satisfaction. Mr Hall fell into the King's measures. Mr Balcanquall was connived at. Mr Balfour and Mr Watson were declared transportable by the next General Assembly. My present work leads me to Mr Bruce. When he compeared, September 11, the Chancellor caused him declare upon oath where he had been since put out of Edinburgh, and in what company. And when asked, If he was resolved upon the treason? he answered, "I am in the way of resolution, but not fully resolved." The King told him, "All his brethren were fully resolved; what could hinder him?" He answered, "They must live in their faith and I in mine; so far as I know, I shall preach, and no further. Two things moved me to

enter in a way of resolution. I heard that Craigengelt, who died piously, at his execution confessed that he had ground from Henderson (whose deposition, Calderwood observes, contradicted this story) that Gowrie was interested in the treason; and I am inquiring further into the truth of this account, and if it hold, he is one testimony of a pious man at death. So I am in the road of diligence. Next, if Andrew Henderson die with that confession, I will be satisfied." The Chancellor said, "Will you trow a condemned man better than King and Council?" The other answered, "If he die penitently, and God receive the soul, I think we may receive the testimony." "He saved the King's life," said the Comptroller. "I know not," said Mr Bruce; "but this I will say, that he ought to die, were it only that he employed not the whinger he is said to have thrown out of Gowrie's brother's hand, wherewith he was going to kill his Majesty, in the traitor's heart." The King said, "I see you will not trust me nor the noblemen with me, till you try me." "Sir," said Mr Bruce, "the will cannot be constrained; I may well lie to you with my mouth, but I cannot trust but after trial." "I see," says the King, "you would make me a murderer. It is known well I was never blood-thirsty; and if I would have taken their lives, I had causes enough, and needed not have hazarded myself also." "Sincerely," said Mr Bruce, "I would not make you a murderer; yea, Sir, suppose I knew it were so, I would neither withdraw my affection nor obedience from your service; I would only press to draw you to repentance, in respect you are not subject to our punition." The Earl of Mar said, "I wonder you will not trust men that saw a hand in his throat, and heard the King cry murder." "My Lord," said Mr Bruce, "if you saw and heard, you may the more easily credit." One would have thought that he would have asserted he did so; yet he did not: and when many called out to Mr Bruce, "Why stand ye in a thing that is so plain?" Mr Bruce answered, "Because I would not have you to seek more of me than I know; I never heard my Lord Mar nor the Duke speak their minds on that subject. I have not liberty to go where I may have full resolution." "You say,

then, that you are in the way of resolution," said the King. "Well," says the King, "try true;" and he was dismissed with a favourable countenance, as he thought. But they knew that the things he was informed of were not true. When removed, the macer came to him, and charged him to enter ward in the house of Airth till the 8th of October, and then pass off the country. This account my author gives me from a letter of Mr Bruce's, wherein he notices, that if they had spoken one way, he had not been thus dealt with; that the rest were obliged to make their repentance in the matter in several kirks; that Mr Galloway, who stayed and used interest for the rest, went out of town when he compeared; but, he adds, that a plot was laid for him whatever had been said, and he had more peace than he doubted his brethren had. To vouch what is above, I have added Mr Bruce's letter to his wife, with an account of what passed in Stirling. See App.

MR HEWAT'S LETTER TO HIM.

Mr Bruce's day was prorogued, at the entreaty of the Synod of Lothian and the persuaded ministers of Edinburgh. Mr Calderwood inserts the letters of Mr Hewat and others to him, which do not contain much, and I shall not swell this account with them. Mr Hewat tells him he had prevailed with the King, at the instance of the Synod, for a prorogation of this day; which was a benefit to the kirk; that the King would willingly have him conform to his brethren; and, in that case, he might be as far in the King's affection as any man. Mr Bruce answers him, "That whatever his brethren did, he did not count this short prorogation a benefit; that he might have had a longer; but since they had interposed in the Synod he would embrace it, though he thought it would at length irritate the Prince, and make him harder upon him. He wishes rather they had shown him what they had done, and satisfied him upon the grounds they went upon, and their warrant; for he still wants ground to go upon." He adds, "I am troubled for want of a full persuasion, which is the work of the heart, and should not fall under censure. The Lord help my unbelief! I had mister of His

fulness in the articles of my belief, though they lean on undoubted grounds." He expresses much affection to the King, and desires him to communicate his light unto him, and give him one argument, importing a necessary conclusion. Mr Balfour, Balcanquall, and Hall, wrote him another letter, September 18, wherein they express their deep concern in him, promise all in their power for his relief, and propose his writing a letter to Mr Galloway to use his interest, which they expect he will do. Mr Bruce, in his return, September 24, tells them, "That he did not condemn their proposal, and was very ready to use the assistance of his meanest brother, and forgive his greatest enemy; but proposes his difficulties, and gives them a deduction of Mr Galloway's opposition to him, his refusing reconciliation, and endeavouring to unminister him, and refusing to act for him when pressed at Stirling; when he questions if Mr Galloway could prevail without he came up to the King's will, and even in that case not to restore him to Edinburgh. He adds, probably his letter would be propaled and made a bauchle of, and assures them he was never loved at Court as a minister; but when he had credit he used it for a brother unbidden; and desires them to remember that a better cause than his particular is going to wreck—the discipline of the Kirk, and daily encroachments are made upon Christ's spiritual kingdom; and tells them, if Mr Galloway would use his credit for the Kirk, he would look for good from him, and his eldest child should not be so dear to him as he; though he had consented to their deposition, and in the Synod said their places were vacant. He believes all his trouble comes from him and Mr Mitchelson, and, till their bowels move to the bleeding Kirk, he is unwilling to trouble them. However, he submits his thoughts to theirs, (to whom he is writing,) and desires them to send better light if they have it."

MR BRUCE'S PROPOSAL TO THE EARL OF MAR, AND MAR'S DECLARATION ABOUT GOWRIE.

Much influence was used for Mr Bruce. Upon a proposal of Mr Simson's, Mr Bruce wrote to my Lord Mar, that he was ready to

snib the sinister interpretations the people were running to, as to the King, and divert them from them, if allowed to preach. My Lord Mar, in his answer, complains of his being hard to credit things, and takes it on him, before God in heaven, that the most misheant treason that ever was committed against a Prince was that day committed against the King, as he himself heard and saw. This is the strongest testimony I see Mr Bruce had, if the nobleman's character was to be depended on, of which I know nothing. Mr Bruce's departure was prorogued till November 2. Before Mr Bruce left the country, he drew up the following paper, which he left with his congregation. I give it from an old copy, once in Mr Calderwood's hands; it run thus:—"Suppose none of you, brethren, can be ignorant of the cause wherefore I am departed my country, yet, for your better information, I thought it meet to set it down briefly. Upon the sinistrous and malicious declaration that was given up to his Majesty against us, the ministry of Edinburgh, as if we had simply refused to give thanks to God for his Majesty's deliverance and preservation, it pleased his Majesty and the Lords of his Privy Council to convene us before them, where we cleared ourselves, both of our deed the last Sabbath, which was the 10th day of August, immediately before, as also by our present offer and supplication in time to come; but leaving this point, as a point where little or no advantage was to be had, it pleased his Majesty to urge us with one further, to wit, What persuasion we had touching the truth of his Majesty's report, and whether we would urge it in pulpit as a very truth to our people? We answered, As to our persuasion, we reverence his Majesty's report as subjects, and should speak nothing to the contrary thereof. But to urge in pulpit, under the authority of our ministry, as a very truth, until the time we had further light, we could not; for then we behoved to speak in faith; and as the mouth of God, we should abstain from any thing that might diminish his Majesty's credit, and estimation in his subjects' hearts, and avert the people also from their rash and uncharitable constructions. But in the discharge of our calling, we could urge nothing as an undoubted truth, while we ourselves were

not persuaded in conscience. Upon this we were removed, and sentence given out against us, as ye know, wherein we were discharged so many miles, as also our proper ministrations, under the pain of death. We obeyed the charge, and held ourselves quiet in the country; ay and while a new charge is given out against us, wherein there is new punishment appointed to be inflicted upon us; and that for obstinate blindness, as they termed it, that we continued so long time doubtful. We compeared all at Stirling; and upon the second day of September, this further punishment was given out, to wit, banishment from Scotland and England; and in banishment to remain, ay and while it pleased his Majesty to think otherwise. A month was given me for my provision, during the which time I used all means for the mitigation of this extremity. For I showed his Majesty, that the health of my body served me neither for France nor Flanders, as I have experienced of before; and suppose it should now, the health of my mind stands chiefly in the exercise of my mean gift, which I could not enjoy any otherwise but in our neighbour country; and as to my conformity to the rest of my brethren, I should give thanks to God, as I had offered; yea, I should divert the people from their lewd opinions, and uncharitable constructions of their Prince. This I offered anew, to clear my affection of the burden of calumniation laid upon it, as if I had been troubled with malice, or some prepared report or other, nor for any ground or resolution in conscience,[1] . . . . . as yet; for I had two great extremities to eschew. On the one hand . . . . . tiful disobedience to my Prince; on the other . . . . . uncharitable and false judgment towards the dead. But to this hour all was reasoned, and nothing would satisfy unless I found myself fully resolved. This is the cause, brethren, wherefore I am put from my flock, discharged of my ministry, holden from my family, keeped in ward these three months, secluded from all parts where I might have comfort, banished of Scotland and England, which is worst, exponed to the rage of an undantaned element, in the most tempestuous and

[1] These blanks are occasioned by a torn corner of the MS. and cannot be supplied.

unseasonable time of the year. I, and all my colleagues in the ministry, were all involved in one and the same alleged disobedience; yet ye see some of us keeped, some are removed. I speak not this, certainly, that in any wise I envy my brethren, for they have more mister to be pitied nor envied; but only to show that it's not our merits, but our persons, that are respected. This is the plain and simple truth, which ye, brethren of Edinburgh, can very well testify; for ye were sufferers with me in the first charge, and present with me in Stirling when I got the last. And now, seeing the days of my last prorogation are near expired, wherein I have omitted no diligence, left no part of the compass unsailed, to see if I might in any wise enjoy both my conscience and my native country; but to this hour I could come no speed. So it forces me to choose ane present iniquity, that is, to lie against my own soul, and say I am persuaded, whereas I am not, or ane present banishment. And by the direction of God's Spirit I have chosen banishment, which to this end I signify to you, brethren; not only because it is like to be my farewell, and one of the last duties that I am to crave of you; but also that it may please you to add your testimony to this truth, and by your subscription to bear hand thereunto; for your testimony will serve me to two uses, and may be, to be a defence against the scourge of an evil tongue; for I know my innocency shall be oppressed, what in one way, and what other, men will press in my absence to give out far otherwise against me. My inward testimony, I praise God, makes me to rest, as sufficient for me: but yet, under the shadow of your outward, I will find some further refreshment; for what was true in our Master, as the Head, ought to be as true in every one of us, as members. Now, he saith of himself, in the 18th of John, the 37th verse, 'For this cause I am born, and for this cause I came to the world, that I might bear witness to the truth.' For, brethren, for this cause we are born, and promoved to the holy ministry, even to bear witness to the truth, as preachers of the truth. It will serve me, next, to be a ground of comfort, when, as I shall see that the truth of my cause cannot be so far sneered down by men, but it shall have a show of witnesses, both in heaven

and in earth, to bear hand to my innocency. Fear not, brethren, that this shall meet you to your prejudice; for my mind is, to keep it privy with myself, that it may die and live with me; and I would wish you also to reserve a double of it beside yourselves, as well for the help of your memories, as for the information of the posterity, when neither I nor ye will, perhaps, be extant, for the clearing of our ministry."

Some days before his departure to the ship wherein he resolved to go to France, he wrote the following letter to the King:—

MR BRUCE'S LETTER TO THE KING, OCTOBER 1600.

"PLEASE YOUR MAJESTY,—Hearing that your Majesty was nothing relented of your former wrath against me, and being now upon the point to show my obedience to your Majesty's last charge, I could not omit this as my last duty, to entreat your Highness' clemency, and mitigate the extremity of this intended wrath. I am not ignorant of that speech, that the wrath of the prince is the messenger of death; so that I crave that God, for Christ's sake, may add his blessing, and work effectually in your Grace, as shall be expedient for his own glory, and your Majesty's perpetual preservation. To be short, then, to show my conformity with the rest of my brethren of the ministry, as at all times, so now especially, and my reverence to your Majesty; and to clear my suspected affection therein, I offer to give to the Father of our Lord Jesus Christ, in him, and through him, my most hearty thanks for all your Majesty's deliverance, from the cradle to this present hour; but mainly for that deliverance which he granted to your Majesty, in St Johnston, on Tuesday, the fifth of August, far above all our deserts, and your Majesty's expectations. I offer also to stir up the people to that same duty, and attour to divert the people, so far as lies in me, from their lewd opinions, and uncharitable constructions, anent your actions, and namely, in this turn. Finally, there is no duty your Majesty can crave of me, without the manifest offence of God, and hurt of my own conscience, but I will do it, with as good a heart as ever I did any thing in this earth, that if, by any

means, I may testify my good affection to your Majesty, my Sovereign, and enjoy my natural air, and such other comforts as the Lord hath given me, under your Majesty's reign, which I most humbly crave of your Majesty, beseeching the Lord to move your heart herein, for his Christ's sake. So, awaiting for your Highness' answer, in all humility, I take my leave."

THE KING'S REMARKS ON IT.—HE ARRIVES IN FRANCE, NOV. 8.

When Mr Bruce was on his journey to the ship, Mr Calderwood adds, that Balvaird returned with the answer to his wife, and told her the King had interlined the letter, and added some words in the margin, which, if Mr Bruce did not utter in the pulpit, there was no biding for him in Scotland; desiring that he might have the letter a day or two, and he would re-deliver it; but he gave it to his uncle, Sir Patrick Murray, and it was never re-delivered. What the alterations were the King made, or whether ever it came to Mr Bruce's hands, he does not tell. It seems not probable they were such as he could go in to, considering the King's violence against him. And so, under several remarkable providences, as to the ship he was in, he sailed from Queensferry, Nov. 2, and arrived at Dieppe, in France, Nov. 8.

CALLED TO LONDON, AND COMES DOWN TO BERWICK, MAY 1601.

Next year the Lady Mar obtained a licence to Mr Bruce to come to England, whither he did not return till twice wrote for by Mr Edward Bruce, Abbot of Kinloss, and resident at London, to come over and confer with my Lord Mar, the King's ambassador. After much dealing betwixt them and him, they brought him with them to Berwick in the end of May, and there he stayed till he had the King's licence to return. Because I love to preserve any thing of his, I give what passed at this time from his own letter to his wife, though it be a little long.

HIS LETTER TO HIS WIFE, JUNE 5, GIVING ACCOUNT OF WHAT PASSED AT LONDON.

"My Heart,—I received your letters last Thursday, at night, the one dated on the 3d, and the other on the 2d of June, whereby I understand you are desirous to know how far I have condescended. Ere I come to the particular itself, at my first entry to the ambassador, wherein I was much crossed by Mr Andrew Lamb, though I covered it, I showed my Lord Kinloss what I was content to do, and what I was not content to do. I was content, seeing the parliament, which is the great assize of the country, had found and tried these persons to be guilty, and that upon their conscience; and so the civil trial had gone before me; I was content to find myself satisfied to rest there, and speak nothing to the contrary; for it becomes a subject to reverence the law of the country, namely, when he knows nothing to the contrary; and this is not only my judgment, but the judgment of the whole honest brethren of this country. When I was at London, they showed me that they were urged touching Essex, as I was urged touching Gowrie; and as they were content to reverence the law, to trust and rest satisfied, touching the trial of that great assize passed against Essex, so am I content to content me at present with that trial passed against Gowrie; and as they were not content to publish Essex his treason from the pulpit, from their own knowledge, and their own persuasion, no more was I content to publish Gowrie's from my own knowledge and persuasion; for, as to me, I was never persuaded of it, and I showed to my Lord Kinloss and Mar, that it was not possible to any man to be fully persuaded, or take it on their conscience, but so many as saw and heard.

"And at the first, both the Lords said, they would not urge me, neither with my conscience, nor with a full persuasion, nor with preaching either. And to trust and reverence the law, I was well content as becomes a subject; with that they were content at the entry; and continued content a long time, till near the end. A little before going away, they began to cast at my stand, and my Lord

Kinloss showed me that the King would not stand content with my distinctions. I behoved to find myself either fully persuaded, and resolve to preach it, or there was no liberty for me. Then I began to find fault that they were never content and satisfied with my answer, as I had written both to France and Scotland; and now, since they had drawn such service out of me, as was indeed very steadable to the cause, they cast at my hand, and kept not touches with me, and sought of me things impossible; yea, the very persuasion I could not get to the articles of my own belief, that they craved of me in so doubtsome a matter. 'What,' says my Lord, 'are you not fully persuaded of the articles of your belief?' 'Not, my Lord,' said I, 'as I should be; if you and I both were persuaded that there were a hell, we would do otherwise than we do.' And so, after many sharp and spiteful taunts and speeches, both publicly and privately, we dismissed our conference; so that I looked for nothing but extremity. I durst not bide from my Lord's table for suspicion, and when I was at it, I knew myself if I was grieved or not! I found great courtesy by some of the servants, namely, Mr John Archibald; but indeed, otherwise, I found myself not in mine own element. There were certain honest men waiting on, that would fain have conveyed me homeward. They urged me to speer, and know when it should be leisome for me to go; but they would tell me nothing, whether I should go backward or forward, home or afield; and to certify me the more, they would not have you to come to me in English ground. I bore all this as I might. I took Mr Andrew Lamb, and one Montgomerie, a Scotsman also, who had uttered his mind clearly to me, and oftentimes upbraided me, to see if they could draw speeches out of me; but I thank God, suppose it was not without a battle, I suffered their persecution. So I continued a long time, and still haunted my Lord's house notwithstanding, until it came to the point of their going away. They took up themselves, and first Mr Edward sends for me; and we entered in conference, and he showed me that he trowed preaching should not be sought of me, in respect it was not needful, because the matter was already buried;

and as to my persuasion, they should make no mention of the fulness of it; they should only hold them in the general, that I was content, and resolved to reverence the trial that was already taken in the Parliament. 'Hold you in the general,' said I; 'move no particulars to me, and I shall move none to you.' And so telling me my Lord Ambassador would speak with me himself the morn, he dismissed me. 'What needs that?' said I; 'cannot ye say all that he can speak? for I have no will that my Lord and I should cross each other.' 'You may hold on in the general,' says he, 'as you have spoken to me; for my Lord will speak to you.' 'Well,' said I, 'since it can be no better, I shall make me for it.'

"Upon the morn, which was the very day he went away, my Lord sent for me and said, 'I thought meet, Mr Robert, to hear out of your own mouth, how you are resolved yet in this matter; for I must make my report to his Majesty thereof.' 'My Lord,' said I, 'your Lordship knows that his Majesty, in the Castle of Stirling, before the Council, urged me with a full resolution; for, suppose I said to his Majesty, as your Lordship remembers, that I was in the way of resolution; and if Andrew Henderson died constantly with this deposition, I should also find myself fully resolved. His Majesty chopped ay on that word 'fully;' therefore he banished me. Wherefore, if your Lordship stand on such terms, as to crave a full persuasion or resolution of me, I have that same answer to give.' My Lord answered, 'We will not trouble you with that, neither with conscience, neither with a full persuasion or resolution; but answer me this only, whether are you resolved to trust it or not?' 'I shall answer your Lordship directly,' said I. 'In respect of the civil trial that is passed in the Parliament, I think it becomes me, and I am already resolved to trust it, and reverence it.' 'That is enough,' said he. 'Now I am satisfied. I shall once put you and the King together, and you shall dress out the rest of it among you.' So we agreed fully in terms. Mr Edward and I afterward entered upon my Lord's meaning, when he said he would put the King and me together. 'He means,' said Mr Edward, 'that he would once make you a Scotchman, and then let the Kirk and you

justle out for the rest of it.' 'But,' said I, 'my Lord, that is not enough; for that is but the beginning of a plea, for his Majesty may press me with giving in my bill, and preaching of it, as he did the rest; and if I refuse, put me in a straiter ward, and trouble me worse than I am; and, therefore, I pray you, betray me not, but deal faithfully with me.' 'The worst,' said he, 'shall be your banishment again.' 'Yea, but,' said I, 'my Lord, I have no will to come to that hazard; for if you banish me again, you will not let me look hereaway.'

"So, my heart, howsoever they gave me fair words after this, and said they should warrant it should never come to this, yet I assure you I fear them greatly; for it was in the mouth of many of their servants, as I tried, what satisfaction the King could get for my obstinacy if I preached it not, and came not to a public satisfaction as well as the rest. Mrs Bowes spoke with my Lord Mar even in the bygoing, when I was in Esk, and requested my Lord for me, and showed that it was not reasonable that I should be urged to preach it; yet he gave so cold an answer to that, that she had no good hope of it. Therefore, I pray thee, be wise; and if they will assure thee that the King is satisfied, as they are satisfied, with this general; and that there is no farther to be laid to my charge, I will come in, and verify to his Majesty the thing that I have spoken; but if they say only they will bring us together, and let the Kirk and me agree among ourselves, I count not this a benefit. But let me stand where I am: take no warrant that way; for I had rather yet be banished England and Scotland by his Grace, ere they were able to stain the glory of my ministry; for this has been my petition to God ever since I came out of France, and I took the sacrament of the Lord's body in France on the same condition, that the Lord Jesus should lead me safely out of this temptation, without impairing my union with him, without the hurt of the peace of my conscience, and without the loss of the credit of my ministry in the hearts of his dear children. The Lord increase my faith to look for this! for I desire not my country otherwise. So you have both the general and particular, and all that was done by me, so far as I can remember.

111570

If they will speak otherwise, God will judge liars in his own time. My Lady Bowes has desired me to make you try and inquire if Roger Ashtown has delivered such things to the Queen as she sent to her; and if she has delivered them as from her, if she may have her own thanks. This do secretly. My Lady will tarry here yet on you till Monday or Tuesday, but longer she may not stay; therefore, advise with God what you may do; for I thank God it is the weal of his work in me that I respect above my own pleasure; for if you can try they mean not sincerely, the sooner that ye come to me the better, that while we have this licence I may denude myself of such things as I may put safely off my hands in the persons of my children. So the Lord give us both an holy wisdom, and holy hearts to God, and, in God, to each other. You may let Mr James Watson see this, with a command of secrecy, that he may inform other friends as be, perhaps, brought to doubt of me; and such other friends as you think meet, make them partakers also. I have no cause neither to try nor to distrust of God's Providence, wherefore I should choose iniquity before affliction; therefore, the Lord establish my heart, by multiplying of his powerful Spirit upon me, that I may dwell with him, and in him for ever. I commend you and your children to the word of his grace. At Berwick, the fifth of this instant of June.

"Your loving husband, not wearied, I assure you, of the Lord's cross, but weary of the treacherous flattery of men."

MR SIMPSON'S LETTER TO HIM, SEPTEMBER 29.

Mr Bruce stayed at Berwick till October this year. In September, Mr Hewat brought him the King's letter and licence to come to Scotland upon his sending his resolution in writing, which he did, and Mr Hewat reported again to him that the King was satisfied with it. While in some doubt, Mr Simpson sent him the following letter:—

"RIGHT HONOURABLE AND LOVING BROTHER IN CHRIST,—I have waited this long time for some certainty in your affairs, and

was very sparing to write till I knew what to write. Now, it hath pleased the Lord to bring your turn to some end; for my Lord of Mar hath obtained a licence to you, after long travels, to return to your native country, and to travel in any part of it; to do your leisome business, Edinburgh only excepted, with some miles thereabout; together with a dispensation of the act of Council made anent your inhibition to preach in any part of this country; which part of the act, also, the whole General Assembly, convened at Burntisland, found fault with, and the King's Majesty promised that part of the act should be deleted. Always, Sir, after this licence was obtained, it pleased his Majesty to pass another, which was sent to you; yet, lest you should be in any doubt of my Lord Mar's part, I will assure you first, that my Lord Mar made the chief travels to obtain it. Next, that he obtained the first licence; only, a blank was left in it of the number of miles about Edinburgh where his Majesty would not have you to repair. Before this blank was filled, another licence was got and sent you. I have spoken my Lord in your turn, who is not grieved that any other person have the name and honour of the travels that his Lordship has taken; only he is glad of your returning; and if you please to have the licence he obtained *ex abundanti*, you shall have it, together with his Lordship's own letter, wherein I doubt not but ye shall perceive that he is minded to procure you all the friendship at his Majesty's hands that lies in his power. My Lord is plain with me, that the King at present cannot be moved to agree that you should come to Edinburgh. Always, brother, the heart of a king is as a boat upon the waters, and the Lord steereth the rudder of it as his Majesty pleases. Therefore, Sir, this present shall be to bespeak you to make no delay in returning, to the end we may enjoy the benefit of your presence and ministry, if it please the Lord, which strangers have enjoyed this time past. Thus, remitting all other things till meeting, commends you to the protection of the Almighty. From Stirling, the 29th of September 1601.

"Yours to command, in Christ,

"PATRICK SIMPSON."

MR BRUCE RETURNS, AND IS WARDED IN HIS HOUSE AT KINNAIRD. —ARTICLES FROM THE KING TO HIM, JAN. 1602.

Upon the receipt of this, Mr Bruce desired the licence and letter spoken of, and Mr Simpson went with them. Upon these he chiefly depended, and returned to the country, and thought to have been set at liberty in eight days; but was commanded to keep ward in his own house at Kinnaird. There he continued till 15th January next year. Then the King appointed him to meet some he named, to meet him at Craigmillar, whither he met with Mr Patrick Simpson, to be a witness. He had the following paper delivered to him, to which an answer was craved in writing:—

"INSTRUCTIONS FOR HIS MAJESTY'S COMMISSIONERS, DIRECTED TO MR ROBERT BRUCE.

"Whether, if he be thoroughly resolved now of the form and manner of that treasonable attempt committed against his Majesty at Perth, and especially of his Majesty's honest mind, intention, and miraculous deliverance, and of Gowrie and his brother's vile and bloody conspiracy, intended to take away his Majesty's life; as it is particularly set down in the printed book and acts thereanent, or not?

"As his doubting of that turn has been the principal cause of the doubts of many, and of his Highness' slander in that point, if he be willing to utter in pulpit, in such places as shall be appointed, his resolution thereof, according to the form of the said article, as clearly as any of his Majesty's good subjects have done; craving pardon, and excusing his long incredulity, and the slanders arising therefrom, and wishing the people that anywise doubted thereof, as they were ever ready to conceive doubts upon unjust grounds, only moved by his example, so now to be content, by his means, rightly to be resolved thereof?

(*Sic subscribitur*) "JAMES R."

HIS ANSWERS.

Accordingly, Mr Bruce gave to them his answer in writing, as

follows:—"Seeing his Majesty's commissioners have required me to give my answers in writing to certain articles given to me, under the name of Instructions, I answer plainly, that, as to the matter whereupon these Instructions are passed, I have already satisfied, first, his Majesty's ambassador, whose satisfaction to me was his Majesty's satisfaction. Next, when his Majesty craved my resolution in writing by Mr Peter Hewat, who was sent to me for that effect, and I gave my resolution in writing; and suppose Mr Hewat brought me then a warrant to come, yet, in respect his Majesty's letter, directed to me at that same time by Mr Hewat, commanded me not to repair within his realm till once his Majesty had found satisfaction by my writing; I did so, and stayed till Mr Peter, who was his Majesty's mouth to me, plainly testified, by his own writing, that his Majesty was satisfied; yea, I stayed long after, and all to be certified of his Majesty's satisfaction; and found, so far as I could learn by all men, that his Majesty would never put me to further trouble touching that matter, so that I cannot but marvel greatly whereupon these articles should grow. These men who put me to this business, doubtless envy my peace, and are nowise wearied of my long banishment; yet I will look that a Christian duty should be kept to me, and that the faith that is given to me, both by word and writing, should not be violated; and if these bands cannot bind Christians, what shall I say? I have a body and some goods, let his Majesty use these as God shall direct him; but as to my inward peace, I would pray his Majesty, in all humility, to suffer me to keep it, as God of his mercy shall enable me; for I am of that mind, that no good subject has gone further in that matter than I have gone; and, therefore, if my weal were sought, the thing that I have said behoved to give satisfaction. This far, for answer to his Majesty's commissioners.

"Suppose this be my answer to you, brethren, who are his Majesty's commissioners, (for it becomes me with you to stand upon my lawful defence,) yet, lest this manner of doing should appear a tergiversion in me, I answer to the substance of both the articles directly; and, first, whereas it is said that I am the principal cause, and consequently the principal author, of his Majesty's slan-

der, this is a very heavy imputation. I grant if any of my actions could produce this effect, as a proper effect flowing immediately from them, surely, by all laws, I behoved to merit great punishment; but how is this proved, I pray you? Because I doubted, I grant, but not simply; for, as his Majesty's subject, I never refused to do the duty of a subject, but as the mouth of God to utter in pulpit, under the authority of my calling, here I behoved to stand till I see very good light; for I am commanded to speak then from the Word and my own persuasion; to speak as the oracles of God, and do nothing with a doubting conscience. So my deed cannot produce this, as a proper effect; yea, how should it be my deed, seeing it was never in my mind? yea, the very flat contrary. If I had known guiltiness, as I know it not, yet, notwithstanding, to have procured his Majesty's peace, both inward and outward, I would have endeavoured, by all humble and loving duties that lay in my power; so, seeing God and my conscience speak for me, and clear me of that imputation, I regard the slander the less, because he is only allowed whom God commands; and I had rather give my life ere it be made out by any necessary consequence in the world. But will you suffer me to tell you the truth?—that was the great and principal cause of the people's doubting, the strict urging of the ministry, the variety of reports, and the sparing of Henderson. These are the true causes, so far as I can gather. I had been very malicious if that mind had been in me; for I would have been very loath that any should have dealt so with myself.

"Now, as to my preaching, I never as yet had a calling of God to any place of that land save to Edinburgh. There I found his Majesty's blessing in some measure. Place me there where God placed me, and I shall teach as faithful and wholesome doctrine to the honour of the magistrate, as God shall give me grace; but to go through the country, and make proclamations here and there, it will be counted either a beastly fear or a beastly flattery in me; and, in so doing, I should not exeem doubts neither, but raise greater, do no good to the cause, but great harm; for people look not to words, but to grounds. And, as

to myself, I will ever be a partial and a sparing blazer of my own infirmities; others will be far better heralds of my infirmities than myself. My incredulity has already turned to my pain; and if it be season to ask, I would gladly know. These good subjects that say they have uttered this form of article from the pulpit, as it is touched here, I wish they would put their hands to it, that we might trust them; for writing is the surest and most diuturnal testimony; otherwise, those who speak so, and make his Majesty believe they do, but abuse him with words, and mask a feigned heart with the veil of fairded language, thinking thereby to devolve the whole weight of the former imputation on me; but God, in his own time, I doubt not, shall clear me of it; and I beseech the true and living God to teach me the art of true and dutiful obedience, and from the heart to render all these humble and submissive duties that an obedient subject ought to render to his prince, and to make me faithful and obedient to the end to him that called me."

CONFERENCE BETWEEN THE KING AND HIM AT BRECHIN, IN APRIL.

What influence these answers had upon the King, or whether they were presented or not by the commissioners, my author does not signify; but I find the King and commissioners would willingly have had Mr Bruce coming greater lengths than he had freedom to come. And, indeed, it seems the gaining of him appeared of considerable advantage to them; and, therefore, the King takes unusual pains upon him, not that ever he designed to permit him to return to his charge at Edinburgh, or at least the commissioners of the Assembly, and ministers made, or seeking to be made, bishops, would never suffer this; but to draw him as great lengths as possible, and then to make their own improvement of this. Accordingly, in the beginning of April, the King, by a letter from the Earl of Mar, calls him to wait on him at Brechin. When he came in to the room, the King received him very lovingly, in appearance; and having removed all company, he asked him if he was resolved. Mr Bruce said he was. The King asked him, "What moved

him?" The other answered, "The Earl of Mar's solemn declaration had great weight with him; and he thought a Christian of his quality would not manswear himself." The King said, "How could he swear, since he neither saw nor heard?" and would know his words. Which the other told, I suppose these above set down. The King said, "I see ye would not trust me." Mr Bruce said, He had not opportunity to be informed by his Majesty. The King said, He had sent Sir Thomas Erskine to him to inform him. The other answered, He had satisfied him in part, but what was between his Majesty and the Master of Gowrie he doubted of. Then the King deduced the tragedy from the beginning, and allowed Mr Bruce to utter his doubts upon every branch, with a gentleness which the other admired. At length he urged him to preach the articles as sent him; the other answered, He had given his answer in writing; and offered, at London, what all men thought reasonable, and more than preaching, to subscribe his trusting, what was already ended by Parliament. "If you trust," says the King, "why may you not preach it?" Mr Bruce answered, "That, indeed, he gave it but a doubtsome trust, and had learned from Bernard, that in doubtsome things, to give an undoubted trust is temerity, and in undoubted things, to give a doubtsome trust is infirmity, and I ought to preach nothing but the Word of God." The King answered, "Obedience to princes, though wicked, is in the Word; and I durst lay a wager there is not a word of King James VI. in the Scripture." The other answered, "If there be a King in it, your Majesty is there." The King urged him that none of the ministry had refused but he; and he was singular, and the sole and only ground of his slander. Mr Bruce said, He was not altogether singular; and to clear himself of this imputation, said, He had offered to subscribe his resolution, which was a more lasting and constant testimony than any given, and what none had done but he. The King called for it; but Sir Patrick Murray, to whom Mr Bruce gave it, had it not there. "But what fault find ye in my articles?" said the King. "One thing I mind," said Mr Bruce. "You require me to be resolved, according to the printed

book, where there are sundry things false." This the King denied; and Mr Bruce offered to prove it. "Well," said the King, "we shall put out that clause. What further have you to say against subscribing my articles?" Mr Bruce desired to see them; and they were not at hand.

ANOTHER CONFERENCE AT PERTH, JUNE 25.

After this conference Mr Bruce was confined to the parish where his house was, and suffered to preach there, and nowhere else. On the 25th of June the King called him to Perth, and after Sir Patrick Murray had produced the articles, the King asked Mr Bruce if he was willing to preach according to them. The other answered, No; because preaching was his instructions and commission, and no prince hath power to give instructions to another prince's ambassador; and said he was Christ's ambassador in preaching. His letter was produced before he left the country, wherein, as Mr David Lindsay, and the commissioners of the Assembly, said, he had offered to preach as much as was in the articles. When the letter was read, Mr Bruce said, they had not received his offer, but banished him, and he was not bound now by it; yet asked if the letter would satisfy, and they would urge him no further. "Nay," says the King, "you may say all in the letter, and not be fully resolved. Was you resolved at that time?" "No," says the other. "How could you promise to give thanks for my deliverance?" said the King. "It was my duty," said the other, "though you cast yourself into danger." "I told you that," said the King; and asked Mr Bruce, "Are you not resolved?" He answered he was, that it be only as a subject. Said the King, "Are you resolved to preach?" "I am," said the other, "discharged to preach the pleasures of men; but place me where God placed me, and I shall teach as faithful doctrine as God shall give grace. We have not had that custom to be enjoined to preach, nor dare I promise to keep that injunction; it lies not in my hands. I know not certainly what God will suffer me to speak. I may stand dumb; therefore, Sir, leave me free, I beseech you; and as I shall find myself

assisted by the Spirit, and warranted by the Word, I shall not fail to preach." "That is plain Anabaptism," said the King. "It's a cabala and tradition. You shall preach as the rest have done, or else I cannot be satisfied; and ye shall go." "Set down, I pray your Majesty," said the other, "your disjunctive; the one shall be as welcome, God willing, to me as the other. I have rocked certainly a piece of my heart, to satisfy your Majesty; and now, seeing you cannot be satisfied, except I make shipwreck of all, let me go. In God's name I ask it. Suppose I have some commodities, as other mean gentlemen have in your Majesty's country, yet, Sir, I never desired to have seen your Majesty or my country, till I was certainly informed that your Majesty was satisfied." "What warrant had ye?" said the King. "Who informed you?" "If it please your Majesty," said the other, "I had first a warrant from the mouth of your ambassadors at London, who assured me their satisfaction should be yours;" and when the King said, they would not say so, Mr Bruce called Mr Patrick Simson, to vouch that my Lord Mar said as much, and went on:—"Please you, Sir, besides this, I have your Majesty's own warrant by letter, willing me to send my resolution in writing, and you would be satisfied; which I did, and ought not to be urged further." The King said, "My letter bears no such thing, and I have a copy of it." Mr Bruce offered to venture the whole cause on it. The King went to his cabinet, and stayed a good while. When he came out, the commissioners of Assembly, particularly Mr David Lindsay, said, "Sir, since Mr Robert is positive, leave the preaching free to his own will; let us come to the subscription. Are you content," said they to Mr Bruce, "to subscribe the King's innocency, and their guiltiness?" "Not in these terms," said the other. The King urged solemnly, and said, "I will have you not only clearing me, but my whole company." "Your whole company," said Mr Bruce, "need not my clearing; neither will they seek it. I am bound to your Majesty, and will do all that lies in my possibility." "Then," said the King, "you must subscribe my innocency." "Your own conscience can do that best, Sir," said the other; "it's very hard for me to do it." "Why?" says the King. Mr Robert begged he might have leave

to be silent, lest he should offend his Majesty. "I will not be offended," said the King; "speak freely." Mr Bruce then told his Majesty he had been reading Amandus Polanus on the slaughter of the Magicians, whom the King of Babel commanded to slay. That author disputeth the question, whether the King of Babel did well or not: First he saith, *animi gratia*, it would appear he did well, for he had the plain law of God for him in many places, yet he concludes against the King, that he did not well; for, howsoever he had the law, yet he looked not to the law, nor had regard to God, nor his glory; therefore, saith he, howsoever the magistrate hath the sword, and may most justly execute, yet, if he hath nothing before his own eyes but his own particular, and neither God nor his glory, he is a murderer. "Now, Sir, I pray you, what can I or any man say, what your Majesty had before your eyes, or what particular view you had." "That is true," said the King; "and, therefore, I will give you leave to pose me upon the particulars." "Then, first," said Mr Bruce, "if it please your Majesty, had you a purpose to slay my Lord?" "As I shall answer to God," said the King, "I knew not that my Lord was slain, till I saw him in his last agony; and I was very sorry, yea, prayed from my heart for him." "What say you then of Mr Alexander, Sir?" said Mr Bruce. "I grant," said the King, "I am art and part in Mr Alexander's slaughter; for it was my own defence." "Why brought you him not," said the other, "to justice, seeing you should have had God before your eyes?" "I had neither God nor the devil, man, before my eyes," answered the King in some froth; "but my own defence." The King took all these points upon his salvation and damnation; and added, he was once minded to have spared Mr Alexander, but being moved, (*i.e.*) in passion, for the time the motion prevailed. Further, Mr Bruce asked his Majesty, If he had a purpose that day in the morning to slay Mr Alexander. The King answered on his salvation, That day, in the morning, he loved him as his brother. Mr Robert signified that he was persuaded, by the King's oaths, that he was innocent of any purpose to slay them in the morning; but since he confessed he had not God nor

justice before his eyes, was in a heat, and a mind of revenge, he told him he could not be altogether innocent before God, and had great cause to repent, and crave mercy for Christ's sake.

I have given these conferences from Mr Calderwood, who signifies that he has them from the MSS. history of this matter, written by Mr Bruce himself, at greater length than at first I designed; but as these contain the native state of this affair, and Mr Bruce's own account of what difficulted him, so they contain several facts, relative to this dark conspiracy, and the King's vindication, as far as solemn oaths by him and others can go, that I believe are nowhere else to be found; and I have still an inclination to preserve facts as much as I can, on all sides, and leave others to draw consequences from them.

MR BRUCE SUBSCRIBES HIS RESOLUTION, JUNE 25.

In the end Mr Bruce yielded to subscribe his resolution, according to the Act of Parliament. This resolution was written and subscribed upon the back of Mr Bruce's letter to the King, a little before he went to France, set down already, and the tenor of it I give from the Registers of the Assembly:—"At Perth, 20th of June 1602. Further, concerning the heads within contained, I am resolved of his Majesty's innocency, and of the guiltiness of the Earl of Gowrie and his brother, according as it's declared by the Act of Parliament; and, therefore, acknowledge the great mercy of God towards his Majesty, whole kirk and country, in his Majesty's deliverance; for which I thank God from my heart.

(*Sic subscribitur*) "Mr ROBERT BRUCE."

THE ASSEMBLY'S DETERMINATION AS TO MR BRUCE, NOV. 1602.

Mr Calderwood, from the foresaid MSS., gives as the reasons of his subscribing the resolution, "That, because he thought it the duty of a subject to reverence the laws of the country, except he knew them to be contrary to the Word of God; and, next, because he thought he was bound to free himself of the imputation laid to his charge by the King and others, that, come death or life to him,

he might be seen not the author of the slander; and, lastly, because the King faithfully promised no more should be required of him; and though he wanted not doubts and fears, and had not that satisfaction of mind he used to have, by the influences of the Spirit in the road of prayer, that he wished for in doubtsome cases; yet when there was a strait, and a public law, he thought it best to follow the last till the Lord should clear him fully." All the commissioners and Mr Patrick Simson subscribed as witnesses; and the King granted him a warrant, to travel where he pleased, save to Edinburgh, and four miles about it. From this, and what is above, Spottiswood's injurious representation of this matter will appear, as I shall notice when I end this subject.

HE IS URGED TO GO AND STAY WITH THE EARL OF HUNTLY.

In August Mr Bruce was called to Falkland by the King. Mr Lindsay, after Bishop of Dunkeld, acquainted him that the King was to send him North, to stay with the Earl of Huntly, and travel with him for his conversion, and wished him to yield; for, otherwise, the King would order him to preach at Perth on August 5. Mr Bruce said, He was sure the King would not urge that; for he had his royal hand and promise not to press him to preach. The other answered, "The King reckoned he had done his duty as a subject, but not as a pastor." Mr Bruce told him if it was so, he would blame him and the rest of the commissioners with breach of promise, and lay all the ill consequences at their door roundly. This was a fetch of the commissioners, as my author says, to be rid of Mr Bruce, now at liberty, as the impeder of the course of Prelacy. The King urged him to go North. He desired to have a surety for his safety, and did not know if the Earl desired him; and added, as long as the Earl protected Mr John Hamilton the apostate in his country, he could neither be in earnest, nor himself safe. The King willed Mr Bruce to come to Falkland, September 15, when the Earl was to be with him, and would satisfy him. Mr Bruce went, but the Earl was not come; and so this matter dropt.

THE ASSEMBLY'S DETERMINATION AS TO MR BRUCE, NOV. 1603.

The religious people of Edinburgh, without exception, were longing to have Mr Bruce back to the town, and began to entertain some hopes of it from the subscription; but nothing less was designed by the managers among the ministry and the King. When the Assembly, after a prorogation by the King from the day it was adjourned to, met at Holyroodhouse, in November this year, the town of Edinburgh sent two commissioners, George Heriot and John Robertson, to desire his coming back to them. The Assembly received the proposal with applause, but the King and Mr Patrick Galloway, the moderator, alleged they had sundry things to propound before that were granted. The King particularly desired the Assembly might determine whether Mr Bruce should not be appointed to utter in pulpit what he had promised by his letter before he left the country, and the resolution he had subscribed at Perth. Mr Hall being first asked, answered, Parties behoved first to be heard; and so Mr Bruce was ordered to be sent for. He came, but this matter was shuffled over to the end of the Assembly, where, without calling or hearing Mr Bruce, the Assembly concluded as follows:—"Touching the request made by the moderator, in name of the whole Assembly, in favours of Mr Robert Bruce, his Majesty declared he would do in that matter by advice of the commissioners of the General Assembly, and as Mr Bruce, by his own behaviour, should give him occasion; and because Mr Bruce had, by his missive to his Majesty before he left the country, and also by the ratification and further explanation thereof in writing, at St Johnston, the 25th of June 1602, declared his resolution of his Majesty's innocency, and the guiltiness of the Earl of Gowrie and his brother, and promised to divert the people, in as far as in him lay, from their lewd opinions, and uncharitable constructions anent his Majesty's actions, namely, in this town; therefore, his Majesty desired the determination of the Assembly, whether the said Mr Robert likewise should make the same declaration in pulpit, according as it is set down at length in

the said missive, and explanation thereof, at Perth, (above insert.) The which, the whole Assembly, after voting, thought not only reasonable, but also concluded that the said Mr Robert ought to do the same."

REMARKS ON IT.

This proposal of the King's was formed by the court ministers, cunningly enough. They insinuate that Mr Bruce had ratified the letter at the Conference at Perth, whereas he excepted against his preaching, and the commissioners passed from it, and his subscription was only insisted on; and he says himself he had the King's promise no more should be insisted on after the subscription. Besides, his restitution to his charge is waived by the King, and left to the commissioners and his own future behaviour; and it is certain, after his once preaching according to these instructions, they were resolved he should not return to his charge.

MR BRUCE'S TROUBLE AFTER THE ASSEMBLY.

After the Assembly the King sendeth for Mr Bruce to the Sciennes. There the ministers of Edinburgh and others were convened. Mr James Melville told him the act of Assembly, though passed with opposition, would be a further warrant to him to return to Edinburgh than he had before. Mr Bruce owned it was, but wished the Assembly had heard him, and left him at liberty to do as the Lord directed him. They all declared this reasonable. When they came to town Mr Hall invited him to dine with him, and promised so to adjust the matter as he should be satisfied. His brethren at Edinburgh said he insisted on trifles; and he found Mr Hall worse upon his score than the King. He parted from them in great grief; and was confined to his chamber till the King sent for him, and urged him to preach as in the act. Mr Bruce answered, "Suppose I were ready to preach, allow me to ask, how long shall I continue with my flock afterward?" "Marry," said the King, "even as I find you to favour or disfavour me in your preachings." "That is hard," said the other; "for many wrong informations and

misconstructions may be brought to your Majesty. Alwise, if it please your Majesty to let me have my liberty, I will do as God shall direct me; if otherwise, I turn me here to the commissioners. Let me see your act, which I have not seen, and I shall give my answer the morn." This was granted. To-morrow, when he came, the King was gone to the hunting. Next day he desired access to the King. Beltrees told him the King was not at leisure; and he was to enjoin him a text, and prescribe what he was to speak to the people. So Mr Bruce desired his cousin, Beltrees, to purchase him the King's allowance to go home to his own house. Beltrees sent him a letter in the King's name, that if he resolved to reside at Edinburgh, he must lay his account to satisfy them at his first entry; and advises him to do so, for removing eye-casts; and to go out of town till he should again write to him.

HIS LETTER TO BELTREES, DECEMBER 1.

Upon the last of November Beltrees writes to him, that he made his excuse for not preaching, and tells him he might preach next Sabbath, if he came up to the King's terms; which were, that he do the duty of a pastor, and remove all scruples from the people, as well in clearing his Majesty's innocency, as the guiltiness of the Earl and his brother; and if he think of preaching, he must acquaint the King two or three days before. Mr Bruce, finding that satisfying the act would not please the King and commissioners, unless he preached in their terms, and went a greater length than he could, resolved to retire. And the commissioners, four of whom came to the kirk as spies, when it was expected that he should have preached, gave it out that he had deserted his kirk, and had got full liberty to enter when he pleased, when, in meantime, all terms were broken to him. December 1, he returned to his own house, and wrote the letter which stands, Appendix, Copy Cald. vol. v. p. 536, 537.

Upon the 30th of December, Mr Hall, with some of the people of Edinburgh, came to Mr Bruce at his house, with a commission to inquire why he entered not to his calling, when liberty was

granted him by King and kirk? he answered, Liberty was not given him to enter upon his calling, but to preach injunctions which the kirk was not accustomed with, and which he could not obey without offence of the Son of God. Mr Hall denied there were injunctions laid on him. Mr Bruce proved it from the place, the day, and time, their being enjoined him; all which the act of Assembly left him at liberty in; and the very words prescribed by the King, as Beltrees, both by word and writing, had signified to him, from the King's own mouth. The other said, Beltrees would not stand by these. Mr Bruce said he would; and all this was contrary to the act, which left him at liberty; and so it was not obedience to the act that was sought, but his disgrace, which would render his ministry unprofitable. Mr Hall urged all required was lawful. Mr Bruce denied this; and told him the substance of what he was content to say in public; and added, in his peremptoriness in this matter, he followed the pattern of the best and most learned ministers in England, in Essex, particularly Mr Waltown, minister at London, who refused, and in conference with himself signified, that, when called before the council, he told their lordships that he refused, not simply, but only to declare as from himself, for he neither said, heard, nor knew, anything of himself; the knowledge he had was from their lordships and the bench, and that far he was content to declare out of pulpit. They left Mr Bruce seemingly satisfied.

MR BRUCE REMOVED FROM HIS MINISTRY AT EDINBURGH, FEBRUARY 1603.

About the middle of January next year, 1603, Mr Bruce, at Beltrees' desire, sent him the letter he had written to him in the King's name, and his own answer to it, both which were delivered to the King; and he, at the next meeting of the commissioners, desired them to depose Mr Bruce, for disobedience to the Assembly's act. They answered, they had no power to depose him. He asked next, if they had power to remove him from Edinburgh, and declare his place vacant. They said they had, and agreed

on summonses. In this time, Mr Calderwood observes, from Mr Bruce's Meditations, that his exercise was, "That if it were the Lord's good pleasure to exercise him with a new temptation, and pull the people and ministry from him, that it would please God, instead of prince, priest, or people's favours, to triple his Spirit upon him, and let him see in his heart his face brighter and brighter, a threefold measure of his favour to supply his outward wants." Before the summonses were executed, Cornelius English and George Heriot, firm friends of Mr Bruce, were sent from the council of Edinburgh to entreat him to come to town, and go to the King, and show himself ready to obey the act, and put the blame off himself. Mr Robert, with some difficulty, yielded, and came in January 19, and next day sent the letter to the town-council, that stands, App. Copy Cald. p. 543, 544. That same day, Mr Bruce sent Mr English and Mr Heriot to the King to acquaint him he was ready to re-enter at his calling. At first the King seemed content, but after conversation with Sir Patrick Murray, he fell out in very hard speeches against Mr Robert before them and all present, and abused him so, that they were sorry that they had brought him to town. In end, the King came to this, that Mr Robert Bruce should advertise him two or three days before he preached, that he might order whom he pleased to hear him. Upon January 27, Mr Bruce sent a letter to James Aikenhead, desiring him to acquaint his Majesty, according to his commands, that he was ready to enter into his calling next Sabbath, and should do all that lay in his power to please his Majesty in God. The bailie went and delivered the letter to Mr David Lindsay, to give to the King. Mr Lindsay, when he read it, said to the bailie, "This will not do; he must obey our injunctions." After he and Mr Hall had conferred long with the King about the letter, Mr Hall went to Mrs Bruce, and signified that the King would have these words "in God" mended, and instead of these, "according to the act," put in. Mrs Bruce desired Mr Hall to write the answer himself to her husband, which he did, and wrote two letters to Mr Bruce, which stand, App. Copy Cald. vol. v. p. 546, 547. In

short, Mr Hall declares that the King will not declare his will about his re-entry to Edinburgh as yet; that he will have his first sermon to be a sermon of satisfaction, and no part of his entry to his charge.

By these letters, Mr Bruce clearly perceived that all sought of him was a sermon of satisfaction, which entirely depended upon the King's interpretation, which would depend on his information, which would not be favourable, and more would be required; and so to keep himself out of a labyrinth, and to eschew further irritation, he resolved to retire; for he could find no call to these sermons of satisfaction, and so expected no assistance in or blessing upon them; and went out to that zealous and religious gentleman, Sir John Cranston of that Ilk, expecting daily summonses to hear and see his place declared vacant; but the commissioners altered their purpose, and resolved not to summon Mr Bruce, but declare the place vacant, in regard the blame was in him, and not in the King; which they did February 25, and the King sent up Sir Patrick Murray to the town-council for their consent. Meanwhile, Mr Robert, understanding that his offers and former letter were not known to many members, wrote his mind more fully in the letter that stands, App. Copy Cald. vol. v. p. 549. The council resisted till threatened with letters of horning, and then they sent Mr Hall to the King to acquaint him, that if forced to obey, they would do it with a protestation, that it was against their mind and conscience. So the matter was put off till Queen Elizabeth's death, when the King had other work in view.

REMARKS ON BISHOP SPOTTISWOOD'S ACCOUNT OF MR BRUCE'S CARRIAGE AS TO GOWRIE'S CONSPIRACY.

Thus I have mostly, from original papers, given a large detail of Mr Bruce's trouble in the affair of Gowrie's Conspiracy, and done it at the greater length, because it is little known as it really stood, and this good man has been much aspersed; and from this the unfairness, yea, falsity, of Bishop Spottiswood's representation will appear. The Bishop was, indeed, during some parts of it, in

France, where he went to the mass, and very hardly escaped the censure of our corrupt Assemblies. But he could not, I think, but know this matter to be otherwise than he represents it, p. 467. In short, Mr Bruce was so far from urging the Earl of Mar to mediate, that with unwillingness he came to London. He was so far from promising to preach his resolution, that he urged not to do it, and it was passed; and I wonder how the Bishop charges Mr Bruce with inconstancy, for he appears to have been firm and constant, even to what the Bishop would almost think stiffness and peremptoriness. The Bishop confounds his letter to the Earl of Mar with that to the King. He went not, neither was he permitted to go, to Edinburgh till the Assembly; and all this is a poor story to expose Mr Bruce, whose character is above being soiled by such an author, as blunders so often, in so few lines, as he generally does, when upon Presbyterian ministers.

MR BRUCE'S LAST CONVERSATION WITH THE KING, APRIL 5, WHEN GOING TO ENGLAND, 1603.

Upon the King's accession to the English throne, all ranks came to Edinburgh to congratulate his Majesty. Upon some intimations that Mr Bruce was expected at such a juncture, he came, April 4, and found that the King's countenance and favour was not to be had but by the acknowledgment of a fault to the King upon his knees; and, in that case, his publishing it in the pulpit would be superseded, and the King would receive him to favour. When Mr Bruce heard these hard conditions, he desired the noblemen, his friends, to excuse him at the King's hands from the throng and shortness of time; but the King, hearing he was in town, sent James Murray of Polmaise to him the day he went off to England, April 5. Mr Bruce had drawn up the matter of his speech if admitted, and communicated it with Mr James Melville, who heartily approved of it. After breakfast, Mr Bruce was taken into the King's bed-chamber, whither the King came after he had put on his boots. Mr Bruce, with much reverence, approached him, and spoke to this purpose:—"Sir, I have marked four things in this

great work of your Majesty's advancement; first, that the God of heaven and earth has placed you on all these three earthly thrones without the loss of the credit of your holy religion, and hurt of the inward peace of your conscience; next, without shedding a drop of your blood, which is less than conscience; thirdly, without the loss of your Majesty's subjects' purses, which is less than blood; and, last of all, he has directed the tongue of that worthy lady and noble Queen, together with the affections of the whole Council of England, that had they come out of your own bowels they could not have more alfaldly conspired to your promotion. These things crave a twofold duty of your Majesty; first, that ye take heed to your own heart, that the glory and glare of these earthly things deceive you not; that you make them not your reward, nor place the comfort and consolation of your heart in them; but rather as they are given, use them as steps and degrees to step up to the crown that cannot fade nor fail; next, seeing the God of heaven has manifested his unspeakable care in preserving so many crowns and kingdoms for you, Sir, your Majesty cannot eschew the note of ingratitude if you extend not your Majesty's credit, and employ not your whole care for preservation of his own kingdom." The King answered, "Mr Robert, by God's grace, I shall not place my comfort or consolation in them, or in any earthly thing. As for preservation of his kingdom, if I would preserve my own life, I must study to preserve it; for we have common friends and common enemies; the Papists that shoot at that kingdom, shoot at my life also, as I know certainly. As touching this wonderful mercy of God, Mr Robert, if ye be remembered, I have oftentimes told you that God would bring this mercy about after this sort," and named some places to him. So Mr Bruce took his leave, and had as good a countenance of the King as ever he had in his life; and after the King mounted his horse, Mr Bruce went again to him, and was as well received as any subject of his rank in Scotland; and the King said, "Now all particulars are passed between me and you, Mr Robert." I am ready to think Mr Bruce, in the end of the year 1603, came to his house in Monkland, and stayed some time, as we

shall see he did about sixteen years after this; and either thither, or to his house of Kinnaird, the session of Glasgow sent him an invitation to take a share in the ministry of that town. This I find in their Session Records:—"February 9, 1604. The session earnestly crave that Mr Robert Bruce may be desired to teach the Word of God in the High Kirk for a time, and appoint some to pass immediately to the said Mr Robert, and show him their desire, and travel with him to get the same obtained at the said Mr Robert's hands." I do not find that Mr Bruce complied. He still took his relation to Edinburgh as subsisting.

MR BRUCE'S NEW TROUBLES, 1604 AND 1605, AND HIS SUPPORT UNDER THEM.

Mr Bruce had nothing but peace all the rest of this year, 1603. Next year, he was threatened by the prelatical commissioners of the Assembly to be deprived of his liberty and life for the affair of Gowrie. Mr Calderwood remarks, from his Diary, that at this time, when under great discouragement, he had one night a very supporting discovery in his sleep. "He saw great difficulties represented to him in his way, and thought he behoved either to pass through them or die by the way. At last he resolved to hazard all in following what he thought obedience to God; and when passing on, he felt a strong motion upon his spirit to say, In and through Michael, the captain of the Lord's Host, I shall prevail: O, Michael! Michael! who is like the strong God!" Mr Bruce was much comforted with this, and set it down in writing when he awoke. February 27, 1605, the commissioners summoned him to hear and see himself removed from his function in Edinburgh. He compeared, and after long reasoning with him, they inhibit him to preach. He appealed to the Assembly, and still continued to preach. In July, Chancellor Seaton sent for Mr Bruce, and told him he had a command from the King (no doubt at the instigation of the commissioners) to discharge him from teaching; yet, he said, he would not use this authority, only requested him to desist from preaching eight or ten days, that he might get a new answer from

court. Mr Bruce thought this so small a matter, and the time so short, that he yielded; but that very same night, when he was fallen asleep, his conscience awakened upon him, and the Lord made it accuse him in this manner:—"How durst you make a promise? Who gave you power to promise not to preach? Should you not have advised with my Word, and had my warrant?" He acknowledged his fault, and craved mercy, yet the trouble of his mind continued and increased so, that his body turned feverish, and he fell a vomiting and very ill; yet, in the morning, it pleased the Lord to relieve him, and he promised faithfully never to obey such a commandment any more. That same week, when he went home, he preached to my Lord Elphinstone and his lady in the garden, for the Lord had visited them with the pestilence.

AUGUST 18, HE IS CHARGED TO INVERNESS, AND GOES THITHER, AUGUST 27.

Upon the 18th of August Mr Bruce was charged to ward in Inverness, within ten days, under pain of horning. The alleged causes in his charge were, "his apprehending a most sinistrous distrust and opinion of the King's sincerity in the treason of Gowrie; his uttering his distrust in public and private meetings, and drawing the simple to his opinion; his entertaining a frequent resort of the ministry and people, and meddling with the affairs of the King and estate; censuring the doings of ministers, and thereby fostering factions and divisions in the Kirk, private grudges and miscontentments against the present government." The real cause was his opposition to Prelacy, and his hearty zeal against it. On the 27th of August he entered Inverness, and took instruments of his entry.

HIS LETTER TO THE KING, PROBABLY 1605.

I have met with the two following letters lately, in the Advocates' Library, both of them original. They want a date. They seem to have been before Mr Bruce's going to Inverness, and written to prevent it; but it seems that was not to be done. The

first of them is to the King, and runs:—"Please your Majesty, Upon the direction sent to me by your Highness's Council I thought it meet, by mine own letter, to testify my resolutions to your Majesty in the matter of Gowrie. Your Majesty cannot be ignorant in what terms I passed my resolution at St Johnston. That resolution is as yet extant, subscribed by many honest witnesses. To that resolution, both in matter and manner, I adhere, and from it I am not minded to pass, by God his grace. This resolution gave your Majesty perfect contentment then; and I doubt not but it will do the like yet. So, looking that your Majesty shall be fully satisfied in that matter, I rest,

"Your Majesty's most humble and obedient subject,

"MR ROBERT BRUCE."

TO THE COUNCIL.

The letter above was enclosed in the following, sent to the Privy Council at Edinburgh, upon their letter direct to Mr Bruce. Both of them seem to have been in the year 1605. The last runs thus:—"Please your Honours, I received your letters on Saturday the 13th instant, and for satisfaction thereof I have directed my letter, containing my own resolution, to his Majesty. My resolution now is relative to my resolution at St Johnston, which was dictated by his Majesty's self, and subscribed by many honest witnesses besides me, who are yet living. This resolution gave his Majesty perfect contentment, and I doubt not but it will do the like yet; for unto that resolution I adhere, both in matter and manner, and am ready to testify the same as often as his Majesty pleases, by my own hand-writing. So, looking that your honours shall not be farther troubled in that matter, I rest,

"Your Honours to be commanded to his power, in God,

"MR ROBERT BRUCE."

MR JOHN FORBES, AND MR ROBERT BOYD OF TROCHRIDGE, THEIR LETTERS TO HIM.

While there, Mr John Forbes wrote a letter to him from Black-

ness, wherein he opened the grounds of the persecution of the ministers, and the King's displeasure at the Chancellor, next year. It contains several secret springs of those transactions, and I shall bring it in upon Mr Forbes' life when I come to it. Indeed, the greatest and most learned men among us corresponded with him. In the year 1610, I find a letter from Boyd of Trochridge to Mr Bruce, acquainting him with the reasons of his returning to France, and regretting the hardships upon ministers, and the setting up of Episcopacy; which I refer to his life.

As to the remaining part of his life, I have very little more than is to be found in the printed Calderwood, and so shall be very short upon it, and conclude with this great man's character. Some scattered passages, and more extraordinary passages, I have from good hands about him, and an account of his works he has left behind him.

CONTINUES AT INVERNESS FOUR YEARS, WITH HIS ILL-TREATMENT THERE.

Mr Bruce continued at Inverness about four years, where he had very great success in his ministerial work. Many were converted, and multitudes edified. He preached every Lord's Day forenoon, and every Wednesday; and read and exhorted at the prayers every evening while there. At Inverness he was very hardly used by the magistrates, who made him as uneasy as possibly they could. The minister of that town also contended much with him, and every year was bringing him into new troubles; yea, he was in hazard of his life by the malice some people bore against him. One day he was going through Fisher Street with two friends, some villain shot a gun at him, and the ball missed him by a few inches. He was afterwards found to be the old Lady Sutherland's officer's son. Being thus most uneasy there, at the desire of the magistrates of Aberdeen, he came to that town, venturing upon his old licence, before his confinement; but complaints being made against his preaching there, after he had stayed about a quarter of

a year at Aberdeen, he was charged to return to Inverness, where he continued till the beginning of the year 1613.

MR BRUCE'S LETTER TO THE KING ABOUT HIS COMING TO ABERDEEN.

While Mr Bruce was at Inverness, finding that his coming to Aberdeen was misrepresented and ill taken, he wrote the following letter to the King, which I give from the original in the Advocates' Library, as follows:—"May it please your Majesty, Hearing that my coming to Aberdeen was interpreted to spring of contempt, I thought it my bounden duty to purge myself to the uttermost thereof; for I count contempt of God and his Lieutenant the highest crime that is. Therefore, for my purgation, I say, whatsoever is done with a warrant of God and man cannot incur the suspicion of a contempt, let be an actual; and, indeed, if there had been a prescription or limitation of time in my licence, I had failed in passing the bounds thereof; yea, not only that, but I awaited upon the proper time wherefor my licence was given me, and took the benefit when the necessity of my infirmity constrained me; and being more respective than that, I took it not till the Bishop of Murray brought me the advice of the Bishops of St Andrews and Glasgow to do so. And if I had received the meanest signification that could be, that the embracing of the benefit at that time would not stand with your Highness's contentment, I would most gladly have abstained therefrom; for I have laid my account, by God's grace, never to involve me in that guiltiness. So, to end, there is nothing done by me wherefor my former benefit should be retrenched. And most humbly I crave, that your Majesty's censure go not before my procuring; but that my repairing to Aberdeen, for my better health, and comfort of my wife and children, may stand with your Majesty's favour. So, resting ever,

"Your Majesty's most humble suitor and orator,

"MR ROBERT BRUCE.

"Inverness, the 28th of March."

HIS LETTER TO BELTREES, FEBRUARY 1613.

In February that year, I find, by his letter to Sir James Semple of Beltrees, his cousin, which stands, App. Copy Cald. vol. vi. p. 330, that great interest had been made for him at Court, and hope given him of getting liberty to come south. Meanwhile, upon the death of Mr John Strachan, minister of Forres, he supplied that town for some months, at the desire of the magistrates and people. Indeed, any occasion to remove from Inverness was welcome to him. His son being at court, at length prevailed for a licence to come and live at his own house at Kinnaird. Thither he returned, August 1613. There he continued to preach for about three years, during which time he had great and strong consolations, but at other times was much cast down. Bodily infirmity and sickness came upon him now apace; and when he expected to be in peace, new troubles and vexation came to him from the ministers in Stirling and Linlithgow presbyteries. When the discipline of the Church was pulled down, and Prelacy set up, great corruptions broke in upon all ranks, and several of the ministry were not free from profaneness. Mr Bruce could not bear this in any, but least of all in ministers, and bore testimony against the common evils in his doctrine with all caution; and reproved tippling and drunkenness, and changing from kirk to kirk, at bishops' pleasure. This pointed at the minister of Stirling, who had changed several places. In a little time he died. Mr Bruce was called to supply that town during the vacancy; and now and then he preached at communions, and with brethren of his acquaintance. He was traduced by the ministers of Edinburgh for behaving himself like a general bishop, and going from place to place, whereas the severity of the Prelates obliged him to these frequent removals.

HE REMOVES TO HIS HOUSE AT MONKLAND, 1619.—OCTOBER 25, 1620, CITED BEFORE THE COUNCIL.

In March 1619, upon a letter from the King, procured probably by the ministers of Edinburgh, who alleged he pointed one day

at them in his doctrine at Cramond, when preaching on false apostles, the Council charged him to remove out of Stirling, and confined him to his own house at Kinnaird, and a mile round it. In a little time he procured a warrant from the Council to remove to another house of his in Monkland, not far from Glasgow. There he taught in the parish kirk for some time, till Bishop Law, grieved at the great resort of people to hear him, sent Mr Patrick Walkinshaw to signify to him he must keep his own house, otherwise he would pass the sentence of deprivation on him. It was one of the articles of the Bishop's complaint against him that he keeped private fasts in his house at Monkland, which it seems was reckoned a great fault by the Bishop. He had only two while at Monkland, where Mr Robert Boyd of Trochridge, Principal of the College of Glasgow, and Mr Robert Scott, minister there, were with him, and the whole number of persons present did not exceed twenty. In a little he was obliged to leave his house there. Thus, this excellent person was tossed from place to place. The Bishop had tabled complaints against Mr Bruce at London, that he keeped private fasts in his own house; and, when at communions, he did not observe the Articles of Perth, but dispensed the sacrament conform to the constant practice of this Reformed Kirk, upon which a letter from the King was read in Council, October 25, 1620, requiring him to be cited before them and tried; and commanding them to ward him in Aberdeen, if he did not obey the Acts of Perth Assembly. When the letter was read, the Chancellor said, It was not their province now to judge of kirk affairs; the Bishops have a High Commission of their own to try these things. Secretary Hamilton asked him, Whether he would question whether his Majesty's letter should be obeyed or not? The Chancellor answered, He thought they might reason whether they might be the Bishops' hangmen or not. So the Council referred the business to the Bishops. Mr Bruce's excellent wife died in a little time after this; and so he was spared for some while.

CITED AGAIN BEFORE THE COUNCIL, SEPTEMBER 1621, AND WARDED IN THE CASTLE OF EDINBURGH.

Next year, after the Parliament confirmed the Articles of Perth, no little suffering followed to many worthy ministers. Mr Bruce could not miss his share. On the 29th of August a letter came from the King to the Council, requiring them to cite him before them, for breaking the bounds of his confinement, and coming to Edinburgh the time of the last Parliament, to move sedition. On the 19th of September 1621 he compeared, and denied the seditious contempt libelled against him. He declared he had never contemned the meanest magistrate, let be the greatest; and had demeaned himself so, and still would, as never to come within the compass of the laws. He complained, though he had his Majesty's own letters, wherein he declared himself so much obliged to him for his services, that he thought the quarter of Scotland too little to give him for a recompence, yet, at the instigation of the Bishops, he was now exhausted in his living, estate, and person, and nothing almost was left but his vital spirits and breath, which apparently were now sought; but the King was not readier to seek these than he was to render them, providing his innocency were tried, and being found innocent, he was ready to suffer; and allowed them to try him with their thieves hole or axe, and he was only careful not to suffer as an evil-doer. The Chancellor passed from the contempt and sedition in the libel, and insisted on his breach of confinement. Mr Bruce desired his accuser and witnesses might be brought against him, and complained that common forms of law were never keeped with him, but arbitrary measures taken. They would give him no accuser; but required him to answer whether he had broken his confinement? Mr Bruce said, "My Lord, if you will pose me as a friend, not as a judge, I will answer truly. I broke my confinement out of mere necessity. Since my wife's death I have none to do for me. I wrote to the Secretary for a licence to come to Edinburgh, but had no answer. I had a matter of 20,000 merks in dependence, which needed my

personal attendance. I came in very secretly. At the last Parliament where his Majesty was, I was at Edinburgh much more openly, and no din about it." The Chancellor said, "If you had wrote to me, I would have given a licence." However, he was warded in the Castle of Edinburgh. The Bishops absented that day from the Council, though they were his delators, and at the bottom of his trouble.

LIBERATED THENCE, AND WARDED IN HIS OWN HOUSE, DECEMBER 12.

Upon the 12th of December Mr Bruce was brought from the Castle before the Council, and the King's pleasure intimated to him, that he go home to his own house, and remain till the 12th of April 1622, and then transport himself to Inverness, there to remain, and within four miles of it, during his Majesty's pleasure. The Council took it upon them to allow him to stay at Kinnaird for some time, and wrote up to Court, desiring the winter season might be over before Mr Bruce was sent to Inverness, considering his age and infirmity. About the end of March they received a letter from the King, wherein he blamed them for this delay, and alleged that it was not for love of Mr Robert, but to keep up a schism in the Kirk; and told them, that he would not allow any more Popish pilgrimages to Kinnaird, and ordered him presently to be sent to Inverness. All this spite against him came from his opposition to the present corruptions. He had repaired his own parish kirk of Larbert, and preached in it, upon which he was confined to his own house, till he should go to Inverness; and the Prelates grudged him the comfort even of his own house.

HIS SUPPLICATION TO THE COUNCIL AGAINST HIS GOING A SECOND TIME TO INVERNESS, ABOUT MARCH 1622.

Mr Bruce endeavoured to prevent his second confinement at Inverness, by a supplication to the Council; but in vain. However, it is worth while to insert his supplication, as containing the state of his case; and I give it from a copy in the Advocates' Library. It runs thus:—"My Lords of Secret Council, Unto your

Lordships humbly means and shows I, your servitor, Mr Robert Bruce, minister—That whereas the last day when I was brought before your Lordships, I was commanded to address myself to the burgh of Inverness, and there to remain, and within four miles about the town, during his Majesty's pleasure; likeas the time for my address there approaches daily, whereunto, although I acknowledge myself bounden in conscience before God, and my allegiance to the King's Majesty, my Sovereign, to give all due obedience, as by God's grace I never mind to be disobedient to his Majesty or your Lordships, in any of your Lordships' directions in this kind; yet the indisposition and inability of my person, conjoined with my great age, forces me humbly to show unto your Lordships how unable I am to undertake and underly such a journey and charge; for I am become so feeble and weak, and my aged and wearied person is so far worn and wasted with grief and care, and other visitations, wherewith it hath pleased the Lord in his mercy to chastise me, that hardly do I travel anywhere without hazard of my life; and if it shall please God to visit me with sickness, either at Inverness or by the way, it is not likely that I shall ever . . . . . the same. And touching the imputation laid upon me, which was the cause of his Majesty's offence, and of this hard course taken with me, I thank God I was free and innocent thereof, and I cleansed myself thereof in your Lordships' presence—it being a point very far from my profession, to be a mover or stirrer up of sedition, as his Majesty was informed of me; and, from my heart, I detest such seditious practices, as being most impious and wicked, and repugnant to the holy ordinances of God, whereby we are commanded to give all due obedience to our superiors. And as I showed unto your Lordships my coming to this burgh the time of the Parliament was upon mere necessity, and to eschew the danger of horning, wherewith I was threatened for twenty thousand merks; and during the short time of my abode here, (at Edinburgh,) which was not thirty-six hours, I spoke not with a Parliament-man, except the Lord Kilsyth, whom I employed to be cautioner for me, and had no kind of meddling with the affairs

of the Parliament, because they concerned me not; but kept myself very quiet till my waygoing; and, duringthe time of my warding in the Castle of Edinburgh, was so modest, calm, and peaceable, without meddling with the matters of the Kirk now in question, as I hope nothing can be objected to me. And if his Majesty would be graciously pleased to suffer me to spend the few remnant of my aged and wearisome days at my own house, I will be very glad, and willing to be perpetually confined there, and two miles round about; and I shall never transcend that bounds, nor meddle with any matter concerning the policy or government of the Kirk. Most humbly beseeching your Lordships to have consideration of my estate, and, either by yourselves, or by your intercession at his Majesty's hand, to grant me some ease and relief in this heavy charge laid upon me, whilk will be my utter overthrow and wreck; and your Lordships' answer," &c. This affectionate petition had no effect.

GOES TO INVERNESS, APRIL 1622.

When Mr Bruce went to Inverness, April 18, 1622, he was very hardly used. He could not get a house to take for money. The Lord Enzie vexed him with reproachful speeches against the ministry, and pretended to find treason in Mr Bruce's doctrine. Mr John Gordon, minister at Strachan, stirred up my Lord against him, the occasion of which was; Mr Bruce one day preaching on dolour of mind, showed that they were unskilful physicians for that disease, who would prescribe a glass of wine or Wallace's book to read upon. Mr Gordon was present without Mr Bruce's knowledge, and his own conscience applied what was said to himself, and after that, he reproached Mr Bruce, and stirred up enemies against him to his utmost. Such was the opposition at Inverness, that Mr Bruce was forced to remove to Chanonry, but the religious people at Inverness prevailed with him to return. While the Lord Enzie was at Edinburgh, Mr Bruce had rest; when he came North his battle was renewed. At length my Lord Lovat made up a kind of reconciliation.

OBTAINS LIBERTY AND COMES SOUTH, SEPTEMBER 1624.

At Inverness Mr Bruce continued till September 1624, when he obtained a licence to come South about his necessary domestic affairs. The conditions of his warrant from the Council were so strait that he was resolved to return North again, but he got his time prorogued till winter was over; and in March next the King died, and the severity against him was mitigated, and he not urged to go to his confinement.

MR BRUCE'S ACCOUNT OF HIMSELF AND HIS TROUBLES, FROM THE YEAR 1603 TO 1624, WHEN HE CAME FROM INVERNESS.

Thus, I have given the best account I could of Mr Bruce's troubles and tossings from 1603 to King James's death, from Calderwood and other papers come to my hand; but that the reader may have Mr Bruce's own account of this part of his life, which contains several particulars not mentioned, and many circumstances omitted in what is above, I take it in here from the above mentioned papers, and have kept by the old style and syllabication, which I wish the generality of my readers may understand. This I take, as I mentioned already, to be part of Mr Bruce's original diary, and, therefore, the more worth preserving. This confirms what is above; and if any circumstances or facts above differ from this, in my opinion they are to be corrected by it.

THREE LETTERS, ONE OF WHICH FROM MR DAVID HUME TO MR BRUCE, IN THIS PERIOD.

This large account stands in App. It begins abruptly; but I give all that is come to my hands. It lies in three distinct papers, but in as far as I can judge they follow each other, and there is nothing wanting, at least they are all I have met with. I have added three letters, directed probably to him, the first before his going to Inverness for the first time, the next after the conversation at Linlithgow, and the third from Mr David Hume of Godscroft without date, but probably in this period. They

are added to the above papers of Mr Bruce's own writing; as also several from Mr Andrew Melville, in another hand; and, therefore, being doubtful if Mr Melville's are to him, I have placed them in Mr Melville's Life. These three letters to Mr Bruce stand in App.

LIVES AT HIS OWN HOUSE TILL HIS DEATH.—MR BRUCE CONFINED AGAIN.

During the remainder of his life he was permitted to live at his own house of Kinnaird, where Mr Livingston remarks, that the parish of Larbert, having neither stipend nor church fit to preach in, he repaired the church at his own charges, and discharged all ministerial duties to that people. There multitudes came from all corners to hear him. Mr Livingston was his hearer most part of the summer 1627. Towards the end of the year 1628, upon new informations from the Bishops, Mr Bruce was, by the King's letters to the Council, confined again to his own house, not far from Stirling, where he resided since his leaving Inverness; and for any thing I know this confinement was never taken off till his death.

MR BRUCE'S LETTER TO A FRIEND, JANUARY 1629.

Nothing hath offered to me after this, save two letters of his in the year 1629. They are but copies, and I cannot answer for their exactness, but I here insert them as I find them. The first is to a friend, written January 1629, in a homely and familiar style, without any view of being published. It runs thus:—"BROTHER, MY HEART, I write unto thee to prepare thee in good earnest, and with a good heart, lifted up and poured out upon God in Christ. Take pains, my heart, great pains, inward and secret pains; nothing is won without great diligence. My enemies, the worst that they can do the Lord has turned into the best. I never got such access in my time as I have gotten since I went from you. The treasures of his riches have been opened unto me. There was never such foul flesh has gotten a more gracious, more sensible, more powerful approbation of my ministry in Edinburgh, of my fidelity

therein. His Spirit has testified to my spirit, not only by real joys, spiritual and elevated light, but by vocal speeches within me, in the daylight, that I heard so sensibly, with great effusion of tears, so far, not only by approbation, but to my commendation, that I admire how he should bestow such gracious speeches upon so wretched a creature as I was. Indeed, I grant the will was with me, but not so bent as it should have been neither; for I was over timorous, and laden with diversity of infirmities; the spirit in some measure ready, but the flesh was weak; yet his Majesty, my gracious God, my God in Christ, accepts of it, as if it had been the most perfect and exact service in the world; yea, I admire how so true a mouth could speak so far in approbation of a silly poor wretch. My heart! howsoever Edinburgh [on the margin here is added, He means the corrupt ministry of Edinburgh] has cast me off, rejected and banished me out of their parts, I lap no sooner on my horse, but the gates of heaven were cast open to me; I got such applause in my heart, with such floods of tears, with such real and constant approbation, that my heart could not wish for greater access. And on the second day of the same month, I got another approbation in distinct terms, the Spirit testifying to my spirit so audibly, (as it were,) that I admired how his Majesty could make so much of so little doings, and so mean service; and surely I cannot say that ever that day goes over my head wherein I get not a sign and a sense of his comfortable presence. I got two within the town also very significantly. M. C. came, in the middle of the first of them, in my own chamber. I was reading, indeed, and on my meditation; and so, my heart, although man has left me, and, namely, your ministry; yet, my sweet Lord has not left me. I never forgathered with a better Master; I never got a sweeter fee and better wages, and I look for a very rich reward. So ye have cause, not only to pray, but to praise God greatly for me; that he is so bountiful, and that he meets me above my very expectation. There comes never thing to me, trouble or alteration, but he gives me warning before, mollifying my heart so notably, and gives me such tears of joy, that I am ever ashamed of myself, that I cannot be thankful. Alwise, I get out these words,

to you all, and, namely, to your sisters, that gave me such signs of reverence, that my God remains my God in a copious manner; that there is a great curse upon Edinburgh, and namely, upon the ministry and magistracy, be learned as they will, and count themselves so. I will assure you, as far as I have learned, they are not taught of God, nor sent in mercy by his Holy Spirit unto you; and I am content this writing be plain, to testify my censure. They have gone about to make me odious to his Majesty, and to all honest men. But, indeed, I shall not meet them so. It is long since my Lord Ochiltree wrote to his lady, or she wrote out of your town, that they studied to disgrace me at his Majesty's hands; and then they could not get him persuaded; but now he has written to the Council with his own letter. I came never to Edinburgh but upon a charge of the Lord's letter, and teached on the Sabbath, to sanctify the Sabbath, and to hold in my gift; and this cannot be a crime, because it is warranted both by God and the King. Alwise for it I am shut out, and made incapable of mutual consolation. I have been longer than became me, but it is an ease to my mind, yea, I beseech God to teach me, as he has done those twenty days bygone, by sweet seals. Now to these sweet seals I commend you, Andrew Hart's wife, Elizabeth Michelson, Elizabeth Craig, and all the rest of them that has the mark of Christ in their forehead, with my pastoral blessing; and so rests,

"Your loving pastor in Christ,

"Mr Robert Bruce.

"Kinnaird, the 20th of Jan. 1629."

OBSERVATIONS ON IT.

This paper, in the copy whence I take it, hath this title, "A letter written by that Faithful Servant of God, Mr Robert Bruce, to a Friend, after he was deposed from his Ministry in Edinburgh." I would from this have suspected the date 1629 was wrong; but it seems that about this time, when he was confined to his house, as we have seen, December 1628, the bishops had likewise passed a sentence of deposition upon him, by which, it appears, he was no loser, but had a sweet balance of special and extraordinary com-

munications. I set down his expressions as I find them. Some of them are very singular, and what some will call enthusiasm; blind folk should not judge of colours. Mr Bruce, especially when suffering, had extraordinary communications, as others have had as well as he. What he says of real speeches within him, and other expressions out of the ordinary way, I understand of the consolations and approbations, he says, he found brought to him in a series of scripture expressions suitable to this case, which differs vastly from enthusiasm; but this only by the by.

ANOTHER LETTER OF HIS, MARCH 30, 1629, UPON A PASQUIL WRITTEN BY ROBERT MONTEITH AGAINST HIM.

The title of the other letter is: "To a Friend, showing the difference between the Speeches of a Regenerate Man and an Ungenerate, of a Natural and a Real Christian." It runs thus:—"MY HEART, I have seen your letter, full of peace, indeed; and I have seen your pasquil, as full of war. Ye have to look upon the 12th of Luke, and the 49th verse, 'I am come to send fire upon the earth, and it is my will that it be kindled;' and he subjoins, as you may read here, 'And the brother shall rise up against the brother, the father against the son, and the son against the father, and those of a man's own house shall be his enemies.' As to him that made that pasquil, I know him not; alwise, for his objection of ignorance, I take with it, and does confess the same. Surely I may say, both wholly and truly, that I have taken pains to banish it for these fifty years; and I may say justly, that I have been a continual student; and I hope I may say it without offence, that he is not within the Isle of Britain, of my age, that takes greater pains upon his Bible; I must leave the blessing to the great God. He that writes yon letter, says, plainly, 'he sees;' and therefore his sin remains with him. But as for me, I agree to what is written in the 9th of John, 'If ye said,' saith our Lord, 'that you were blind, you should have no sin; but now, by reason you say ye see, therefore your sin remains.' [Upon the margin of the copy of this letter are these words, 'It was one Robert Monteith who wrote this pasquil, and thereafter fled

the country, for adultery committed with the Lady Priestfield.'] Indeed, I say truly, I am blind, and would fain have my eyes opened of new. Indeed, the time has been, when it pleased his Divine Majesty to open mine eyes, and to present my whole sins unto me, and to let me see time, and place, and person, to cast me down terribly, and then to pour in after this his redolent balm on the bleeding wounds of a festered conscience; and to make me to know myself, that my sins were forgiven me; to know by senses, and to know by perfect feeling; to know by experience, and by experimental knowledge; and, except I would lie, I want not, now and then, documents, from his own Spirit speaking to my spirit, that he counts better of me and my labours than they are worthy. But he doth it in rich mercy, and happy am I that I entered to serve him, and sorry am I that I cannot mend my hand; and glad would I be (he knows) to do the thing that might honour him, that might procure my credit, advance my credit, or keep my credit, at his glorious hand; and through the merit of Christ, the Spirit and faith of Christ, surely I am of that mind, and look, in his mercy, to my last breath, to grow in credit, and to keep my credit with His Divine Majesty; and that, by renewing of my daily repentance, to live and to die a penitent sinner. As for my competitor, the law discharges him plainly to hate his brother in his heart. Yon belieing of me is a great argument of malice. I have seen the day, when the best subject in this country durst not have done the like; but what is it that false brethren will not do? False to God, never true to man. 'He that thinks himself something, when he is nothing, deceiveth himself.' 'The wicked shall grow worse and worse, deceiving, and being deceived;' and I hope, surely, before he die, that the Lord shall make his own conscience to torture him for the venom he has spewed out, not only against me, but many servants of God. The ministry of Edinburgh has written to the King, as they did before, and indirectly sought my life, lands, and all. The Lord Ochiltree has written to his lady of the same, when she was with you in Edinburgh, and Sir William Alexander, secretary, has said it to an honourable gentleman; and surely the Bishop

of Ross was more favourable than the ministers of Edinburgh. How many, how few, are guilty I cannot tell. It were ill for me, if my gracious Lord, whom I would fain serve, spake so of me; but seeing I have him so graciously speaking, by his Word and Spirit, abundantly in my favour, I need not care much; for he whom men commends or discommends, is not commended or discommended, but he only whom God commends; and I crave only that God would work in their consciences, and put hand in their hearts, that if they appertain to his election they may learn to speak the truth; and as for me, I stand and fall to my own Master and Lord. Your letter has drawn these few lines from me. They have put me out from my flock, and they hold me out, and yet I cannot be quit of their railing. I will give them leave to stamp on me as they please now; but they that fear God truly will never think the worse of me; and so long as I have God in Christ on my side, I care the less what any debauched sycophant or graceless Arminian think of me. The Lord make us true to God for ever; to whose sweet and gracious mercies I commend thee, and rests, your loving father, and faithful friend,

"MR ROBERT BRUCE.

"Kinnaird, the 30th of March 1629."

REMARK ON IT.

What reason the transcriber had for putting the above title to this letter, I do not well see. At the end of the letter, he adds, "other letters of his are to be seen;" and then gives some of Mr Rutherford's letters from Aberdeen, 1637; and says, "I have set down these letters of Mr Bruce and Rutherford in this place, to testify their zeal to God's glory, and the truth of Jesus Christ, and also to testify against the godless prelates and corrupted preachers, and false brethren, who so unnaturally persecuted them, and many others, who were faithful and dear servants of God, unknown to me." And after having observed the cruelty of Bishop Spottiswood against that worthy nobleman and sincere Christian, the Lord Balmerino, he concludes with this remark: "All those years, from the

concluding of Perth Articles in Parliament, until the Covenant was renewed, 1638, a great curse and barrenness lay on the ground of this kingdom, so that so long and so great a dearth was never heard of before, of so long a continuance. But in the year 1638, the Covenant being renewed, God wonderfully renewed his blessings on the fruits of the ground, the like whereof was not in all those twenty years before." These letters (and it is a pity we have no more of them) and this remark are taken from a MS. in my hands, written about the year 1639, by one Thomas Wood, containing a transcript of Knox's History, some other papers after him, with a collection of papers, in the years 1638 and 1639.

AT THE COMMUNION OF THE SHOTTS.

He was at the known communion of the Shotts, 1630, where there was a great gathering of eminent Christians from all parts of Scotland, and bore a share in preaching, and joined in meetings for wrestling and prayer, which were kept in that place, almost day and night, for four or five days. Upon the back of so much wrestling the remarkable conversion followed, upon Monday after that sacrament.

HIS DEATH, AUGUST 1631.

Mr Bruce continued at his Master's work, as his advanced years allowed him, till August 1631. He longed much for his dissolution before it came. Mr Livingston tells, that about the year 1627 he heard him say, "I wonder how I am keeped so long here: I have now lived two years in violence;" meaning he was two years beyond the set ordinary time of man's days, threescore and ten years. He had no pain or sickness almost at his death. When his sight failed him he called for the large house Bible, and caused put his finger upon the twenty-eighth verse of the eighth chapter to the Romans, and told them he died in the faith of what was in that chapter; and firmly believed that all things, even death itself, should work together for his good, and in a little slept in Jesus. He died August 1631, in the seventy-seventh year of his age, and

was honourably accompanied to the grave with four or five thousand persons. The writer of the Collections from 1532–1641 gives us an account of Mr Bruce's death and burial, as in July 1631. His words are:—"Upon the 27th day of July 1631, the reverend and worthy pastor and messenger of God, Mr Robert Bruce, departed this life, with godly and comfortable speeches and sentences of the Word of God, to the comfort of all that were present. He took a kind of palsy some few days before his death, whereby he lost his sight. As he was renowned in his life, which no doubt arose by God's good favour and providence, for his reverence to God and his Word, and his faithful and constant carriage in his calling, and otherwise, so was he honoured after his death with the love and approbation of all honest people, and at his burial, where there were great numbers of all ranks of men, both nobles and inferiors; and with all honesty and modesty requisite he was buried in an aisle of the Kirk of Larbert, biggit in his own time; but there was no funeral sermon, for that was not his desire in his life."

MR BRUCE'S CHARACTER.

After so large an account of this great man's life, I shall not, neither, I hope, need I offer at his character. The reader will be able, in some measure, to form it from facts; which, in my opinion, is the best way of forming a judgment of persons. However, that I may conceal nothing come to my hand about this worthy person, I shall subjoin the accounts given of him by his contemporaries.

FROM MR JOHN ROW'S MS. HISTORY.

"Mr John Row, in his MS. History, terms him a very pious man, and pastoral preacher. No man that knew him, or ever heard him preach, but is persuaded that he altogether contemned the office of diocesan bishops. For that cause he suffered much trouble; and in his last words, immediately before his death, he adhered to what he had been preaching all his days."[1]

[1] Wodrow Society edition of Row's History, p. 422.

MR JOHN LIVINGSTON.

Mr John Livingston, who was pretty much his hearer at Larbert, and intimately acquainted with him for several years before his death, in his MS. Observations on the Ministers he was acquainted with, begins it with Mr Bruce, and says: "No man in his time spake with such evidence and power of the Spirit. No man had so many seals of conversion; yea, many of his hearers thought no man, since the Apostles, spoke with such power. He had a notable faculty of searching deep in the Scriptures, and making the most dark mysteries most plain; but especially in dealing with people's consciences. He was much exercised in conscience himself, both in public and private. He was very short in prayer when others were present; but every sentence was like a strong bolt shot up to heaven. I have heard him say that he wearied when others were long in prayer; but being alone, he spent much time in wrestling and prayer. I went once with the tutor of Bonnington to see him in Andrew Ainslie's house in Edinburgh. It was about eight o'clock in the morning, and he was in bed. He said to us, 'You must go and leave me for some time. I thought yesternight, when I lay down, I had a good measure of the Lord's presence; and now I have wrestled this hour or two, and have not yet got access.' He had a very majestic countenance, and whatever he spoke in public or private, yea, even when he read the Word, I thought it had such a force as I never discerned in any other man."[1]

MR BLAIR.

Mr Robert Blair, in his own Life, MS., gave me this account of Mr Bruce:—"I went to the north, and the converse and company of the Lord's suffering ministers there was admirably refreshful, especially at Turriff, where Mr David Dickson was confined, and at Inverness, where Mr Robert Bruce was the second time confined. That ancient heroic servant of Jesus Christ, who, considering how long a journey I had made, from Glasgow to Inverness, to visit him, about 148 miles, did impart to me the memorable passages

[1] Livingstone's Memorable Characteristics, p. 14 and 15.

of his life in a large book, wherein was set down what hard and sore exercise his soul had been under, both before his entry to the ministry of Edinburgh and after, wherein he relates that he was full three years so assaulted and disquieted, that he never said, 'My God,' but he was challenged and disquieted for the same. There also he relates the strong consolations whereby the Lord had comforted him; among which two were most eminent, whereby he said the Lord strengthened him before he fell under the King's displeasure. Wherein were also contained many choice letters, written either to him or by him."[1] This is the MS. we have seen Mr Calderwood often cite.

FROM CALDERWOOD.

The last writer, in his preface to his learned and useful *Altare Damascenum*, takes notice, that if severities must be used against preachers, to be sure it was unaccountable when turned against such men as Mr Bruce, Mr Andrew Melville, Mr James Melville, Mr John Welsh, and others. Of Mr Bruce he says: "Robertus Brucius, vir genere et virtute nobilis, majestate vultus venerabilis, qui plura animarum millia Christo lucrifecit, cujus anima, si ullius mortalium, absit verbo invidia, sedet in celestibus, ex ecclesia Edinburgena 23 ab hinc anno, extrusus, et in hunc usque diem, terris jactatus, et undis. Anima mea cum anima tua, Bruci, si ex aliena fide esset pendendum."

FROM MR ROBERT FLEMING.

The pious and worthy Mr Fleming, in his Fulfilling of the Scripture, page 358, &c., gives his character at some length; and some parts of his account of him I shall transcribe here, though the book be not scarce. "Whilst he was in the ministry at Edinburgh he shined as a great light through the whole land, the power and efficacy of the Spirit most sensibly accompanying the word he preached. He was a terror to evil-doers, and the authority of God did so appear in him and his carriage, with such a majesty in his countenance, as forced fear and respect from the greatest in the

[1] Blair's Memoirs, p. 38 and 39.

land; even those who were avowed haters of godliness. Yea, it was known what awful impressions King James himself had of him; and once he gave that testimony before many, that he judged Mr Bruce was worth the half of his kingdom.

"He was a man that had much inward exercise about his own personal case, and had been oft assaulted anent that great foundation truth, the being of a God, which cost him many days and nights wrestling. When he came up to the pulpit, after he had been silent a little, as was his usual way, he could have said some times, 'I think it's a great matter to believe there is a God;' telling the people it was another thing to believe that than they judged. But it was also well known by his friends and intimates, what extraordinary confirmations he had from the Lord therein, and what near familiarity he did attain in his secret converse with God. Yea, truly, I have had some things from persons worthy of credit thereanent, which would seem so strange and marvellous, that I forbear to set them down.

"The great success of his ministry at Edinburgh, Inverness, and other places, whither Providence called him, is abundantly known. While he was confined at Inverness, that poor dark country was marvellously enlightened, many were brought into Christ by his ministry, and a seed sown in these places, which to this day is not worn out.

"He was one that had the spirit of discerning, in a great measure; did prophetically speak of many things which afterwards came to pass; yea, which I had attested by sober and grave Christians who were familiar with him, that divers persons that were distracted, and some who were past all hopes of recovery in the falling sickness, were brought to him, and, after prayers by him in their behalf, were fully recovered. This may appear very strange, but it is also true that Mr Bruce was a great wrestler, who had more than ordinary familiarity with his Master.

"He was deeply affected with the naughtiness and profanity of many ministers then in the Church, and unsuitable carriage of others to so great a calling; and did frequently express his fear,

that the ministry of Scotland would prove the greatest persecutors of the Gospel it had. If there were a full collection of those remarkable passages which have been known to others in his life, it would further witness what an extraordinary person Mr Bruce was." From these hints of Mr Fleming, the same account of him published in Mr Clark's "Lives of English Divines" is taken. I wish Mr Fleming had given us more of the accounts he had from good vouchers, even though singular and extraordinary.

SOME SINGULAR PASSAGES OF HIS LIFE.

I shall, to supply this in part, set down next what I have met with as to some singular and extraordinary parts of Mr Bruce's life, with the vouchers I have for them; though I believe they are but a small part of what might have been preserved, had this account of his life been written fifty or sixty years sooner.

Several things of this nature have been hinted at already, in his call to the ministry, the extraordinary effusion of the Spirit when he first dispensed the Sacrament of the Supper, and some expressions in some of his sermons that appear prophetical. But waiving these, I come to other strange passages which I referred to this place, and shall hint at them as they offer. Several of them I have without the particular date and time.

AS TO MR GIBSON'S SENTENCE.

Mr Calderwood remarks in his MSS., that in the year 1588, at the Assembly where Mr Bruce was first moderator, that when the affair of Mr Gibson, minister at Pencaitland, came in, Mr Bruce withdrew himself, when the sentence of suspension of that worthy man from the ministry, for some free and, perhaps, unadvised speeches relative to the King, was passed. He tells us the reason of his withdrawing was, that the night before Mr Bruce was admonished in a dream not to be present when that matter was agreed to, which had been for some time in dependence, and met with opposition from several members; and that Mr Bruce thought he heard these words audibly spoken to him, *ne intersis condemnationi servi*

Dei. Mr Gibson's suspension was taken off by the next Assembly, he compearing and removing some of the grounds upon which it went.

AS TO J. WATT'S DEATH.

The same author observes, that April 17, 1601, John Watt, Deacon of Deacons (or Deacon-Convener) of Edinburgh, was shot dead suddenly in the Borough Muir of Edinburgh, by some unknown person who had him at envy. This man, after the known 17th of December, had offered to invade Mr Bruce's person, for which reason he was a favourite at Court; and the trial of one Alexander Slummond, who was suspected, but without cause, to be the instrument of Watt's death, was very narrow, but tended only the more to vindicate him. Mr Bruce did say to some friends, that he was persuaded a judgment from heaven was abiding Mr Watt for his injurious treatment of him; and when he came to this hasty end, they could not but observe Mr Bruce's words fulfilled.

HIS COMMISSION WHEN GOING TO INVERNESS.

When Mr Bruce was going to his confinement at Inverness, whether the first or second time I cannot determine, but I incline to think it might be the last, April 18, 1622, I am informed by the minister of Larbert, one of his successors, that the following account is well vouched and believed in that place. That day, when Mr Bruce left his own house of Kinnaird to go North, a considerable number of gentlemen, his relations and acquaintances, and some ministers, came to him to take their leave of him, and some to accompany him part of his way. When the horses were all drawn, and he had taken his leave of them, and the whole company were mounting, his horse was brought out last. Mr Bruce came towards him, and just as he was setting his foot in the stirrup he stopped, and stood with his eyes fixed towards heaven, in a muse for nearly a quarter of an hour. The rest were all mounting and mounted, and rode softly on; and none of the company observed it but an intimate friend of his, who stopped his horse, seeing him in that

posture, and waited till he mounted his horse, which he did very cheerfully; and they soon overtook the company. His friend took the freedom to ask him what he was doing, when in the great muse he seemed to be in before taking of his horse. Mr Bruce answered him, "I was receiving my commission and charge from my Master to go to Inverness, and he gave it me himself before I set my foot in the stirrup; and thither I go to sow a seed in Inverness that shall not be rooted out for many ages." I have elsewhere publicly taken notice of the accomplishment of this intimation given him. Some of Mr Bruce's converts were alive, though but very few, when Mr Angus M'Bain, Episcopal minister there, had his mind enlightened, and was brought to take up the corruption of Episcopacy, and publicly owned himself sorry for his conformity about the 1684 and 1685. His ministry at Inverness was singularly countenanced of Heaven, to the awakening and conversion of many, and I hope much and new good seed is sown there since.

HIS VISION OF A BOOK.

Mr Livingston, in the MS. formerly cited, tells us, that being at Larbert, 1627, Mr Bruce told him in private that he had dreamed a dream, (and several of his extraordinary communications have been during his sleep, and in the night season,) and had seen a great long book, with black boards, flying in the air, and many black fowls flying about it. That as it touched any of them, they fell down dead. That he heard a voice as audibly as Mr Livingston heard him speak, "This is the ire of God upon the ministry of Scotland." That he presently fell a-weeping and crying to God, that he might be keeped faithful, and not be one of those who were stricken down dead; and when he awoke he found all the pillow wet with his tears.

HIS STOP AT A COMMUNION TABLE.

I have several other singular passages from one of his successors, Mr White, minister of Larbert, which are handed down from per-

sons present, and firmly believed there. When dispensing the sacrament of the Supper to his people, Mr Bruce was about to serve a table which was filled. When he rose up to speak he remained silent; at length, he broke out with a very great concern, and said, "Certainly there is some person at this Holy Table guilty of some dreadful sin unrepented of; for my Master has shut my mouth, and I can say nothing till he remove; and in the Lord's name, I charge him to remove from this Holy-Table;" and then sat down again. While all were musing, and waiting for the event, a man rose from the table, and went out of the church. Mr Bruce went on and served the table with very much freedom. The man was noticed, and inquired after; and, when dealt with, confessed he was habitually guilty of a most horrid sin.

ABOUT A MAN DROWNED.

The same person gives the following accounts, which it may be are some of the things that Mr Fleming had accounts of from credible persons, and thought them so strange that he did not publish them; and I set them down here rather for preservation, and further inquiry, than for present publication, till they be further considered. There was a person in his congregation at Larbert, who had been for some time under great discouragement, and deep soul exercise. After Mr Bruce had for some time conversed with him one day at his own house, it turned late, and there had been great rain, and the waters were big. The man left Mr Bruce, and would go home. Mr Bruce urged him to stay with him till to-morrow; but by no means could prevail. When he went away, Mr Bruce declared he was afraid there was somewhat before him. Next morning he was found drowned in a water. Mr Bruce, when he had heard he was missing, sent out to help to seek for him, and ordered that, when he was found, his clothes should be narrowly marked. One would think he had got a sign from the Lord with relation to him; for he said, if his clothes and skin were dry about his heart, he was persuaded of his salvation; if not, he would determine nothing about his eternal state. Accordingly, when he was

found, the man's clothes upon his left side, even to his shirt and skin, were found perfectly dry when they got him, for a hand-breadth or two about his heart, though all the rest were wet through and through.

ABOUT A DYING PERSON.

At another time, he was called a little unseasonably to visit a sick person in Larbert; and it was some time before he could be ready. When he came in to the house, before he spoke to the dying person, he said, "I perceive my Master has been here before me, and done the work; so that there is little need of me." And when he went to him he found him in an excellent case, and very ready to depart.

A STRANGE PASSAGE UPON A RAINY DAY.

Another passage is yet more singular, and yet I find that it is credited; but certainly it ought to be further inquired into, and received and told with caution. Mr Bruce, when at Larbert, was highly valued by the honest and faithful ministers in the neighbourhood; and on presbytery day they used to come by him, and were fond of the benefit of his company in riding to the Presbytery. One presbytery day, when he and another minister were riding to the presbytery seat, there came on a most violent rain; Mr Bruce was at this time tender and sickly. They rode pretty quickly, and were upon close conversation; when they alighted, the other minister was wet to the skin through his clothes; and, turning to Mr Bruce, said, "Sir, there has been a terrible rain; I wish you be not the worse of it. I am wet through and through." When he looked to Mr Bruce, he saw him not very wet, only like a little dew upon his clothes, and was perfectly stunned; and said, "Sir, how can this be, you seem scarcely wet at all?" The other seemed to wonder at it, and said, "Brother, I truly wonder at this. It seems my God has cast a cloak over me."

HIS BODY FRESH NEARLY EIGHTY YEARS AFTER HIS DEATH.

The same person adds, that some years ago, when Mr Bruce's grave was opened, to lay in his grandchild, his body was almost fresh and uncorrupted, to the great wonder of many; and if I right remember, the grave was again filled up, and another made. The fresh body had no noisome smell. It was then nearly eighty years after he was buried. My informer was minister of Larbert when this happened.

HIS OPINION OF TWO PERSONS THAT CAME TO HIM.

He adds, that one day two persons of his parish came to him, and communicated their souls' case to him. He heard them both. As he did usually when he had time, he retired to secret prayer and meditation. When he came out, he spoke very doubtfully as to one of them, advised him to be upon his guard, and to take heed to himself, lest he declined. To the other he spoke most comfortably, and said, "Be of good cheer, there will be a good issue of your case." Accordingly it fell out; the first went quite wrong, and quit his profession, and turned to nothing. The other held on, and had a most comfortable issue.

HIS EMINENCE IN PRAYER, AND INSTANCE BETWIXT SERMONS.

All who have left us any accounts of Mr Bruce agree in this, that he was a person eminent in the gift and grace of prayer. Besides what is above, Mr Livingston and Mr Fleming give this account of him:—When he preached at Larbert Kirk, there was near by a chamber, where he used to go in betwixt sermons. One day, some noblemen and gentlemen, who had been hearing him, wearied betwixt sermons, when he stayed longer than he used. They having a good way to ride after sermon, they called for the bellman, and desired him to go to him in the little room, where he was retired, and knock softly at the door, and, if he opened, to acquaint him, they desired he might begin as soon as conveniently he could, because some of them had far to ride. The bellman did as he

was commanded; but Mr Bruce was taken up so in wrestling that he did not hear him. However, the bellman, while at the door, heard some of Mr Bruce's words, which, poor man, he did not understand; and so he came back to those that sent him, and told them that he did not know when the minister would come out. He believed there was somebody with him, for he heard him many times say, with the greatest seriousness, "That he would not,—he could not go,—unless He came with him; and that he would not go alone;" adding, that he never heard the other answer him a word. When he came out in a little, he was singularly assisted; and that afternoon was remarkably useful to many. Mr Fleming gives another instance, much of the same sort, before a sermon of Mr Bruce's at a solemn occasion.—(*Fulfilling of the Scripture*, p. 370, 371.)

ANOTHER AT A MEETING OF MINISTERS.

This last named writer adds another instance of his extraordinary wrestling. A little before his death, Mr Bruce was at Edinburgh, and at this time, through his age and weakness, he was obliged to keep his chamber. At that time there was a meeting of godly serious ministers at Edinburgh, upon the accounts they had got of the innovations the Bishops were about to bring in upon this Church, particularly their design of introducing the Common Prayer Book. When they knew of Mr Bruce's being in town, a good many of them came to his chamber, and communicated to him the accounts they had of the prelates' designs, and their own procedure. After some conversation, Mr Bruce at their desire prayed, and in his prayer he laid before the Lord the substance of what they had been representing, which, in short, was the present lamentable state of the Church; and this he did with such an extraordinary motion upon the hearts of all present, and so sensible an out-pouring of the Spirit, as scarce any present were able to contain themselves; and which was much more extraordinary, there were several persons in the other rooms of the house, who, till afterwards, did not know that in Mr Bruce's room they were at prayer, who, at that in-

stant, felt an unusual motion, and seriousness upon their minds, though they knew not the cause of it. That great and learned man, and ornament of his country, Mr John Wemyss of Lathocker, was occasionally present at that meeting with Mr Bruce, and when he came out, said, "O! what a strange man is this, for he knocked down the Spirit of God upon us all," alluding to a motion Mr Bruce used with his hands upon the table at which he stood. This, Mr Fleming says, he had from the gentleman's daughter, in whose house this happened, an eminent Christian.

SOME OTHER PASSAGES ABOUT HIM.—HIS EXPRESSION ABOUT DR LEIGHTON.

Several other scattered passages concerning this eminent person I shall add, and haste to a period of these collections. Mr Livingston tells us, that one day he was in his house; that morning Mr Bruce had heard of Doctor Leighton's severe censure at London, through Bishop Laud's influence. That day he was very late before he came out of his closet. When he came out his face was swollen with weeping, and one might easily have guessed what work he had been taken up with. In a little he told Mr Livingston the accounts he had from London, and "that his grief and distress was not mainly for Dr Leighton, but chiefly for himself; for, said he, had I been faithful, I might have got the pillory, and some of my blood shed for Christ, as well as he; but he has got the crown from us all." And yet it will appear from what is above, that few in his day, and many fewer since, have come up his length in faithfulness and zeal; but generally those that go farthest in what is good, are most sensible of their shortcomings. Mr Bruce, in his prayers that night, insisted mostly on humility to Dr Leighton.

HIS SAYING TO BISHOP SPOTTISWOOD.

His zeal against such as he thought betrayers of the interest of the Church was very conspicuous. From his successor above cited I have this account: That Archbishop Spottiswood came to visit him in his own house of Kinnaird, when Mr Bruce was pretty old and

infirm. When he came in, he would not be rude to him in his own house, yet he would not own him in any of his titles, and did not desire him to stay. The Bishop, when he saw this, said, "Mr Bruce, do ye not know me, and who I am?" The other answered, "Sir, I know you to be a traitor to God, and to the Church of Scotland. I have nothing to do with you; you may begone when you please."

HIS EXPRESSION TO KING JAMES, AND INSTANCE OF HIS FREEDOM WITH HIM.

Mr Livingston tells us, that he heard Mr Bruce, a little before King James's death, say, "I would desire no more for a request, but one hour's conference with King James. I know he has a conscience. I made him once weep bitterly in his own house at Holyroodhouse;" which brings to my mind a passage I had from a worthy aged minister, (my father,) which he had from Mr Bruce's contemporaries: That when the King came first to Edinburgh after the affair of Gowrie, he sent for Mr Bruce, and upbraided him for his and the rest of the ministers of Edinburgh, their refusing to give into the proposal made by the council to them, as we have heard. Before all that were present, Mr Bruce said, He were the most ungrateful person upon earth, if he did not praise God for his Majesty's deliverance; but he was under some difficulties in his mind, from the various reports that had come abroad of that matter; and if his Majesty would go in with him to his closet, he would essay to satisfy him in that matter. The King went in with him, and shut the door; and after Mr Bruce had gone through several circumstances of that affair, in which the King stood to his own defence, Mr Bruce said to the King, "Sir, there is none present but an all-seeing God, and I will take the freedom to pose your Majesty, as you will answer to him, Whether you dare deny your guilt of the blood of these men, or one of them, that day?" The King broke out in tears, and said, "Mr Robert, it's too true;" and fell into such a seeming passion, that Mr Bruce was forced to endeavour to compose him, lest the company in the other room should hear him. I

cannot possibly remember the time when this happened; but I think my informer said it was at the King's first meeting with Mr Bruce after August 5.

The same person told another account of Mr Bruce's freedom with the King. One day he was preaching before his Majesty at Edinburgh, and the King was sitting in his own seat, with several of the nobility waiting on him. The King had a custom very frequently of talking with those about him in time of sermon. This he fell into that day. Mr Bruce soon noticed it, and stopped, upon which the King gave over. The King fell a talking to those next him a second time, and Mr Bruce stopped a second time, and if I remember, sat down in his seat. When the King noticed this he gave over, and Mr Bruce went on in his subject. A third time the King fell a talking. Mr Bruce was very much grieved that the King should continue in this practice, after the modest reproofs he had already upon the matter given him; and so a third time he stopped, and directing himself to the King, he expressed himself to this purpose: "It's said to have been an expression of the wisest of kings, (I suppose he meaned an apocryphal saying of Solomon's,) When the lion roareth, all the beasts of the field are at ease; the Lion of the Tribe of Judah is now roaring, in the voice of his Gospel, and it becomes all the petty kings of the earth to be silent."

HE IS THE INSTRUMENT OF MR HENDERSON'S CONVERSION.

Mr Bruce was one of the most powerful and authoritative preachers of his age, and though, as to his voice, he was not a Boanarges, yet being, as Mr Fleming observes, of a slow and grave delivery, he spake as becometh the oracles of God, with great authority, composure, and weight, and many of the most stout-hearted of his hearers were made to tremble, the secrets of their hearts were made manifest, and multitudes of his hearers went away with undeniable proofs of Christ speaking in him, and that God was with him of a truth. His success, as Mr Calderwood, we have seen, remarks, was very great; many thousands were gained to Christ by his labours. I shall only give one instance; and I may

say it was one of the greatest fishes caught in his net, and that was the excellent Mr Alexander Henderson, of whom Mr Fleming gives the following account:—

Mr Henderson, at his first entry into the parish of Leuchars, was highly Episcopal in his opinion, and brought in by the Bishop of St Andrews against the consent of the parish; so that upon the day appointed for his admission the people shut the church doors, and his admitters were obliged to break up a window, and that way to procure him entrance. A little after his settlement there, which was before the pretended Assembly at Perth, where Mr Henderson was named to be one of the ministers of Edinburgh, —but this falling in, which I am to narrate, I imagine, stopped his settlement there,—Mr Henderson having heard Mr Bruce was to be at a communion at some distance from Leuchars, was very desirous to hear him preach, and went to the place, where few knew him, and placed himself in a corner of the church where nobody should notice him. When Mr Bruce entered the pulpit, and rose up to preach, as his custom was, he stood silent for some minutes, which astonished Mr Henderson a little; but he was yet much more moved by the first words he uttered, which were those of our Lord: "He that cometh not in by the door, but climbeth up another way, the same is a thief and a robber," which words were powerfully sent home upon his conscience, and, by the blessing of God, as he afterwards owned, were the instrument of his first conversion.

HIS EXPRESSION A LITTLE BEFORE AND AT HIS DEATH.

The same writer acquaints us with two other passages concerning Mr Bruce some time before his death. He was much confined to his house by age and infirmity; there he was much visited by his Christian friends and brethren. One of them asked him, "How matters stood betwixt God and his soul, under his frailty and bodily decays?" Mr Bruce answered him, "When I was a young man I was diligent, and lived by faith in the Son of God;

but now I am old, and not able to do so much; yet he condescends to feed me with lumps of sense."

That morning before the Lord called him to his rest in a very easy manner, for he had little sickness or pain, but a weakness through age, he came to breakfast at his table. After he had eaten, as his use was, a single egg, he said to his daughter, "I think I am yet hungry; you may bring me another egg," and instantly fell silent; and after having mused a little, he said, "Hold, daughter, hold; my Master calleth me." With these words, his sight failed him, and he called for the Bible, as has been noticed; but finding he was not able to read, he said, "Cast me up the eighth chapter to the Romans, verse 28 to 39," much of which he repeated, particularly, "I am persuaded that neither life nor death shall be able to separate me from the love of God, which is in Christ Jesus my Lord," and caused put his finger upon them; which was done. "Now," said he, "is my finger upon them?" They told him it was. Then he said, "God be with you my children. I have breakfasted with you, and shall sup with my Lord Jesus Christ this night," and straight gave up the ghost, without one groan or shiver. Thus this great champion for the truth, and the crown and interest of his Master, who knew not what it was to be afraid of the face of man, was taken off the field as more than a conqueror, and had an abundant entrance administered to him into the everlasting kingdom of his Lord and Saviour Jesus Christ.

It remains only now that I give some hints of the works he hath left behind him, which I shall give in the words of the pious, learned, and diligent collector of our Scots writers, the Rev. Mr Laurence Charters, since I have none of Mr Bruce's books at present by me. "Mr Robert Bruce, minister at Edinburgh, a preacher of great reputation. He published—

'Five Sermons anent the Lord's Supper,' 8vo, 1590.

'Some other Sermons,' 8vo, Edin. 1591.

'The Way to True Peace and Rest,' 8vo, Edin. 1612.[1]

[1] This is just the English translation of the two preceding, and was published not at Edinburgh, but London.

He was in his old age silenced, and often confined to several places."

I shall end this account of Mr Bruce, which he that shall be so happy as to fall upon his own Diary and Letters, if they yet remain, may enlarge, with advantages I wanted, with a short copy of verses Mr John Bell, minister at Glasgow, sent to Mr Bruce, 1588, with a copy of handsome Latin verses upon the scattering of the Spanish Armada, printed in "Bell's Roma Restituta."

Clarissimo viro Roberto Brussio Edinburgensis
Ecclesiæ pastori.
Lux optata diu, vix expectata, piorum
Solamen, secli gloria rara tui.
Illustris proavis, pietate illustrior, ingens
Presulis augusti munere cura Dei.
Accipe tincta licet nullo sale carmina, tantis
Intento rebus, si tibi forte vacat.
Auribus illa tuis, non æque digna videri
Possunt, ac animo res placet ipsa meo.
At tibi, qui me jungit amor, fore grata legenti
Spondet, et auspiciis uberiora tuis.

JOANNES BELLUS.

HIS CHILDREN.

I am informed Mr Bruce left several children behind him, but had little comfort in them. He had a daughter, who was a great grief to him, and a son, who fell in with Prelacy. But of this last my informer is not certain.

APPENDIX

TO THE

LIFE OF MR ROBERT BRUCE,

BY THE

REV. ROBERT WODROW.

APPENDIX

TO

WODROW'S LIFE OF BRUCE.

No. I.

CHANCELLOR MAITLAND'S LETTERS TO BRUCE.

Vide Life, p. 20 and 21.

1.

To my loving Brother, Mr Robert Bruce, Minister of Christ's Evangel at Edinburgh.

BROTHER,—By your letter of the 28th of November, delivered to me the 4th of January, (whereof I thank you most heartily,) I understand what was then the estate of that realm, more quiet than there was appearance at his Majesty's departure, which is chiefly to be imputed to the mercy of God; as also, all men standing upon their own guard, leaning to no other protection, the practice of busy men tending to incompatible ends, and your own travels in composing differences, and watchful eye, and pains taken to obviate too factious persons, has been no small occasion of quietness, *in hoc quasi interregno*. Ye have been occupied, beside your ordinary charge, to keep all things in good frame there, whereof his Majesty has understood by divers means, and so conceives of you as one in that realm most careful of him and of his estate, as ye will more amply understand by his own letter. My chief care was to persuade his Majesty's returning before the closing of the seas, which I could not obtain (for such occasion as, I doubt not, ye

have known ere now) by such as were directed from us since that time. I am holden, perplexed, and encumbered to conserve his Majesty's tocher, which moved me chiefly to be so far opposite in opinion to his Majesty and others here, and to withstand the resolution taken for his repairing from Norway to Denmark, foreseeing (besides the cumber and cost to these countries, and their Majesties' travel in so longsome a journey) what occasion of expenses he should have in a foreign part in the eyes of strangers, where divers Dukes of Germany used to repair, whose company, example, and honour of his rank and name above theirs, should put him to exorbitant charges; as also, interview of princes produces, not oft the expected fruit, but breeds rather emulation than increase of amity or good intelligence; and here we are further from home, and must have a more longsome public and perilous voyage in our returning than we might have had out of Norway, which is little above three days' sailing from Scotland.

Although my argument and opposition were not effectual to stay the journey, yet I hope to get the most part of the tocher preserved, which will not be without great trouble and difficulty. To save the whole will be impossible, in respect of our slender provision; and honour and necessity being so urgent, the next remedy is to haste his Majesty's returning, wherein I shall be an earnest solicitor, and have already dealt with them of chiefest authority here, who have already given command to begin to prepare the navies. It is looked for here that some ships shall be directed from Scotland with the first commodity, with the most expert mariners and skilful pilots, to conduct this navy, specially into the Scotish waters, where these men lean not greatly to their own experience. If such had been in the fleet the last year, his Majesty would not have needed to have enterprised this voyage. They are, indeed, necessary, and would serve to great purpose if they might conveniently be had. His Majesty's diet will not be divulged, and no certain day fixed to his loosing; and he intends, in all events, to be first warned. I hope in God his arrival there will be sooner nor is expected; and if any busy brains be set on work, their practices

shall be prevented, and they surprised unawares. We hear from Germany many of the princes there are well affected to the same truth, and that many of them agree fully with us in religion. There is good hope of reformation in many of their estates, if it were wisely travelled; as also, that they would gladly yield to a contra league to occur to that antichristian one which threateneth all Europe. We are arch to meddle deeply therein, fearing to irritate the jealousy of our neighbours, who would misconstrue all our procedure therein if we should deal without their privity; yet moyen should be made to prepare the minds of such as we may move, attending the concurrence, or, rather, the motion of England to that purpose.

The Dukes of Magdeburgh and Brunswick are shortly to be here, when the marriage of the eldest sister should have been accomplished; but, for my own part, I thought it was not meet for his Majesty that it should be celebrated during the time of his Majesty's residence here for many considerations. It is indirectly gotten delayed till Sunday after Whitsunday. As we may have commodity of bearers, ye shall be advertised of our proceedings and occurrences here. My wife has advertised me what aid and comfort she has of you; wherefore, I cannot forbear to give you most hearty thanks. I have written to the Clerk of Register, and others, to further the plat; which is the thing in that realm I most affect. I know ye will both be a promoter and careful solicitor thereof. His Majesty has not only promised, but solemnly vowed a frugality at his returning, whereof he has good example here on all estates, especially the Queen, his mother-in-law, whom her daughter, our mistress, is like enough to imitate, and will not be found prodigal, but rather inclining to the contrary. So I have the better esperance vows shall be performed, whereof there is already some beginning. I shall, by God's grace, observe your counsel, and not deceive your opinion; whereof I remit to time and occasion to give full testimonies. In the meanwhile, after my heartiest commendations to yourself and the remnant brethren there, I wish you in Christ

Jesus that which ye most desire, who must preserve you eternally.

From the Castle, Cronburgh, the 12th February 1589.

It is believed assuredly here the Queen has conceived. God of his mercy bless us with a godly young Prince, to his glory and the settling of our estate. If so be, we will think our travels well bestowed.

Yours always as his own,

Jo. MAITLAND.

2.

To my special loving Friend, Mr Robert Bruce, Minister of Christ's Evangel at Edinburgh.

I am glad to understand, by your letter, how God has miraculously preserved that realm in quietness, by the expectation of all men, which, as I wish God to continue, so doubt I not seditious Papists and popish-affected Atheists will busily travail to disturb; we hear some rumours of their practices, and the late Spanish bark discovered the dissimulated hypocrisy of some. His Majesty takes very hardly the enlarging of the Scotish pilot and Spaniards, and intended dismissing of that bark and her equipage, and wrote home to restrain them, and try them by all means, as well torture as other examination, for he understands there is more in that errand nor is confessed. I hear the band of the Bridge of Dee begins to revive, which, if my advice had been so followed, and our own fellowship had not countenanced and dealt for them, and obtained their appointment in my absence, should not have had the influence and power to have uttered their evil will, as I hear they would if they durst; and yet, would we soundly concur among ourselves, their luck will be no better this year nor former years. His Majesty continues of as constant and forward disposition as can be wished; whereof, by God's grace, I hope to see him give, within short time,

effectual demonstration. As to me, although to cover their treasons, they seem to take them particularly to my part, yet, I thank God, time and their behaviour hath detected their designs. The more they fret, the less I fear; the more they threaten, the more earnest shall I be to prosecute and advance the cause and course we had in hand, for promoting whereof I shall neither spare my credit, hazard of life, nor whatsomever God shall put in my hand, without fainting or swerving from whatsomever present respect, or future event, or looking for truth or good-will of faithless enemies to God, their prince and country.

I shall not leave off to urge, with all instance, his Majesty's return, which, as I wish to be hasty and prosperous, so shall I press it to my bitterness. The only stay I fear is the attending upon some ships from Scotland, without whose conduct the princes and state will be loath to hazard their Majesty to skill of any here, who are not well acquainted with our coast and waters. If they be not directed away, I pray deal with all instance to hasten them, that we linger not here for lack of convoy. I hear a great part of the envy was wont to lie on me, is derived on you. I shall do what I can to hasten me home to sustain my part, lest ye be overcharged. I know since our departure you sustain a great burthen; but I doubt not but God shall strengthen you, and make you able, both in spirit and body, to sustain it, it being chiefly for his cause. I am glad my Lord Hamilton has carried himself so discreetly, and would wish that men who count themselves more stayed should give proof of the like constancy. Because letters reply not, but would be followed with diligent agents, I have advised his Majesty to send home the Laird of Carmichael, a man well affected in religion and course, to impart his mind and directions to noblemen and counsel there, yourself, the town of Edinburgh and others, by your advice, whom I have willed to communicate unto them my mind and opinion in all things, and to use your direction in such things as ye shall think convenient for the establishing of religion, the quietness of that state, and his Highness' service. So, remitting all things to his declaration, after my hearti-

est commendation, I commit you from my heart to God's holy protection. From Elsinore, the 7th day of April 1590.

Yours always as his own,

JOHN MAITLAND.

I cannot forbear to give you hearty thanks for the comfort, good advice, and assistance, given to my wife in my absence; which I shall do my best endeavour to acquit as thankfully as God shall give me the influence.

No. II.

APOLOGY FOR HIS FLIGHT,

WITH PREFATORY LETTER ADDRESSED TO THE BRETHREN.

Vide Life, p. 57.

PREFATORY LETTER.

Increase of all spiritual strength and wisdom, together with the practice of holy obedience, be multiplied unto you.

Notwithstanding, brethren, that it stood us greatly in hand to have obviated the foul slanders and odious calumnies given out against us, by some public answer long ere now; yet we still forebore, hoping this way to reclaim our enemy, and to raise in him some bowels of pity and compassion of our estate; partly fearing also his Majesty's further irritation. We sent some grounds and scrolls secretly, for satisfaction of our friends, but with express command, that they should [not?] see the light, nor come in public, except there were no hope of recovery in them; yet, we cannot tell how it cometh to pass, these scrolls fell into the President's hand; he incenseth his Majesty, and moveth him to a farther choler by them, so that now we are forced to alter our purpose, and suffer these things come forth, which other ways gladly we would have buried for ever, and give our pen now some further liberty nor otherwise we thought to have done. He that fears God will

excuse us; for their desperate malice forceth us to break our silence, and clear our innocency after a sharper manner nor we intended. Gladly would we have keeped peace in God with all men, especially them whom his Majesty so far honoured, and placed in so high rooms, if they could have keeped any hoe or measure in their crooked course. There was no untruth in those scrolls, nor no such thing as could justly irritate any man. We purposely abstained from all bitter speeches, from all doubtsome and uncertain bruits. In this answer we keep the substance of the scrolls; but we eke and pair as we see most expedient.

This grieveth us most of all, that his Majesty should take these things as spoken to him, and misconstrue our good meaning. We hear that his Majesty took offence chiefly at two things contained in these scrolls. In this Apology we have left out both; and if we knew that [there] were any other thing herein that might offend his Majesty, we should gladly abstain therefrom; such reverent affection we always bear to his Majesty's honour. And suppose we be now so straitened that we are forced to seek our comfort under the feet of strangers, among such godly and learned men as tender us in God, where our report would be both trusted and reverenced, we know kings have long ears; let his Majesty backspear us as his Majesty pleaseth; if his Majesty shall not find that we have kept an honest and loving duty, with all reverent estimation of him, we are content that his Majesty withdraw his countenance and authority from assisting so many proud and furious adversaries, against so few poor and simple men, that have fighting enough at home in their private and domestic state, pinched with poverty, and with want of all outward things, suppose they were not oppressed and assailed with so many wolves and vultures, without all help or refuge in the earth. For therein consisteth, especially, the honour of princes to pity the miserable, to relieve the oppressed, to rescue the wrongs of the poor, to tender and to respect the weaker part, especially in keeping a good conscience where right and truth standeth with them, this should redound to the immortal renown of his Majesty's princely estate to all posterity. We know what they pretend, and how they insinuate themselves in his Majesty's affection; that

it is for his honour, and for the privileges of his crown, that they strive. We remember to have often heard of his Majesty's own mouth, that he craved no further honour and jurisdiction nor is due to him by the Word of God. If it may be found by the advice of holy and learned men, within or without the country, that we have withdrawn any part or parcel of that honour from his Majesty, we are not only content to confess our fault publicly, but also underly such civil punishment as his Majesty pleaseth to impose; for we are bound in conscience to give his Majesty all honour and reverence, to obey all his laws and commandments, so far as they agree with the Word of God, under the pain of damnation; as his Majesty, on the other part, is bound to receive and believe our doctrine that are sent unto him, under the same pain, so far as it agreeth with the Word of God.

Now, the question falleth in, whether our doctrine or prayers agree with the Word or not? This question must be tryed, of force, by the Word; the Word is the touchstone that must decide the matter. Now, who has the keeping of this touchstone? Apparentlyt hey must first judge and control this doctrine. If his Majesty please to come down, and condescend in particular, what he would have asked of us in doctrine, and foreborne, we shall give his Majesty present and ready answer; but under a general, under the colour of the names of sedition and treason, to discharge the rebuking of sin, we are assured his Majesty will never think it reasonable. If we speak by guess of any man without a warrant; if we make things public that are privy in themselves; and if we, in word or deed, seek his Majesty's dishonour before his people, we have no immunity by the pulpit, we are content to be punished to the example of others, for we are not in that error as some esteem of us, as to think that our life is either immeasurable or uncontrollable. The gifts and graces of God's Spirit were only without, and beyond all measure, in our Head and Saviour Christ, in respect he was God. Also, he behoved to be above all, and subject to the controlment of none. We have them in a small measure, according to the measure of his donation, and the measure which we have received is so far from a perfection, that we have mister to see the thing, that we see daily

better and better. Yea, we are so far from vindicating a perfection in anything, that we acknowledge our best things to be mixed with imperfection. We claim no perfection, but a good conscience in all things; only let us play the part of faithful watchmen, to give timeous warning, to reprove public and known sins, and that only t ohe end that our people admit no contagion, and the sinner may be severed from his sin, if it be possible.

For this last point touching the charge, that is both inevitable and indispensable; for we are expressly discharged to communicate with any man's sins, of what calling and rank soever he be, except we will wilfully involve ourselves in his guilt and punishment also. If it be a reformation according to the Word that they seek, we will not only join the right-hand of fellowship with them, if they please, but we will also yield to it in all humility. If, otherways, it be a plat overthrow, as well of the true and free worship of God, established in the Word and by the late Act of Parliament, (suppose it be a custom with us, that dispensations with acts should be better favoured than the acts themselves, yet, in all other nations it is counted a great indignity,) as also of our persons, his Majesty will give us leave to resist as God shall furnish us grace; and we crave no further but that his Majesty will hear us without prejudice, and judge thereafter as the cause meriteth, and as we have deserved at his Majesty's hand. We take us not to his Majesty, neither to the nobility of Scotland, neither yet to the barons and gentlemen, neither yet to any old councillor; we take us only to the Sessioners. These are the men that have raised this tempest, and pulled down this storm upon us; against them we speak, of them we mean, and to them we turn our pen. We cannot crave the overthrow of our discipline and liberty, the persecution of our persons, the trouble of the kirk, the division of the whole country which is like to ensue, at no man's hands else, save at theirs only. It may be they have had (as it is very likely) many other complices in the work, yet none took it upon so particularly, drew the draught, nor laid the plat, but these four.

The President is the ringleader in this work, the accuser of the

brethren, the urger of their trouble; looking, no doubt, for the office of Chancellor by these means. Against these, some of them at least, the Kirk was minded to have used their censures, and to have applied the last medicinable censure; nor they would not incur the offence of his Majesty. We spared them, but they have not spared us; so it is against them that we have to do. We crave all that fear God to mark them, and to mark the course of God's judgments following them. For, if they be not spectacles of the Lord's wrath, except they prevent it, by speedy and unfained turning his further fury, there were never men in this earth. They could not choice a more proper subject to exercise of their ingine, and to essay their craft on, nor us. They have leaped the wall where they thought it weakest. We are weak, indeed, yea, just right nought—the very refuse and offscourings of this world; yet our hope is in the name of the Lord that made the heaven and the earth. Ye have not learned Anna's song, as appears. She sings that no man shall be strong in his own strength; and the Apostle bids us be strong in the Lord, and in the power of his might.

We willingly rejoice in our infirmities, that the power of Christ may dwell in us. When we are weakest, then are we strongest. He calleth those things that are not, and, by calling, he maketh them to be. Suppose we be weak, he that is ——— and liveth in us, is not weak. There is a power in him passing the power of man, passing the power of kings, passing the power of angels; yea, passing the power of all the creatures together. By the silly nets of poor fishermen he drew in the pride of the world, and made them die willingly for their beliefs, and for believing what, I pray you? even of things contrary to the laws of the world, and to the will of man, namely, that this Jesus Christ crucified is God; and that [it] is a blissful thing to endure all sort of trouble for his sake. Ye know not, as appears, whence we are, nor whither we go; ye might have known us, by our walking these years bygone, that we were of another generation than ye are. We profess ourselves to be the successors of them who, through faith, subdued kingdoms, quenched the violence [of] fire, escaped the edge of the sword, of

weak were made strong; who were tried by mockings and slanders, by bonds and imprisonments, of whom the world was not worthy; who, through their faith, obtained a good report. Ye shall find it is with him ye have to do, and not with feeble flesh. It is a fearful thing to fall in the hands of a consuming fire.

But, brethren, it is our sins that have promoved these men, and have enarmed them, and set them on work against us. If godly King Josiah, when he heard the Book of the Law read, and compared the age of his forefathers with the present state of the kingdom, rent his clothes for the horror of the judgments that he heard denounced in the law—if the Prophet Jeremiah in his time, so soon after Josiah's death, when defection began but to break out, and the whole land to decline from the ancient ways of the Lord, upon the consideration of God's fearful judgments to ensue, brake forth into such deep and fearful lamentation that he wished to himself a cottage in the wilderness, where he might remain, never to return to the land, to behold either the enormities present, or the calamities to come, but there continually to lament, and shed forth abundance of tears for the wrath and desolation that was to fall upon it, wishing his head a fountain of tears, and his eyes as buckets thereto—what occasion of lamentation and sorrow have we in these most dangerous, yea, almost desperate days, wherein ungodliness and unrighteousness, that were wont of before to round and whisper in the ear, to cover the face for shame, is grown now so pert and impudent, that she dare step up to the market-cross and draw the mask, set out her shameless forehead, and spew out of a foul mouth vile blasphemies against God and his servants? What heart would not break and melt to behold the estate of that country; the breach whereof is like the ocean sea, wherein the best men, as would appear, are content to be blinded, wink with their eyes, stop their ears, turn away their shoulder, lest they should hear the cries of the daughter of Zion. Behold her blood and wounds; lout down and help her. There is none that calleth upon God, yea, there is not one that stirreth up himself (as the prophet speaketh) to take hold on God.

Seeing matters go so hardly, brethren, what resteth, then, for us to do, but that we should press to make our right use of all these things? And, first of all, let us labour our own hearts to bring them to a true sense and feeling of sin, to waken them out of the cradle of security, wherein the sinners of this age are so lulled in sleep, that the most part go laughing to hell. Let us strive in prayer to bring ourselves to a taste of a groaning and broken spirit. Let us fetch our sighs from the very deep and bottom of our souls; and let us practise the Christian virtues which we have been preaching unto others, to wit, repentance, faith and hope, love, patience, sanctification; whereby we may glorify our God, edify our flocks, give good example to strangers, and keep joy in our own souls, with assurance that we shall see his face in glory. If we shall sanctify and prepare ourselves this way, there is no doubt but our deliverance in mercy shall shortly follow. But, in respect this preparation is not in ourselves, to shake it out when we please, let us crave it of God. He has promised to give both by his Prophet Zechariah, in the 12th chapter, 10th verse—"I will pour out," saith he, "upon the house of David and the inhabitants of Jerusalem the spirit of grace and supplications." There the preparation; and, immediately on the back of this preparation, in the beginning of the 13th chapter, he promises, "There shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness." There the delivery. If we be prepared in mercy, we must be delivered in mercy. Let us, therefore, urge the Lord with his promise, that in this great security, and want of all outward things, we be not also pinched inwardly, for lack of sweet and saving health to our withered souls; he is bountiful, and full of compassion. Pray for us, brethren, in spirit, that we make our Christ our joy, our gain, our glory; and there is none able to fill our heart, and satiate our affection in these three but he. To him be praise, glory, and dominion, for ever and ever.

From the mountain of the Lord's Providence, who is our only secret place at this time.

APOLOGY.[1]

2 Peter iii. v. 17.—"Beware lest ye be plucked with the error of the wicked, and fall from your stedfastness." Philem. v. 22.—"Through your prayers we trust to be given again unto you."

The cross of Christ is never free of the calumnies of the wicked; and it is Satan's craft to sow lies always of the Lord's servants, but especially under their persecutions, that so the holiness of the cause for which they suffer may be obscured, and the glory of their sufferings may quite be extinguished. This was his dealing with our Lord and Master in the days of his humility. The Apostles in their time, and the martyrs of the primitive kirk, proved the same. Wherefore, we have not to count it a strange thing that this way our innocency is traduced, and that while we suffer for the good cause of God, we are by many condemned as malefactors. In all these reproaches which I hear to be given out against us, though the testimony of a good conscience uphold us, yet, moved by many reasons, I have thought meet to declare, by way of apology, our innocency in all these crimes of treason and sedition wherewith we are so falsely charged; and set down the just and lawful warrants of our present eschewing, which, being considered, will satisfy, I am assured, every man that standeth in doubt of either of these. Such as have set themselves maliciously against us, the good cause, and kirk of God, we remit to that Righteous Judge, that shall revenge himself with power, and, ere it be long, reward them according to their works.

HISTORY OF THE BROIL, DECEMBER 17, 1596.

Then, I will first repeat the history of that broil, as it fell out on Friday, the 17th of December, and, by the true narra-

[1] Calderwood, in his printed History, (p. 369,) introduces this Apology with the statement, that it is given "conform to that copy which was written by Mr John Spottiswoode, afterwards Bishop of St Andrews, his own hand, for he would seem so frank in the cause, that he would needs write it with his own hand, and give it a sharper edge."

tion thereof, discover the falsehood of these calumnies, which partly are contained in these proclaimed libels, and partly are given out by them in their councils and other meetings against us. The truth is, that the said day, immediately after doctrine, certain noblemen and barons, by our desire, convened themselves in the East Kirk, where we imparted to them our state, and made them privy to our griefs; for we thought meet to stir their affections after this sort, that, with the greater instance, they might intercede at his Majesty's hand, and purchase, by their credit, that which we could in no wise obtain by all our doleances given from time to time.

I was chosen mouth in that meeting; and I refer me herein to all that were present (and they were many famous men) if my speeches tended to any other scope save this only. With one consent, the Lords Lindsey, Forbes, the Lairds of Bargenie and Blairquhan, were nominated; and I, by the brethren, was desired to go with them and propone the matter to his Majesty. We were of mind to have gone down to the Abbey, but, hearing his Majesty was in the Tolbooth, we turned our course that way, we found his Majesty in the Upper House, and spoke to him in these terms, so near as I can remember:—"Sir," said I, "the barons, brethren, and gentlemen, apprehending the danger to religion, in this dealing against the ministry, and true professors thereof, have directed some of our number to your Majesty." "What danger see ye?" says the King. "Under communing," said I, "our best affected people, that tender God's glory and religion most, are charged off the town. The Lady Huntly, wife to the apostate, is entertained at court; and we have great suspicions that her husband is not far off. All these indicate our dangers." "What have ye to do with that?" says his Majesty; and with this he departed, pressed, as appeared to us, by them and others about him. So we communicated our answer to the brethren in this sort:—We went to his Majesty, as ye desired us, but are not well accepted, nor yet our griefs received; and so we have to consider what is next to be done.

It was thought meet to reserve the grieves to a better time, and,

in the meanwhile, to knit up a covenant with the Lord, to stand to our profession, and the defence of the good cause, to the last breath. Thereunto all agreed; testifying the same by holding up of their hands. There was a great applauding of all the multitude that was in the kirk hereto; but I besought them for silence, and to behave themselves quietly, for the regard they had to the good cause. They keeped peace; and, while we are proceeding, a cry comes off the street with these words:—"Save yourselves; a tumult is in the gate." There goes another cry through the street—"Arm! arm!" The people, marvelling what the matter might be, leaped to the gate, thinking there had been a fight amongst parties. The greater number of honest burgesses being in their houses, sent to inquire the matter. They hear that we are invaded, and the cry went that the ministers are slain: whereupon they run out in haste with their arms. The barons and gentlemen that were in the kirk get up and do me the courtesy to put me in my lodging, and then they retire to their own; being minded, after they should know what the matter meant, to return to the kirkyard, for they also feared our invasion. I remained a while in my house; some of my brethren passed to the street to behold the manner, and incontinent returned. They sent for me; and by this were the barons and gentlemen come back to the kirkyard. They show that there was among the people a great disorder, but it was a false alarm; for no man could perceive the cause of the fray. We lamented it heavily, and sent for some of the magistrates; requiring them to pacify the people, as they promised to do.

The Lord Mar, and some with him, came from his Majesty, with very fair and gracious speeches as we could have wished. After which we go to the East Kirk, and being quietly set, we direct the same commissioners for the most part that went before, to show his Majesty that the tumult grieved us very sore, and to beseech him for some substantious remeed to all these evils. His Majesty accepteth our desire in very good part, and willeth us to propone our petitions in writing to the Council at afternoon, promiseth a reasonable answer to them all; and, farther, to certify us all of his Majesty's affection to religion and the preachers thereof, the

Lord Colonell, the Lairds of Traquair and Cessfurd, are sent from his Majesty, who put us in expectation that all matters should be fully pacified; then we dissolve with a singular contentment of heart, giving public thanks to our God, who by his Providence had so well disposed of all things that day, as no man received any harm, and the people had so quietly, at the voice of the magistrates, retired to their houses.

This is the true history of all that which passed amongst us that forenoon. Many beheld it; and if I feigned anything, I might be called an impudent man. Let the libel published against us be examined according hereto, and ye shall perceive it patched of a number of manifest untruths. It confounds these things that in themselves are disjoined in place, persons, and time, for the tumult was long after the meeting of the barons. The tumult was in the street, and the meeting was in the East Kirk. The meeting stood of lords and barons in a small number. The tumult was of the mean people in great number.

To say the tumult was the birth of the meeting, I cannot see in what probability it can be affirmed; for the first meeting was lawfully warranted by the Word of God, by the laws of the realm, and such a meeting as we had been in use of all times before, especially these last months; for every day almost we had our meetings, and therein whiles few, whiles more, gentlemen with us; as that day, by occasion, there was a greater concourse of the noblemen than had been any time before. Neither may they allege a discharge of these meetings by that proclamation, which was published the 27th of November last, seeing we have our conventions established by act of Parliament in the year 1592, to the which no act of Council can derogate; and, next, we have for this his Majesty's commission, by advice of his estates, given to certain of the ministry in all parts of the country, for calling and convening with the earls, lords, barons, freeholders, gentlemen, inhabitants of the burghs, and others his Majesty's lieges whatsomever, at whatsomever places and days they should think expedient, and to require the confession of their faith, their oaths, and subscriptions hereto, and to the general band, which was devised for the maintenance

of the true religion, with a sufficient warrant for them to convene for that effect; which commission his Majesty and Estates ordained to be put in print, as same was done, and yet is extant and undischarged. Further, the proclamation of November last was interpreted by another edict of

declaring that the same extended no further than to the unlawful convocation of his Majesty's lieges in arms; so, then, the first meeting is necessarily good; and a cause that is necessarily good cannot work an evil effect. If the tumult be the effect of this cause, it must be good; or if it be evil, as it appears to be, they must derive it from another fountain. Surely it is against all reason, to make a connection of wicked events with good and honest beginnings; and so to do has always been denied by all good laws and constitutions. I remember Bald. in Concil.: Cccix. cites these laws,—"*Si mulier ff. et, l.* 11. *ff. vi bonor. rapt, et, per illa jura scribit,* Si aliqui justo modo se congregaverint, licet ex tali congregatione sequatur postea malum, non tenentur qui eos congregaverunt; quia satis est, quod initium fuerit licitum et ob bonam causam." That is to say, If there be any persons that lawfully have convened themselves, howbeit an evil fact fall out upon their gathering; yet they are not to be counted guilty that convened them, because it is sufficient to them that the beginning was lawful, and upon a reasonable cause. I am led, as ye see, to expone the cause of our meetings, and to lay out our grievances to the view of all good men, which I hear our enemies do laugh at; esteeming there is no such danger as we affirm to be. Therefore, consider what a great decay is threatened to religion by the apostate Lords their peaceable coming into the country; and though forfaulted by the laws, for their odious treason against their native country, prince, and religion, yet offers and conditions are made to them easier than they could have wished. The Lady Huntly, a professed Papist, is in favour at court, and all their favourers are in chief credit at the same. During their absence, they were known to traffic with Pope and Spaniard for supply of men and money; and promise of supply was made them, how soon they should

return to their country. All this was made manifest to his Majesty and Council, by the letters intercepted at Marseilles, sent from Rome by the ambassadors of Spain to their master. The doubles whereof were sent home by Colonel Murray this last summer to his Majesty; yet no regard was had to the said intelligence, howbeit the same contained the plan and purpose of the enemy, for the subversion of religion, the surprise of the whole country, by the possession of all the parts between St Andrews and Stirling, and the destruction of his Majesty's person. These perils have have been concealed from the Estates, not revealed in a lawful convention; no order taken for the withstanding thereof; but conventions have been keeped in their favour, and licence given them to remain, whereby they have been emboldened to a continual negotiation since that time, and have made leagues and bands, and joined to themselves many associates; and where it had been necessary to have pursued them with all rigour, and their cautioners, for coming into the country without licence, in place thereof, a cruel pursuit has been devised against some brethren of the ministry, for certain speeches uttered by them in the pulpit three or four years since, purposely to draw the jurisdiction of the Kirk in question, to stop the mouths of pastors from the free rebuke of sin in all persons indifferently, that the said traitors might have better access to his Majesty, and, under a colour of their peace, practise their treasonable attempts, precogitated and concluded long of before. For this have the commissioners of the General Assembly been discharged to convene themselves in any sort. Proclamations have been given out slanderous to the ministry, and hurtful to the liberties of the Gospel; and the more we complained, the worse we were received. That he is blind that sees not the causes of our grief, more than necessary to be insisted on. This is the first point of the libel.

They affirm next, that we were the hounders out of the personal assisters and applauders of the tumult. If we were the hounders, then, I ask, who stayed it? Who restrained the furies? For the most of the magistrates say they were inclined to us; so we behoved

either to be quenchers of the flame, or there were none to quench it. And to say we were the personal assisters, Is not that a vile calumny? Did I go out of the kirk or kirk-yard? Had I any sort of armour? Did not the brethren that went to the gate go in their gowns? Tended not all their speeches to ends plat contrary, namely, to the quieting of the commotion? This is so well known, as the enemy may not deny it, be he never so malicious; nay, certainly there was nothing more against our hearts. For we saw well the advantage that the enemy would take by it, to obscure the holiness of our cause, and irritate the Prince against us; so all our care was to pacify the tumult. We report us to the commissioners that come from his Majesty, namely, the Provost of Edinburgh, the Lairds of Traquair, the Lord Colonell, the Laird of Cessford, and my Lord Ochiltree, if all our answers tended not to have his Majesty satisfied.

They are not ashamed to say that our drift was to offer violence to his Majesty. I leave that as an absurd blasphemy, unworthy to be answered. And I say, in the uprightness of heart, I had rather quit my natural soil for ever, ere a drop of blood of any of these councillors (how great soever their malice be against us) had been drawn that day, for we know well it should have been laid upon us always. But praised be our God, that provided otherwise. We sang this song the Sabbath after, and this song we sing yet; for it becomes us to resemble the sheep of our Master's seizure. Let the wolves and dogs that are without his sheep-cot keep their natural, and satiate their lust as they are wont to do. As for us, the Lord will provide in mercy. I speak the truth, I lie not. The Lord bears record upon my conscience, that, in sincerity of heart, I walked that day always studying to have things pacified upon whatsomever conditions; for I liked no way the form of proceeding. And, therefore, I appeal the devisers, penners, and allowers, of that detestable libel before the High Tribunal, where no doubling shall be, and forging shall not be accepted. And, O God! raise thou in their hearts a tribunal; cite and accuse them, by their own consciences, that in the light

thereof they may see their iniquity, and in the force and fury thereof they may feel the grief, the shame, the despair, the just torment that useth to follow such lying detractions. If our intention was such as they have libelled, then let this working light on us; but if we be unjustly traduced, of thy mercy, and for thy glory sake, clear our cause, as we confide graciously thou wilt.

MR BRUCE'S LETTER TO THE LORD HAMILTON.

Now, we hear that a letter of ours, directed to the Lord Hamilton, and presented by him to his Majesty, is much aggredged; if it be ours, our subscriptions shall bear it; if it be a copy, it must agree with the original, or else we are not to answer to it; if it be such a copy as we have seen, we protest it is altered so far that our sense and meaning riseth not so clearly thereof as in the original. In our letter, we craved no other thing but that he, with the rest of the barons, as a chief nobleman and peer of this realm, would intercede and employ his credit and influence at his Majesty's hands, to see, if it were possible, the Kirk restored to the freedom she was wont to have. If our letter had fallen in the hands of benign interpreters, we needed not to have feared the misconstruction thereof; but what is so well spoken that may not be thrawn and perverted to a wrong sense? Of all the fools in the world, we had been the first, if we had meaned, as I hear it is taken, to set him in the chair before his Majesty; we were better acquaint with his weakness and facility nor so; and surely we had made an ill change. We promise you, if they file us in this point, they file most innocent men; for it came never so much as in our mind, and shall never come, through God's grace. We knew before his other imperfections, but now we have a proof of his malice; and, I think, he that has dealt so untruly with the servants of God, shall never be true to any. I say, farther, Could we desire him to any other end nor we desired the barons? We desired them to intercede only, as they will testify themselves; so we craved no more of him but mediation. If there was any fault in that letter, it was in that I framed my pen to his ambitious humour; and yet, I trust, I passed

not my bounds, neither wrote I to him any letter this long time before; and I had not written this if he had not been a suitor thereof; for some brethren, resident at his own kirk, show, that he took in ill part, that was so overseen and neglected. They desired to put him to a proof; and such a proof as this is will serve for our time. For myself, it is well known I neither spake nor wrote to him these two years, for he hounded out his man, the parson of Crawfordjohn, to seek my living indirectly; and after he saw he could not have it without my own advice, he moved the person to stir up some of the brethren of the ministry against me, and came in person, and stood up in the last General Assembly, holden at Montrose, and opponed himself in my face, by word and writing against me. Since that time I craved no favour of his Lordship, and hoped for little; neither has he disappointed me of my expectation that way. Then, wherefrom, I pray you, should this mutation proceed so suddenly to set him up so high? Surely, before Huntly came home, I am of the opinion that no man of my calling was farther in his Majesty's affection nor I; and I am persuaded, if the Papists had not returned toward us, I had continued so; and what has been my part to his Majesty at all times in private and public, I report me to some of his Council. I might also report me to her Majesty: she can testify what was my care and solicitude for him; but this letter, say they, has discovered me to be an hypocrite. None will say so who has any right sense; but I fear a short time will discover us both, and, alas! with our great loss; yea, with an irreparable loss. Alas! that he should be so far blinded to trample so foully on God's glory and us. The Lord mitigate his judgments toward him which this doing portends.

Thus far for clearing my innocency, and to vindicate my ministry from these fumes and mists whereby they seek to obscure the purity thereof, wishing all the faithful to think charitably of us, and to pity the cause of the Gospel, and pray with us for a new re-edifying of the spiritual work, which is so far overthrown in this country.

DEFENCE OF THE MINISTERS' FLIGHT.

I go to the warrants of our flight, whereanent I will labour to be short; for I think no man will controvert this, that it is lawful to fly in time of persecution. Our Master gives us our warrant in the 10th chapter of Matthew, 23d verse, "When they persecute you in one city, flee into another;" in the 9th chapter of the Acts, 25th verse, the disciples laboured for Paul's escape at Damascus, while he was pursued and sought for by Aretas, as is to be seen in that history. The Fathers in the Primitive Kirk (as Athanasius, Chrysostom, and Polycarp, who was after a martyr, their doings prove) did esteem the same to be lawful. Neither is flight always an argument of fear and lack of courage. The Greek proverb, ἀνὴρ ὁ φεύγων παλιν μαχησεται: He that flees will fight again, requires a wise foresight in men, and forbids fool-hardiness. It is natural to fear death, and provide for life, and to be prodigal of the life which God has given us, I see it nowhere allowed. I account him prodigal of his life that lawfully may eschew a peril, and has the means offered him for eschewing, yet he neglects it; and I call that a lawful eschewing which agrees with the estate of our calling, and fights not with the glory of God, the principal end of all our actions. Now, the glory of God is sometimes more advanced by the saving of his servants from the enemy's fury, than by their exposing to the same. Our Master's many escapes before the appointed time, and in the first persecutions of the Kirk the faithful withdrawing themselves to solitary places, makes this manifest; and it makes for the weal of the flock that the pastor in dangerous times even hide himself; for while he lives, there is hope that the wolves may be scared by one means or other; neither is the pastor to be counted *desertor gregis, qui deseritur a grege.*

Then I show, that, in our present flight, we have all the causes and respects foresaid, as warrants upon every one of them, not supposed, but undoubtedly true. I think ye shall be satisfied on this point. So I have, first, to qualify our persecution; and, next, to give you the reasons of our choice, for proof of the persecution.

For proof of the persecution, I allege their proclamations set forth against the ministers these months last, wherein are contained a number of slanders and infamous reproaches laid to the preachers of the Word; as thereby, also, our meetings have been discharged, and all assistance to be given us by barons, or others whatsomever, has been forbidden. I may allege, their mocks and scoffing speeches uttered against the ministry in their councils, and other places, where it is marvel to think how we are traduced. Surely in this they go beyond Ishmael. I bring, thirdly, the preparative past in the servant of God, Mr David Black, who was challenged, in a matter of doctrine, upon a spiritual subject, and howbeit he lawfully declined, and in every point cleared himself sufficiently against that libel in form, as it was libelled, yet they found themselves judges, proceeded to his conviction, and commanded him to ward. Now, I reason, if they urged him after such a sort in a spiritual subject, in a matter of doctrine, in a challenge, so well cleared, what should we have looked for, being charged upon a criminal point so highly aggravated, that carried with it so many appearances in the eyes of ill-affected men? And, shall I omit that ridiculous interlocutor, whereby the council usurps the judgment of doctrine, and application thereof, by which our office is in effect discharged? Fourthly, They prejudice us in their proclamation, on Saturday the 18th of December, manifesting their cruel intention to us-ward, wherein they condemn us as raisers of the tumult, though neither heard nor brought to our answer. Fifthly, Consider the manner of the charges. They command our flocks to apprehend us, which was to use us as open malefactors. No man can take it otherwise; they make the place of our ward the Castle of Edinburgh, which to me was a suspicious ward, as all men know. When this failed, they charged us openly at the market-cross to compear within three days after, to answer for the treasonable attempt against his Majesty; and before what judges? Even those that had showed themselves our enemies ever since the beginning of the troubles, and had broken the appointment that was once fully agreed between his Majesty and us. I will not blame all the council; for some of that number, I doubt not, carry an

honest heart to the good cause, his Majesty, and the commonwealth, and others amongst them desire quietness and peace to the Kirk for the surety of their own estates. I will not blame these neither, lest I appear too sharp a censurer; but of these men, I mean that now bear chief sway; and are in greatest credit, who are known to have a course direct against religion, and for this have pressed to cast down all our discipline, and are begun to intreat the ministers of the gospel very hardly, is it meet, or was it meet, that we should accept these men to be our judges? Last, on this point, I inquire, if this be not Julian's persecution, to discharge the stipends of the ministry, except they subscribe a bond devised by them for entrapping all the teachers, one by one, as they see time. Then, it is manifest that there is a persecution.

For our choice, I allege, first, the testimony of a good conscience, which assures us that we have done the best for the time, and God is our witness we had only a respect to his glory and weal of the cause, as feeble nature would suffer. What care we had also of our flock, we remit that to their own testimony. They know we would not have forsaken them, even to the laying down of our lives for them, if they would have stood for themselves and our just defence; but they conceived, as we saw, a hazard to themselves by our remaining. They had condescended to offer us to the enemy's fury, and grew so faint-hearted, that, I may complain, we were forsaken of that people, and ill dealt with those for whom we have oft-times stood before the Lord. I will construe the best always of the greatest number of them; but I pray the Lord, from my heart, to avert his wrath from that city, which I fear. We have with this the advice of the commissioners of the General Assembly, together with the advice of our brethren of the presbytery approving our choice; for they saw our outgoing might serve more for the weal of the cause than our remaining, if we escaped their cruelty, as some hope was, (as for my own part I never feared my life;) yet I looked that none of us should have escaped a long and dwining imprisonment, without a manifest hazard and craze of conscience; and as for the slander of our taking the crime upon us by flight, it was too weak a reason to have stayed us. Our Master

was challenged for being an enemy to Cæsar, and yet innocent he withdraws himself till the time appointed came. Paul is accused for making sedition in Jerusalem by his doctrine, yet he tarrieth not to answer; so our suffering, of what sort that ever it be, is free of such slanders, and we hold these not to be the least part of our sufferings. But now we hear it is said and flieth in the mouths of many, that our word and deed agree not; our actions and doctrine are contrary. In doctrine we promised to spend our blood: in deed, we flee to spare our blood. For answer, we said at no time absolutely, but at all times by God's grace, we should seal up that truth with our blood. This we said, and when it shall please him to call us to that effect, I doubt nothing but he shall strengthen us to follow his calling; but presently he calleth us to flee, to reserve our life to a better time; so, whether we flee, or whether we bide, from him we shall never fly, by his grace, and without him we shall never bide. There be few called to the honour of martyrdom; and, as to ourselves, the Lord knows we account ourselves most unworthy of it. It may suffice us well to be counted in the number of his witnesses, to give him a testimony in mean sufferings, nothing doubting but, if he call us to that honour, he shall also enable us. That with him we fly at this time, it appears many ways; but, namely, in the cause, in the just and most urgent cause, that moveth us thereto. There is no lawful cause of flight, so far as we know, save only that whereof we have spoken, persecution. This cause, in our case, is manifest, and in a high degree, as ye have seen; so our flight must be just. Our Master commands, if we be persecuted, to flee. Now, his command craves ready obedience. It is not our part to dispute, consult, or drive time, but to follow if it were blindlings. Beside his calling in his Word, we have his calling to this by his Spirit in our consciences; for our hearts were never so tranquil at home, nor we had never so clear testimony of his favour, as we have had since that time; yea, we have his calling also by his Spirit in the brethren, as I said, in a writing agreeing hereto. And, last, we have undoubted evidences of his calling in his Fatherly Providence

since that time, providing receipts, providing sureties, mollifying the hearts of strangers, making all things facile for our convoy. Now, what were we to resist such evidences or to contemn such warnings? We account it to tempt; yea, we might be thought to presume, and to be prodigal of our life, which would have been reserved for his further service; and the way of presumption is not our way. It is not the high way; the way of fear and trembling is our way. We leave the way of prefidence to them that presume of their own strength, and abound in their own sense. He is more nor blind that sees not the Lord approving our choice daily, and justifying our flight to the eyes of the blind world; for when the gentlemen and good burgesses for our cause, that are not within the compass of any law, are so far abused, how far, think ye, should we be if we were in their grips? Suppose they were grieved at us it was somewhat tolerable; for we spoke in their play, and discovered their drift to the world; but to be grieved at gentlemen, and such as gave us a night's lodging only, we can see no reason but will and malice. Surely, for our parts, we are as indifferent to bide as to go; as ready for the one as for the other; and if our flocks, at their pleasure, had not persecuted us; and if they in time past had showed themselves indifferent judges, and not plain enemies, and if our innocency, by this late incident, had not been so far obscured; yea, I say more, if they had been at themselves, and not so far carried away with preposterous troubled affection, supposing the thing that was not, we durst hardly have committed ourselves to their judgment; but seeing them in a fury, and so far blinded therewith, we thought meet to let the blood recoil from their heart, and suffer them to return to a sounder mind and judgment before we entered; but I am in great doubt if ever they shall return, "nam neque imperium, neque philosophia mutat affectus, sed Spiritus Domini renovans." It's true they have gotten the first fell of us, and they have accounted us as already guilty, but wrong account is no payment. We live in that hope, by God's grace, the time shall come, wherein we shall be heard before more indifferent judges, and if that fails, we appeal to

the great and righteous judgment of Him, who shall rescind all wrong sentences, and make every man's conscience show him the right, either to his weal or to his woe, and that for ever. Where the Spirit of God is there is liberty; they are only free whom the Son of God maketh free: "Blessed is he to whom the Lord imputeth not his sin." Up heart, therefore, converse with him; in him thou art free, in him thou art strong, in him thou art wise. Sever not, increase thy union, pour thy affection more and more on him, grow in love; and love shall make all things easy. The Lord enlarge our hearts and make them capable. Lord, pour out thy Spirit and make them spiritual, and give thy gift of perseverance, that we may continue to the end. And in the end I will conclude, (because to you, my brethren, I chiefly write.) I wish you to remember, that to stand for us is a part of your duty, by letting our innocency be known to the faithful; and labour, I beseech you, to keep the good and holy cause for which we suffer free of all slanders as possibly may be. It is a time of trial; a gentle, I say, and not a fiery trial; then fie on us if we show not the Lord's strength in us, and patience in this time which shall not be long. If the enemy's fury be not restrained, we may certainly look for greater cruelty, and if the Lord shall call us to suffer death for his truth, should we not suffer? if he call us to banishment, wherein, oft-times, are more evils than in death, let us embrace it also. But away with this, that the discharge of our stipends should move us a whit to consent to iniquity. The Lord will provide for all your necessities; therefore, encourage one another and be strong, for the Lord will tread Satan under foot shortly. And as to those that have broken the peace of our kirk, trampled upon God's glory in us, exponed his Majesty to so appearing danger, let be, the secret wrath of an angry God, and offered our chief city, which in times past was the only terror of the enemy, to a prey; can we think that the Lord sleeps, and sees them not, nor their doings? Will he never restore Holy Sion to her decking and glorious ornaments? Yes he will, and in the sight of men shall he glorify himself of the wicked, ere it be long. Now the God of all strength strengthen you, and be with

you. Faithful is he that has called you, who will also do it. Pray for us. I charge you, in the Lord, that this letter be read to all the brethren. The grace of our Lord Jesus Christ be with you! Amen. From the place of our sojourning, the 4th of January 1596.

Your brother, suffering for the Gospel,
R. BRUCE, Minister of Christ's Evangel.

No. III.

CENSURE UPON THE AFFAIR OF GOWRIE.

Vide Life, p. 84, 85.

It was thought strange that two youths, of so good education and great expectation, should, upon a sudden, fall to the extremity of wickedness and villany. The Earl was brought up under Mr Robert Rollock, and was dearly beloved to him for his good behaviour, and the virtues which appeared to be in him. After the Earl passed his course, the Master succeeded in the same education. The Earl, soon after he came from the schools, went to Italy, applied himself to his studies in Padua, wherein he profited so well, that for the estimation they had of his learning, besides his virtues and good carriage, he was made Rector for a year of the University of Padua, where his name and arms are yet to be seen. Returning homeward, he stayed in Geneva a quarter of a year, where he lodged in the house of Mr Beza, who loved him so dearly, that he never made mention nor heard of his death but with tears. Out of Geneva he sent a letter to his old master, Mr Robert Rollock, wherein he gave tokens of his zeal to religion, and showed the great contentment he had in his fellowship with Mr Beza, and other learned men there. Mr Beza, within a year after, wrote to his two exiled and distressed brethren, William and Patrick, and offered them sure receipt and harbour in Geneva, if it pleased them to accept of it.

It was thought strange that they should invite the King to their own house, and there attempt anything against his life, for how could they be but comptable for the King, he coming within their gates; yea, and invited to come, as is alleged in the discourse?

The pretence of the invitation, to wit, to see a pot of gold or foreign coin in gold, seemed not a device fit to be proponed to the King in such a manner, to wit, that he must come in person to see it, as if the King might not commit the credit of such a matter to another.

How could the King suspect that it was foreign coin brought in by some practising Papists, to be distributed in the country, as is alleged in the discourse, and such a quantity of gold portable in a pot, or in a man's arm, to disturb the peace of this country?

If the King suspected that the fellow that carried it was some Scottish priest, or seminary disguised, why did the Latin edition conceal that he was suspected to be a Scottish priest or seminary? It may be the Papists would have said it was a lie. If Mr Alexander was miscontent with the King's delay, and protested he feared his Majesty's long delay and slowness of resolution, would breed leisure to the fellow who was bound to cry and make such noise, as would disappoint the secrecy of the purpose; might not the King or any man have thought, that the fellow had leisure enough to cry before the Master came to him, and such like when they came to Perth, if it was to be feared, why went they not directly first to the fellow with the treasure?

If the King, in the way between Falkland and St Johnston, (when Mr Alexander, after the conference with the Duke, was so earnest, that none should be suffered to go with the King to the place where the fellow was, till the King had seen him,) began to suspect some treasonable device, why went the King forward with such a suspicion, suppose never so light, for so feckless a matter?

If the Earl was advertised that the King was coming to dinner, how could the Earl go to dinner before the King came? Why was there not better cheer prepared, if it had been but to colour the en-

terprise? If the King suspected some treasonable device, how could he go whither Mr Alexander would lead him, not staying upon Sir Thomas Erskine, when he did call for some other; or how could his fear but increase, perceiving Mr Alexander ever to lock the door after them?

It was thought a foolish thing in Mr Alexander, and unlikely, to hold the point of a dagger to the King's breast, and then to stay upon parley. If the King had but his hunting horn about him, and Mr Alexander a sword, how could the King go alone with him, suspecting any treasonable device? If Mr Alexander threatened the King with the dagger, what assurance had he that the King would behave himself quietly till he went out and brought his brother? Or how could he rely upon an oath extorted through fear?

If the armed man in the study, who should have been the executioner, trembled and quaked like a condemned man, how could Mr Alexander leave him to be the King's keeper till he came back again?

It was thought strange that a man should be employed to be executioner of such purpose, and not be made acquaint with it before, but to be put in per force, not knowing to what end.

If Mr Alexander had a sword when he returned to the study, it was thought a foolish thing to present a garter to bind the King, the matter requiring speedy execution, and if he presented a dagger at the first time, his purpose had been to shed blood, which could not but be marked; and, therefore, the report of strangling, and of a case to put him in, was thought very unlikely. It was thought very unfit to execute the enterprise while the King's train was passing by under the window, and when they might have heard the noise.

It was thought strange and unlikely that the King should draw Mr Alexander, that was thrice as strong, to the window, bring him per force out of the study, and drive him back per force to the door of the turnpike. Mr Patrick Galloway, in his harangue, calls this a miracle.

Many wonder why Mr Alexander was not preserved alive, and

brought to a trial if he was guilty of any such enterprise; for when Sir Thomas Erskine and Sir Hugh Herries met him in the stair, he had been sore wounded by Sir John Ramsay; his sword not drawn, and having no dagger in his hand, might not such a man wounded, and in a manner unarmed, thrust, and shot down, at pleasure, easily have been taken? The Earl likewise, after he was stricken, might have been preserved alive.

If the armed man trembled and quaked when Mr Alexander held out the point of the dagger to the King's breast, how could Andrew Henderson, who allegeth he was the armed man, throw the dagger out of Mr Alexander's hand, being a strong man, and he trembling and quaking?

If Mr Henderson threw the dagger out of the Master's hand, as he allegeth in his deposition, how could the Master trust him with the keeping of the King till he returned again, as the discourse relateth? Henderson deponeth, That he pulled the Master's hand from the King's mouth, and opened the window and the King cried out. The discourse relates, that the armed man opened the window before Mr Alexander returned again, and that the King drew Mr Alexander per force to the window, which he had caused the other man per force open before; and the Latin discourse adds, that he called upon some of the King's servants, if any had been in the streets.

Mr Galloway, in his harangue at the cross, reported that the armed man was standing with a drawn dagger in his hand to do this filthy turn. The discourse relateth that Mr Alexander drew the dagger from the man's girdle. Mr Patrick, in his harangue, reported that the Master locked the study door behind him, when he came last in. In the discourse it is said, that the Master for haste left the study door open at his last incoming, and that, therefore, the King wrestling with Mr Alexander, brought him per force out of the study, the door being left open by Mr Alexander. Besides these considerations, rising upon the conferring of the discourse, Henderson's deposition, and Mr Patrick Galloway's harangue, there were others grounded upon certain reports which followed.

When it was told the King, after the Earl's home-coming, that he rode up the causeway of Edinburgh with a great company of his friends, the King in a great anger said, there were more with his father when he was conveyed to the scaffold.

At the Convention which was holden shortly after the Earl's home-coming, the Earl, leaning upon the back of the King's chair, while the King was at breakfast, the King entered in conference with him upon dogs and hawks. In end, he asked at the Earl, what would make a woman part with child? The Earl answered, Sundry things, but specially if a woman with child got a fright. The King, after a scornful laughter, said, "If that had been true, my Lord, I had not been sitting here;" and so called to remembrance the slaughter of Signior David, whereat his goodsir was a chief actor.

When at the Convention he crossed the King's intention about the taxation, a courtier, Sir David Murray, now Lord Scoon, (as it is reported,) said in the audience of sundry, "Yonder is an unhappy man. They are but seeking occasion of his death, which now he has given."

When the King challenged the Earl for looking down upon Colonel Stewart, the man who apprehended his father, that was executed at Stirling, he answered, "Sir, I shall never seek him; but it is not seemly he should cross my teeth."

Dr Herries being offended at Mrs Beatrix, the Earl's sister, one of the Queen's Dames, for laughing at his boat foot, taking her by the hand, and looking upon her loof, said, "Mistress, ere it be long, a great disaster shall befal you."

While the Earl was in Strabran, fifteen days before the fact, the King wrote sundry letters to the Earl, desiring him to come and hunt with him in the woods of Falkland, which were found in my Lord's pocket at his death, as is reported, but were destroyed.

Two days before the slaughter, Mr William Ruthven, the Earl's uncle, was written for by the King to meet him at Perth upon the 5th of August.

The Earl intended a journey to Lothian upon the 5th of August,

on purpose to entreat his mother to hold house with him, but was stayed by Mr Alexander's going to Falkland, awaiting upon his returning; as also, he was looked for in Seton about the same time to come to see her who was after Countess of Angus, there being among them a purpose of match.

The Earl being at dinner, who had heard the King was coming, and near at hand, said—"What sorrow means all this haste?" was not well pleased with himself for the bad cheer was made; and excused himself to the King, that he looked not for him till less than an hour before he came.

The Earl's cloak was bound about him with strings when he went out to the Inch to meet the King, and, such like, when he encountered with Sir Thomas Erskine in time of the fray, and made him at the first unwieldy.

The Earl, in time of the fray, went up the quiet turnpike, not always condemned before, as was alleged, but because his brother, Mr Alexander, was lying dead in it. None went up the stair with the Earl but only Thomas Cranston; not seven or eight, as is alleged in the discourse, and Mr Patrick's harangue. Hugh Moncrief and Patrick Evet went up after my Lord was slain, and were driven back by the King's servants. The Earl's officer of Strabran, named Baron, drew a sword in the close; but went not up the stair. Alexander Ruthven of Forgun went not within the gate, because he had neither sword nor whinger; neither yet had he when he drove Sir Thomas Erskine to the ground with the violence of a buffet, when he was in hands with the Earl. But when he understood the Earl was slain, he came again and cried up—"Come down, thou son of Signeur Davie! thou hast slain an honester man nor thyself." Yet many years after he got the King's peace, and died in peace. George Craigengelt, lying ill at ease, came not till the deed was done. When he heard the noise, he rose and came to the close, and cried up with the rest of the town there convened—"Give us out our Provost, or the King's green coat shall pay for it." It is reported that Henderson was eating an egg in the kitchen, and when the fray arose went in to the town, and that

his wife was heard cry—"Blessed be God, my husband was not among them." Andrew Ruthven and George Dewar, the Earl's caiter, neither had nor drew weapons. Mr Robert Oliphant was not in St Johnston at the time; Harry Younger was in Dundee; the Earl's porter now serveth the Lord Scoon, and Logie is his notary.

When the Master was found dead, he had neither whinger nor dagger; and the rapier he had was so rusted in the scabbard, that scarce two men could pull it out by force.

The striker of the Earl is not well known, for Sir Thomas Cranston was betwixt Sir John Ramsay and him; and one of them that viewed his body that night perceived, by the entry of the stroke or wound, that he was stricken behind his back.

The Laird of Tullibardine, and a number of the surname of Murray, were in St Johnston that day at a bridal of one George Murray; whether of set purpose let the reader judge, for the Murrays of Strathern, of the house of Tullibardine and Balvaird, have gotten his offices and living in these parts divided amongst them.

Tullibardine, the sheriffship of Perth; Sir Mungo Murray, his brother, the house of Ruthven, and lands belonging thereto; Sir David Murray, of the house of Balvaird, the Abbey of Scoon, and now is Provost of St Johnston. The Earl's greatness was a great eye-sore to the Murrays of these bounds, the house of Abercorn being excepted. It is reported, that Tullibardine coming to the close of the lodging, after the fact was committed, danced for joy; but little cause he has to dance at this hour.

When it would be made out that one called Leslie, or another called Gray, or a third called Oliphant, was the armed man in the study, he was laid upon one Harry Young, who was in Dundee when the fact was committed; and he was coming to Falkland to make his purgation to the King. A commission was given to Baron Lindsay, or one Burley's brother, to apprehend him, they being on the fields with Henry Bruce, now called Colonel Bruce. The poor man seeing them, fled among the corn to hide himself. Henry Bruce finding him, thrust a rapier through

him, and so slew him. He was brought to the Cross of Falkland. Then Mr Patrick Galloway, preaching before the King, said, "Thank God, Sir, the traitor, that should have slain you, could not be gotten quick, but he was gotten dead." But as soon as it was tried, and constantly reported that the man was in Dundee when the deed was done, it was laid upon Andrew Henderson, the Earl of Gowrie's chamberlain, that he was the armed man that was in the study, and that he conveyed himself privily down the stair, after Sir John Ramsay had stricken Mr Alexander; but Sir Thomas Erskine and Sir Hugh Herries, who came incontinent to the stair, and dispatched Mr Alexander, saw him not coming down the stair, or out of the turnpike, or any other that we have yet heard of; so invisible was he in that fury and tumult, as was not unknown to the King himself before; and if he had, a wonder it is that the King did not ask his name, when he was with him alone in the study. But they behoved to guess at sundry names before they came to his. Mr Patrick Galloway, well acquainted with him before, by reason of a pension which he paid to him out of Scoon, (doubled after, for his service at this time,) pleaded for him against every man, that he ought not to suffer death. Howbeit it stood to the King's credit, that he should make an open confession upon the scaffold.

When it was told Mr Patrick that Mr Robert Bruce would not believe, unless Andrew Henderson were put to death, and to take upon his conscience at his death, that he was the alleged man in the study, Mr Patrick said, "Sir, nothing will satisfy yon man but the life of him who saved your life; therefore, Sir, ye shall first hang Andrew Henderson for treason, and Mr Robert Bruce for not believing."

Upon Saturday the 23d of August, Mr Thomas Cranston, George Craigengelt, and John Barron, officer in Strabran, attenders upon the Earl of Gowrie, were hanged in St Johnston, for drawing swords in time of the tumult; yet confessed they nothing which might smell of knowledge of any conspiracy. Mr Thomas Cranston, brother to Sir John Cranston of that Ilk, exhorted the people

to forbear imprecations against themselves, for he had now found by experience that they wanted not their own effect; for he himself had used three kinds of imprecations, to wit, "God, nor a sword go through, I shall be taken for a traitor; God, nor I be hanged, I have been taken (said he) for a traitor; but, I thank God, I am not one. I was stabbed through with a sword at this last tumult, and now I am to be hanged." He conceived a fervent prayer, at what time, in midst of a cloudy darkness, glanced a sudden brightness, to the astonishment of the beholders. Howbeit, for these considerations above written, many did not, nor do not to this hour, believe the discourse of the conspiracy, and the depositions extant in print; yet many were not curious to examine or consider every particular circumstance of the discourse and depositions, and were content to be ignorant, or to believe others not inquiring so narrowly; as some did, for their own satisfaction, suspend their own judgment till time of further revelation of the truth of the matter.

Here we cannot but call to remembrance a Latin distich, printed above the chimney-brace of Ruthven many year since, which follows:—

VERA DIU LATITANT, SED LONGO TEMPORIS USU
EMERGUNT TANDEM QUAE LATUERE DIU.

No. IV.

FOUR LETTERS CONNECTED WITH THE NEGOTIATIONS ABOUT BRUCE'S RESTORATION TO HIS FLOCK, THE FIRST AND LAST BY BRUCE, AND THE OTHER TWO BY MR JOHN HALL.

Vide Life, p. 116, 118, and 119.

1.

SIR,—I was on my journey homeward when I received your last letter; and hearing that ye were gone to the country, I delayed

my answer till your returning; therefore, now, Sir, for answer, first I say, that if Mr Henry Blyth had any such commission of me, or if the honest men will say so in my name, I will be content to take that imputation upon me. But otherwise, as it is true indeed, I receive wrong. I am no ways ambitious of it; for I have been twice thrust into it, and as oft out of it, and I have no will that his Majesty be compelled to use his royal office upon the remnant of my frail life. For these four or five years bygone, I have been continually under a lingering and dwining death, which I am assured hath been more troublesome and tedious to me, both in body and mind, than that hour of death shall be, whenever it shall please the Lord to call me thereto. I have not forgot these voices that oftentimes I wondered to hear, that his Majesty dreads from us bodily harm. These things make me look ere I leap, and advise well ere I enter; and yet I speak not this, as if I were minded to shake off my duty that I owe to my flock; but if it would please his Majesty to suffer us to stand in that liberty wherewith the Lord has placed us, and to speak in the chair of truth, as the Word and Spirit of truth should direct us, I would promise, by God's grace, whenever the Word should give us occasion, as oft-times it will, that then, from the authority of the Word, I shall repress all sinister constructions of his Majesty's actions, and, by the authority thereof, beat down all seditions and insolent humours of subjects, that would press to usurp upon their superiors; and so from the Word, as moved thereby, to speak upon these matters, which must have a far greater grace, than to speak by way of injunctions, or to speak as it were a conned lesson, or an A, B, C, put in man's hand. The one duty smelleth of Divine theology, the other of court theology, and does no good to the cause, but hurts greatly; and as God liketh a cheerful giver, so when the people see these things to come freely of myself without constraint, nor yet put into my head, they will reverence them the more, and have the greater weight with them; so, to be short, cousin, if this sort of service may be acceptable to the Prince, I am at command; and, if otherwise, I will hold me with the benefit that I have gotten within the com-

pass of obedience, and, by God's grace, shall be unreproveable of any. Having no farther for the present, I rest.

2.

SIR,—James Aikinhead, bailiff, gave intelligence to his Majesty, that ye were purposed to preach next Sabbath, God willing. And I being down in the Abbey, his Majesty gave me this answer, and ordained me to signify the same unto you, that is, because your advertisement was general, and thereby he could not understand what ye were to do in the matter wherein he has been offended; also, he would assure you, that if ye entered into the pulpit, and did not according to the Act of Assembly, it would be matter of great irritation. Therefore, by your ticket, you would certify again that ye are ready to preach, and to satisfy his Majesty according to the Act of Assembly; or otherwise, it will not be heard as a sufficient offer. Sir, if ye write hereanent to me again, I shall be ready to deliver it, and show you the event.

Your brother in Christ,

Mr JOHN HALL.

3.

SIR,—After the receipt of your letter, I went to his Majesty, and communicated to his Highness the desire of the said letter, and used such humble means as I could, either to obtain the same for you, or else to find out his utmost resolution; who, in end, delivered his determined will in this manner:—Seeing the ground of the Act of the Assembly proceeded from his Majesty's own good will for furthering of the Kirk of Edinburgh, so by it he might be satisfied to his honour; and seeing the Assembly, as the Act bears, devised and appointed the easiest way for you to content him, he declared himself then willing, after the accomplishment of the said Act by you, to declare his will anent your re-entry to your office in Edinburgh, with advice of the commissioners thereof. Herefore, his Majesty will in noways make any compromise in that matter, nor give word nor warrant in writing for your reposition, till he be first satisfied on your part. Secondly, He will not have your first

preaching in Edinburgh to be accounted your re-entry to the ministry there; but only a sermon of satisfaction to his Majesty. And, last, If ye have a mind so to do, and advertise him, that ye will preach the first day according to the tenor of the Act foresaid, ye shall receive a warrant; and also, if ye do your duty, ye shall not be found to go back from nothing promised to the Assembly. Sir, this is the effect that has followed of my travel; and, so far as I can see, will be obtained at his Majesty's hand in this errand. God direct you by his Spirit, as may best serve his glory and the help of this Kirk, that lieth so long waiting upon your labours.

(*Subscribitur ut supra.*)

4.

RIGHT WORSHIPFUL FATHERS AND BRETHREN,—Lest any man should stand in doubt of my mind and last offer to his Majesty, I thought good, with all diligence, to deliver the hearts of men of that doubt, assuring all honest men, that I came of mind, and thought verily to have entered into my calling, seeing reposition thereto as the ground of that act; and, in my calling, to have done all that lay in my possibility to have satisfied his Majesty in God; and to this effect I craved the act of council which stood against me, which closed up my mouth, might be deleted; and that I also might have a warrant from his Majesty, to testify his Majesty's good will to my free and full reposition; for the example of Mr William Watson learned me to seek these things in time. And seeing these things were refused to me, and a warrant to make a sermon of satisfaction was only offered unto me, to eschew his Majesty's irritation, as also to shun the bringing in of that preparative, touching sermons of satisfaction, I choosed rather to retire, with the peace I have already gotten, nor to do any thing whereof I was not well resolved as yet, how it might stand with the good pleasure of my God; for, in the chair of truth, to do there as that Spirit and Word should direct me, if I should promise any other thing, I might well procure the wrath of God, and kindle a fire within my own conscience; but it lay not in my power to perform any farther nor as the Lord should furnish. So I desired,

as the free man of God, to go free to his chair of truth, hoping certainly to have given satisfaction to all honest-hearted men. So, in a word, brethren, assure yourselves that I was minded to have entered into my calling, and to have done in that matter, touching that act, and in all other matters, so far as God, by his Spirit of mercy, would have assisted me. And in this mind I remain as yet, and pray you to do all that lies in your possibility to pleasure his Majesty in God; to whose happy and blessed protection I commit you and all your affairs.

(*Subscribitur ut supra.*)

No. V.

LETTER TO SIR JAMES SEMPLE.

Vide Life, p. 127.

RIGHT HONOURABLE COUSIN,—You must give me leave to utter my friendly counsel against you. To what purpose should ye and Mr Ewart put me in esperance of my liberty by your letters? Of yours I saw only one, and I have four of Mr Peter's, assuring me of a comfortable issue; and, in truth, I gave such credit, and was so certainly persuaded by him, that I sent home my wife and children, and spoiled myself of all my outward comforts, and exposed myself to the extremity of the season, in a cold lodging in these miserable and barbarous parts, that I have almost extinguished both my vital and sensitive spirits. Why would ye not signify his Majesty's will plainly to me, or to Mr Peter? Either his Majesty's pleasure should have been a law to me; yea, if his Majesty would command me to the scaffold, I have a good conscience to obey him; and it would be more welcome to me nor this lingering death that I am in. The time has been I have done acceptable service, as his Highness' own hand-writing, beside me, will bear record; which I shall leave to my posterity, as their rarest jewels. I thank God, I was never within compass of law, and yet am worse used nor either Papist or Atheist. Always I crave no

more of you but a Christian duty. As I prayed you in my last letter, so will I now. Feed me not with compliments, the worst shall ay be welcome to me, by his grace who sustains me wonderfully. I am a man that has tasted of so many afflictions, and I wot not who crosses me; but, be it Papist or Atheist, bishop or minister, I will lay over all my vengeance where it belongs. As to my prayer in the end of my last letter to his Majesty, I hear, by Peter Ewart, that I was quarrelled, as if I had prayed for reconciliation in that particular. Indeed, if it had been so conceived, I might have been justly quarrelled; but the Lord knows the contrary is most true. I had no more mind of that treason at that time nor the bairn that is yet unborn. As to the rest of my faults ye make in my other letters, they are but bairnly; for I suppose I wrote to you with my own subscribing hand, yet it is not worthy to present his Majesty. I wale the best hand that I can get, and for the omission of my subscription what marvel, seeing I wrote not the body. And yet the writer thereof constantly affirms that I subscribed, which makes me think that ye have not received my closed letter to his Majesty, but the copy thereof, which I directed to yourself to be perused, and not to be presented, except ye knew it would not offend. I pray you, cousin, if ye delight in my conversation, let the effect declare it,—let me find the fruit thereof; and if ye be not able, let me be in no worse case nor I am in by your deed; for that were needless. Suppose ye have got new friends, men I grant that are more able to profit you in your outward estate, yet I will look that ye will observe a Christian duty towards me. So, wishing you heartily well in the Lord, I take my leave, and rests your most loving cousin, to his power in God.

Mr Robert Bruce.

Inverness, the 10th of February 1613.

BRUCE'S SERMONS.

SERMONS VPON THE SACRAment of the Lord's Supper:

PREACHED

IN THE KIRK OF EDIN-

BVRGH BE M. ROBERT BRVCE,

MINISTER OF CHRISTES

Euangel there: at the time of the cele-

bration of the Supper, as they were receaued from his mouth.

IOHN. vi. 54. 63.

Quhaſaeuer eateth my fleſh, and drinketh my blood, hath eternall life, and I will raiſe him vp at the laſt day.
It is the Spirit that quikneth; the fleſh profiteth nathing: the words that I ſpeake unto zou, are Spirit and life.

AT EDINBVRGH

PRINTED BY ROBERT WALDE-

graue, Printer to the Kings Majeſtie.

Cum Priuilegio Regali.

ATIC SOCIETY

TO THE

MOST HIGH, PUISSANT, AND CHRISTIAN PRINCE,

JAMES THE SIXTH, KING OF SCOTS,

GRACE AND PEACE FROM GOD THE FATHER, AND OUR LORD JESUS CHRIST.

PLEASE YOUR MAJESTY,—I was not of mind, at the first, that this work should have come out in my time; for the conscience of my own weakness testifies unto me, that nothing worthy of light can proceed from such a one. Yet, notwithstanding, being overcome, at the last, by the instant suit of our Kirk and Session, I was content that their authority should command me in this. And if it shall please the Lord to bless it in such sort, that poor and simple ones may find either comfort or instruction in it, suppose learned ears find no contentment, I will think myself abundantly satisfied. For, seeing God has sanctified me, in some measure, to his work, it must be an argument of his everlasting blessing, that if, while life lasteth, it may be employed always to the profit of his Kirk; for who am I, that should not employ his own graces to his own glory? And I pray God, that it may be found, in that great day, that how mean that ever they be, yet they were accompanied with this special grace, that they were well used. And suppose ye be a King, Sir, of this kingdom presently, and apparent of another, yet think with yourself that all your magnificence, honour, wealth, liberty, and all the rare gifts which God, of his mercy, has planted in you, cannot be otherwise well employed, except they be employed to the defence of the truth, and of that pure and sincere

discipline grounded thereupon, which, to your Majesty's great praise, and to our singular comfort, has this long time, by your Majesty's authority, been established in this country: for this sort of doing shows that God has not only made you an heir to earthly kingdoms, but also has appointed you to be a fellow-heir with Jesus Christ, of that immortal kingdom and glorious Crown that cannot fade or fall away. And as your Majesty's life and liberty has hitherto been conjoined with the standing and liberty of Jesus Christ's kingdom within your country, continue and stick by this liberty, and, no doubt, Jesus Christ shall stick by you. I will not fash your Majesty with many words; only this I do your Majesty, to wit, that I clothe not this work with your Majesty's name and authority for any worthiness that I thought to be in it—for it is rudely set out in sensible and homely terms, as it was received of my mouth, and as it pleased God for the time to give me it; but I had this respect, that as it is the first thing that proceeds from me, so I thought meet to make it the first testimony of my thankfulness and sincere affection, as well to the truth of God as to your Majesty's service, whom, under God, I tender as mine own life, and would be glad that God would bless me with the influence that might advance your Highness' name or estimation, both here in this present world, and in the world to come. And, in the meantime, because I may not as I would, I shall do as I may, in my prayers continually remember your Royal person, together with the Queen your bed-fellow; and crave continually of your race, at the hands of the Almighty God, through the righteous merits of Jesus Christ; under whose protection, for now and ever, I leave your Majesty. From Edinburgh, the 9th of December 1590.

Your Majesty's most humble and obedient subject,

MR ROBERT BRUCE,
Minister of Christ's Evangel.

SERMONS

UPON THE

SACRAMENT OF THE LORD'S SUPPER.

THE FIRST SERMON.

UPON THE SACRAMENTS IN GENERALL:

PREACHED THE FIRST OF FEBRUARY, 1589.

1 Cor. xi. 23.

For I have received of the Lord that which I also have delivered unto you, to wit, that the Lorde Iesus, in the night that he was betrayed, tooke bread, &c.

There is na thing in this warld, nor out of this warld, mair to be wished of everye ane of you, mair to be craved and sought of everie ane of you, nor to be conjoyned with Christ Iesus, nor anis to be maid ane with the God of glory, Christ Iesus. This heavenly and celestiall conjunction is purchased and brought about be twa speciall meanes: It is brought about be the mean of the word, and preaching of the gospell; and it is brought about be the meane of the sacraments and ministration therof. The word leads us to Christ be the ear; the sacraments leads us to Christ be the eye; twa senses, of all the rest, quhilk God hes chosen as maist meete for this purpose, to instruct us, and bring us to Christ. For that doctrine man be maist effectuall and moving that walkens and steirs up moniest of the outward senses; that doc-

trine, that walkens not onely the eare, bot the eye, the taist, the feeling, and all the rest of the outwarde senses, man move the hart maist, man be maist effectuall and pearcing in the saul. Bot sa it is, that this doctrine of the sacraments movis, steirs up, and walkins moniest of the outward senses; therefore it man be (gif we cum weil prepared to it) maist effectual to steir up the inward senses of the dull hart. But there is a thing that ye man ever remember; there is na doctrine, nather of the simple word nor yit of the sacraments, gif Christ abstract his Haly Spirit, that is able to move. Therefore, quhen ever ye come to hear the doctrine, quhider it be of the sacraments or of the simple word, crave of God that he wald be present be his Haly Spirit, or utherwais al the doctrine in the earth will nòt availe you. Alwaies, this doctrine of the sacraments steires up and walkens moniest of the outward senses, and therefore there is na questioun but it is ane effectual and pótent instrument to walken, prepare and steir up our harts.

The divers taking of the word Sacrament.

Then, to let you see quhat the word Sacrament meanis, and to remoove the ambiguitie of it, it is certaine, and out of all questioun, that the Latine Theologs, quha were maist auncient, did interprete the Greeke worde μυστηριον, be the word Sacrament; and they used the Greeke word, not only to signifie the hail action, as the hail action of baptisme, and the hail action of the supper of the Lord; but they used the word mystery, to signifie quhatsoever is darke and hid in it self, and not frequented in the commoun use of men; as, after this maner, the Apostle callis the vocation of the Gentils a mystery. This conjunction quhilk is begun here betwixt us and Christ is called a Mysterie, and the Latine interpreters callis it a Sacrament; and, to be schort, ye will not finde in the Booke of God a word mair frequent nor the word mysterie. But as to the word sacrament, quherby they signifie the Greeke word, we find not this word, be the same Theologs, to be tane sa largelie, nather is it tane sa largely in ony pairt of the Booke of God. Alwayis, the word sacrament is very ambiguous in it self, and there raise about the ambiguitie of this word many tragedeis quhilke are not yit ceased, nor will

Ephes. 3, 9. Ephes. 5, 32.

not cease, quhil the warld lasts: quher utherwais, gif they had keeped the Apostle's words, and called them, as the Apostle callis them, signes and seales, all this digladiatioun, strife, and contention, appearandly had not fallen out. But quhere men will be wiser nor God, and give namis to thinges beside God, upon the wit of man, quhilk is but meere folly, all this cummer fallis out. Weill, than, to come to the purpose. The auncient Theologs tooke the word sacrament, as we may perceave, in a fourfauld maner. Somtime they tooke it for the hail actioun, that is, for the hail ministrie of the elements: Somtime they tooke it, not for the hail actioun, but for the outward things that are used in the action of baptisme and of the supper, as they tooke it for the water and sprinkling of it, for the bread and wine, breaking, distributing, and eating therof: Thirdly, againe, they tooke it not for the hail outward things that are used in the actioun, but onely for the material and earthly thinges, the elements; as for bread and wine in the supper, and water in baptisme. And after this sort, sayis Augustine, "The wicked eats the body of our Lord, concerning the sacrament onelie; that is, concerning the elements onelie:" Last of all, they tooke it not onely for the elements, but for the things signified be the elements. And after this maner, Irenaeus sayis, that a sacrament stands of twa things, the ane earthly, the uther heavenly. The auncients then, taking the worde after thir sorts, na question all thir wayis they tooke it rightly.

But leving the ambiguitie of the word, I take the worde Sacrament, as it is tane and used this day in the Kirk of God, for a haly signe and seal that is annexed to the preached word of God, to seale up and confirme the truth contained in the same word, in sick sort, that I call not the seal separated fra the word a sacrament: For, as there cannot be a seal but that quhilk is the seal of ane evident; and gif the seal be separated fra the evident, it is not a seal; but looke quhat it is be nature, it is na mair; sa there can not be a sacrament, except it be hung to the evident of the word; bot look what the sacrament was be nature, it is na mair. Was it a common peece bread, it remains common bread except it

be hung to the evident of the word. Therefore the word only cannot be a sacrament; nor the element only cannot be a sacrament; bot word and element conjunctly man make a sacrament: and sa Augustine said weill, Let the word come to the element, and sa ye sal have a sacrament: in sick sort, that the word man come to the element, that is, the word preached distinctly, and all the parts of it opened up, man ga before the hinging to of the sacrament, and the sacrament, as a seal, man follow and be appended therafter. Then I call a sacrament the word and seal conjunctlie, the ane hung to the uther.

It is without all controversie, and there is na debait in it, that all sacraments are signes. Now, gif a sacrament be a sign, as the sign is in a relation, in that category, for sa we man speake it, sa the sacrament man be placed in that same categorie of relation. Now, every relation, again, man stand of force betwixt twa things; for ane thing cannot be the correlative of it self; but, in a lawfull relatioun, of force there man be twa things, quhilk twa hes ever a mutual respect the ane to the uther. Therefore, in every sacrament that hes a relation, there man be twa things, quhilk twa hes ever a mutual respect the ane to the uther. Take me away ane of thir twa things fra the sacrament, ye tyne the relation, and, tyning the relation, ye tyne the sacrament. Confound me ane of thir twa with the uther; make ather a confusion or permixion of them, ye tyne the relation, and, tyning the relation, ye tyne the sacrament. Turne me over the ane into the uther, sa that the substance of the ane starts up and evanishis in the uther, ye tyne the relation, and sa ye tyne the sacrament. Then, as in every sacrament there is a relation, sa, to kepe the relation, ye man ever kepe twa things severally in the sacrament.

The heads to be entreted in this Sermon.

Now, for the better consideration and understanding of thir twa divers thinges, quhilk are relative to uthers, we sal kepe this ordour, by Godis grace: 1. First, we sal let you see quhat is meaned be a 2. signe in the sacrament. Nixt, we sal let you understand quhat is 3. meaned be the thinge signified. Thirdlie, howe thir twa are

coupled, be quhat power and vertue they are conjoyned, and quherfra this power and vertue dois flowe. Fourtlie, and last of al, we sall let you understand, quhither ane and the selfe same instrument givis the signe and the thing signified or not; quhither they be givin in ane actioun or twa; quhither they be offered to ane instrument or twa; or gif they be given after a maner or twa to baith the instruments. Mark thir diversities; the diverse maner of receaving, the diversitie of the instruments, and the diversitie of the givaris, and ye sall finde litle difficultie in the sacrament. 4.

1. Now, to begin at the signes: Seeing all sacraments are signes, quhat call we the signes in the sacrament? I call the signes in the sacrament quhatsoever I perceave and takis up be my outwarde senses, be myne eye especially. Nowe, ye see, in this sacrament there is twa sortes of thingis subject to the outward senses, and to the eye especially; ye see the elements of bread and wine are subject to myne eye; therefore, they man be signs. Ye see, again, that the rites and ceremonies quherby thir elements are distributed, broken and given, are subject to myne eye also. Then I man mak twa sortes of signes, ane sorte of the breade and the wine, and we call them elementall; ane uther sorte of the rites and ceremonies, quherby thir are distributed, broken and given, and we cal them ceremonial. Be not deceaved with the word ceremonie; think not, suppose I call the breaking of the breade, the eating of the breade, and drinking of the wine, ceremonies; think not that they are vain, as ye use that word ceremonie for a vain thing, quhilk hes na grace nor profit following after it: na, suppose I cal them ceremonies, there is never a ceremonie quhilk Christ instituted in this supper, but it is als essential as the bread and the wine are; and ye cannot leave a jote of them, except ye pervert the hail institutioun. For quhat ever Christ commanded to be done, quhat ever he spake or did in that hail actioun, it is essentiall and man be done, and ye cannot leave a jote thereof but ye will pervert the hail actioun. The signes in the Sacrament.

Quhy they are called signes.

The reasoun quherefore I call them signes is this; I call them not signes, be that reason that men commonlie callis them signes; because they signifie only, as the bread signifies the body of Christ, and the wine signifies the blood of Christ. I call them not signes, because they represent only, but I call them signes because they have the body and blood of Christ conjoyned with them. Yea, sa trulie is the body of Christ conjoyned with that breade, and the blood of Christ conjoyned with that wine, that als soone as thou receavis that bread in thy mouth, (gif thou be a faithfull man or woman,) als soone thou receavest the body of Christ in thy saull, and that be faith. And als soone as thou receavis that wine in thy mouth, als soone thou receavis the blood of Christ in thy saul, and that be faith. In respect of this exhibitioun cheiflie, that they are instruments to deliver and exhibite the thing that they signifie, and not in respect onely of their representatioun, they are called signes. For, gif they did nathing bot represented or signified a thing absent, then ony picture or dead image suld be a sacrament; for there is na picture, as the picture of the king, but at the sight of the picture the king will come in your minde, and it will signifie to you that that is the king's picture. Sa, gif the signe of the sacrament did na further, all pictures suld be sacraments; but in respect the sacrament exhibites and delivers the thing that it signifies to the saul and hart, sa soone as the signe is delivered to the mouth, for this cause especiallie it is called a signe. There is na picture of the king that will deliver the king unto you; there is na uther image that will exhibite the thing quherof it is the image; therefore, there is na image can be a sacrament. Then, in respect the Lorde hes appointed the sacraments, as hands to deliver and exhibite the thing signified, for this delivery and exhibitioun chieflie they are called signes. As the word of the Evangell is a mighty and potent instrument to our everlasting salvatioun, sa the sacrament is a potent instrument appointed be God to deliver to vs Christ Iesus, to our everlasting salvatioun. For this spirituall meate is dressed and given uppe to us in spirituall dishes, that is,

in the ministery of the word, and in the ministery of the sacraments. And suppose this ministery be externall, yit the Lord is said to deliver spiritual and heavenly things be thir externall thinges. Quhy? Because he hes appointed them as instruments, quherby he will deliver his awin Sone to us. For this is certaine, that nane hes power to deliver Christ Iesus to us except God and his Halie Spirit; and, therefore, to speake properly, there is nane can deliver Christ bot God, be his awin Spirit. He is delivered be the ministery of the Halie Spirit; it is the Halie Spirit that seals him up in our harts, and confirmis us mair and mair in him; as the Apostle givis him this stile, 2 Cor. i. 22. To speake properly, there is nane hes power to deliver Christ bot God the Father, or himselfe; there is nane hes power to deliver the Mediatour bot his awin Spirit: Yit it hes pleased God to use sum instruments and meanis, quherby he will deliver Christ Iesus to us. The means are thir, the ministery of the word, and the ministery of the sacraments; and in respect he uses thir as meanis to deliver Christ, they are said to deliver him. But here ye have to distinguish betwixt the principall efficient deliverer and the instrumentall efficient, quhilk is the word and the sacraments: Keeping this distinction, baith thir are true, God be his word, and God be his Spirit, delivers Christ Iesus to you. Then I say, I cal them signes, because God hes maid them potent instrumentis to deliver that same thing quhilk they signifie.

Quhat is the thing signified in the Sacrament.

2. Nowe, I ga to the thing signified, and I call the thing signified be the signes in the sacrament, that quhilk Irenaeus, that auld writer, callis the heavenly and spirituall thing, to wit, hail Christ, with his hail giftes, benefites, and graces, applied and given to my saul. Then I call not the thing signified be the signs of bread and wine, the benefits of Christ, the graces of Christ, or the vertue that flowis out of Christ onelie; but I cal the thing signified, togidder with the benefites and vertues flowing fra him, the verie substaunce of Christ himself quherefra this vertue dois flow: The substance, with the vertues, gifts, and graces, that flowes fra the

substance, are the thing signified here. For as to the vertue and graces that flows fra Christ, it is not possible that thou can be partaker of the vertue that flowes fra his substaunce, except thou be first partaker of the substance it selfe: For how is it possible that I can be partaker of the juyce that flowes out of ony substance, except I be partaker of the substance it selfe first? Is it possible that my stomach can be refreshed with that meat, the substaunce quherof comē never in my mouth? Is it possible that my drouth can be slokened with that drinke that passed never over my halse? Is it possible that I can sowck ony vertue out of onye thing, except I get the substance first? Sa it is impossible that I can get the juice and vertue that flows out of Christ, except I get the substance, that is, himselfe, first. Sa I call not the thing signified the grace and vertue that flowes fra Christ onelie, nor Christ himselfe and his substance, without his vertue and graces onelie; but joyntly the substance with the graces, hail Christ, God and man, without separatioun of his natures, without discretioun of his substaunce fra his graces, I call the thing signified be the signes in the sacrament. For quhy? Gif na mair be signified be the bread bot the flesh and bodie of Christ onelie; and na mair be signified be the wine but the blood of Christ onelie, thou can not say that the bodie of Christ is Christ; it is but a cowpon of Christ: thou cannot say that the blood of Christ is hail Christ; it is bot a part of him, and a cowpon of thy Saviour saved thee not; a part of thy Saviour wroght not the wark of thy salvation: and sa, suppose thou get a cowpon of him in the sacrament, that cowpon wald do thee na good. To the end, therfore, that this sacrament may nurish thee to life everlasting, thou man get in it thy hail Saviour, hail Christ, God and man, with his hail graces and benefits, without separation of his substance fra his graces, or of the ane nature fra the uther. And how get I him? Not be my mouth. It is a vain thing to thinke that we will get God be our mouth; but we get him be faith: As he is a Spirit, sa I eat him be faith and beleif in my saul; not be the teeth of my mouth, that is a vain thing. I give thee, that thou might eat the flesh of Christ with thy teeth,

and this were a cruel maner of doing; yit thou may not eat the Godhead with thy teeth: this is a grosse faschioun of speaking. Sa, gif ever ye get good of the sacrament, ye man get hail Christ; and there is not ane instrument to gripp him bot be faith onelie: therefore, come with a faithfull hart.

O! but ye will speere at me, and appearandlie the definitioun laid doun of the thing signified gives a ground to it, Gif the flesh of Christ, and the blood of Christ, be a pairt of the thing signified, how can I call his flesh a spirituall and heavenly thing, and Christ, in respect of his flesh, a heavenly thing? Ye will not say that the substance of Christ's flesh is spirituall, or that the substance of his blood is spirituall; quherefore, then, cal ye it ane heavenly and spirituall thing? I will tell you: The flesh of Christ is called a spiritual thing, and Christ is called spiritual, in respect of his flesh, not that his flesh is becomd a spirit, or that the substance of his flesh is becomd spirituall: Na, it remaned true flesh, and the substance of it is ane, as it was in the wombe of the virgin. His flesh is not called spirituall nather, in respect it is glorified in the heavens at the right hand of the Father: be not deceaved with that, for suppose it be glorified, yit it remains true flesh, that same flesh quhilk he tooke out of the wombe of the virgin. It is not spiritual nather, because thou seeis it not in the supper. Gif thou war quhere it is, thou might see it; but it is called spirituall, in respect of the spirituall ende quherunto it servis to my body and saul: because the flesh and blood of Christ servis to nurish mee, not to a temporall life, but to a spirituall and heavenly life.

Question.

Answer.

Nowe, in respect this flesh is a spirituall food, serving me to a spirituall life, for this caus it is called a spirituall thing. Gif it nurished me, as the flesh of beasts dois, but to a temporall life, it suld be called but a temporall thing; but in respect it nurishes my saull, not to ane earthlie and temporall life, but to ane heavenly, celestiall, and spirituall end, in respect of this end, the flesh of Christ, and Christ in respect of his flesh, is called the spirituall thing in the sacrament. It is called also the spirituall thing in

the sacrament, in respect of the spirituall instrument quherby it is received. The instrument quherby the flesh of Christ is receaved is not a corporal instrument, is not the teeth and moutlf of the body; but it is spirituall, it is the mouth of the saull, quhilk is faith; and in respect the instrument is spirituall, therefore Christ, quha is receaved, is also called spirituall. In respect also that the maner of receaving is a heavenlie, spirituall, and celestiall maner, not a naturall nor externall maner, in respect that the flesh of Christ, quhilk is given in the sacrament, is received be a spirituall and secreet maner, quhilk is not seene to the eyes of men; in all thir respects I call Christ Iesus the heavenlye and spirituall thing quhilk is signified be the signes in the sacrament.

The thing signified man be applied.

Now, I say in the end, the thing signified man be applied to us. Quhat avails it to mé to see my health in a buist, standing in ane apothecarie's booth? Quhat can it worke toward me gif it be not applied? Quhat avails it me to see my salvation afar off gif it be not applied to me? Therefore it is not aneugh to us to see Christ, bot he man be given us, or els he cannot work health and salvation in us. And as this salvation is given us, wee man have a mouth to take it. Quhat avails it me to see meat before me except I have a mouth to take it? Sa, the thing signified in the sacrament man be given us be God, be the three persons of the Trinity, ane God, be Christ Iesus, quha man give himselfe, and as he gives himselfe, sa we man have a mouth to take him. Suppose he presents and offers him selfe, yit he can profite or availe nane but them quha hes a mouth to receave him. Then ye see quhat I call the thing signified; hail Christ applied to us, and receaved be us; hail Christ, God and man, without separatioun of his natures, without discrétioun of his substance fra his graces, all applied to us.

Then I say, seeing we come to the sacrament to be fed be his flesh, and refreshed be his blood; to be fed to ane heavenly and spiritual life; and seeing there is na profite to be had of this table without some kynd of preparatioun, therefore, let na man prease to ga to that halie table, except in some measure

he be prepared. Some will bee prepared in a greater measure then uthers. Alwayis, let na man presume to ga to it, except in some measure his hart bé sanctified. Therfore, my exhortation concerning the way quherby every ane of you ought to prepare your selfis, that ye may dresse you the better to the table, is this: There is never ane of you that comes to the table of the Lord, to cast before the Lord your integritie, justice, and uprightnes; but quhasoever gais to the table he ought to ga with the acknowledging and confessioun of his miserie; he ought to ga with a sorrowfull hart, for the sinnes quherin he hes offended God; he ought to ga with a haitret of they sins, not to protest that he is halie, just, and upright, but to protest and confesse that he is miserable, and of all creatures the maist miserable. And, therefore, he gais to that table to get support for his miserie, to get a gripp of mercie at the throne of grace, and to get remissioun and forgivenes of his sinnes; to get the gift of repentance, that mair and mair he may studie to live uprightlie, halie, and soberlie, in all time comming. Therefore, except ye have entred in this course, and are of purpose to continue in this course, to amend your life bigane, to repent you of your sinnes, and be the grace of God to live mair uprightlie and soberlie nor ye have done, for God's cause ga not to the table. For quhere there is not a purpose to do weil and to repent, of necessitie there man be a purpose to do ill; and quhasoever coms to that table with a purpose to do ill, and without a purpose to repent, he comes to mocke Christ, to skorne him in his face, and to eat his awin present condemnation. Sa, let na man come to that table that hes not in his hart a purpose to do better; that hes not a hart to sorrow for his sinnes bigane, and thinks not his bigane folie and madnes over meekle. Let na man come to that table without this, under the paine of damnatioun. But gif ye have in your hart a purpose to do better, suppose your bigane life hes been dissolute and loose, yit gif ye be tuitched in your hart with ony feeling or remorse of your bigane life, ga not fra the table, but come with a protestatioun of thy miserie and wretchednes, and come with a hart to get grace. Gif with a dissolute

life, I meane not of open slaunders, thou have also a purpose not to amend, but to doe war, for God's sake absteine. This far for the thing signified.

Into this generall consideration there rests thir thinges yit to be maid plaine unto you: Firste, howe the signes and the thing signified are coupled togidder, and how they are conjoyned: Nixt, it rests to be tauld you how the signe is delivered, and how the thing signified is delivered, and how baith are receaved als weill as they are delivered. This being done, I sall speak shortly of the uther part of the sacrament, quhilk is the word: And, last of all, we sall let you see quhat sort of faultes they are that perverts the sacrament, and makes it of na effect. And gif time sall serve, we sall enter in particular to this sacrament quhilk we have in hand.

Howe the signe and the thinge signified are joyned togidder.

3. Then, to come backe againe: In the third roume, it coms in to be considered, how the signe and the thing signified are coupled; for about this conjunction all the debait standes; all the strife that we have with them that varies fra the streight truth standes about the maner of this conjunction. Some will have them conjoyned after ane way, and some after ane uther way; and men strives verie bitterlie about this mater, and continues sa in strife, that thorow the bitternes of contention they tyne the truth. For quhen the heat of contentioun rises, and specially in disputation, they take not tent to the truth, but to the victorie: Gif they may be victorious, and it were but be a multitude of words, they regard not suppose they tyne the truth. Reade their works and books about this conjunction, and ye sall crave rather conscience nor knowledge; yea, gif they had the quarter of the conscience that they have of knowledge, na questioun this controversie might be easilie tane up; but men lacking conscience, and having knowledge, an evil conscience perverts the knowledge, and drawes them to ane evil end. To tel you now how thir twa are conjoyned, it will be farre easier for me, and better for you to understand, to tell you first howe they are not conjoyned; for I sall make it

very cleare unto you, be letting you see how they are not conjoyned; but it is not possible to make it so cleare, by telling you the maner how they are conjoyned.

Ye may perceave clearelie be your awin eyes, that the signe and the thing signified are not locally conjoyned, that is, they are not baith in ane place. Ye may perceave also be your outwarde senses, that the body of Christ, quhilk is the thing signified, and the signes, are not conjoyned corporallie; their bodies tuitches not uthers. Ye may perceave also, they are not visiblie conjoyned; they are not baith subject to the outwarde eye; sa it is easie to let you see howe they are not conjoyned. For gif the signe and the thing signified were visiblie and corporally conjoyned, quhat misterd us to have a sign? Quherefore suld the signe in the sacrament serve us? Is not the signe in the sacrament appointed to lead me to Christ? Is not the signe appointed to point out Christ to me? Gif I sawe him present be mine awin eye, as I do the bread, quhat mister had I of the bread? Therefore ye may see clearlie, that there is na sik thing as a corporall, naturall, or ony sicklike physicall conjunction betwixt the signe and the thing signified. Sa I say, it is easie to let you see howe they are not conjoyned. Then come on, how are they conjoyned? We cannot crave here any uther sort of conjunctioun nor may stand and agree with the nature of the sacrament; for na thing can be conjoyned with ane uther after ane uther sort nor the nature of it will suffer. Therefore, there cannot be here ane uther sort of conjunctioun nor the nature of the sacrament will suffer. Now, the nature of the sacrament will suffer ane sacramentall conjunction. O! but that is als hard yit! Ye are never the better of this; but I sall make it cleare, be God's grace.

Ye knaw every sacrament is a mysterie; there is not a sacrament but it conteinis a high and divine mysterie. In respect, then, that a sacrament is a mysterie, it followes that a mysticall, secrete, and spirituall conjunctioun agreis weill with the nature of the sacrament. As the conjunctioun betwixt us and Christ is full of a mysterie, as the Apostle lets you see, Ephes. v. 32, as it is a mysticall and spiritual

conjunctioun, sa, na doubt the conjunctioun betwixt the sacrament and the thing signified in the sacrament man be of the same nature, mysticall and spirituall. It is not possible to tell you, be na ocular demonstratioun, how Christ and we are conjoyned. But quha ever wald understand that conjunctioun, his minde man be enlightened with ane heavenlie eye, that as he hes ane eye in his head to see corporall things, sa he man have in his minde and hart ane heavenlie eye to see this mysticall conjunction, a heavenlie eye to take up this secret conjunctioun that is betwixt the Sonne of God and us in the sacrament. Sa I mister not to insist: Except ye have this heavenlie illumination, ye can never understand, nather your awin conjunction with Christ, nor yit the conjunction betwixt the signe and the thing signified in the sacrament.

But I keepe my ground: As the sacrament is a mysterie, sa the conjunctioun that is into the sacrament, na dout, man be a mystical, secret, and spiritual conjunctioun. Beside this, I let you see, be the generall deductioun, that in every sacrament there is twa things; quhilk twa hes a relatioun and a mutuall respect the ane to the uther. Sa that a relative conjunction agrees weill with the nature of the sacrament. Then, speirs thou, quhat kind of conjunction it is? I give thee the conjunction that agrees with their nature, to wit, a relative and a respective conjunction, sik a conjunction quherin the sign hes a continuall respect to the thing signified, and the thing signified to the signe. Then cravis thou, in a word, the sort of conjunction that is betwixt the signe and the thing signified? I call it a secret and a mysticall conjunctioun, that stands in a mutuall relatioun betwixt the signe and the thing signified. There is ane uther conjunction beside the conjunctioun that is betwixt Christ and us, that may mak this conjunctioun betwixt the signe and the thing signified in the sacrament mair cleare; and this is the conjunction quhilk is betwixt the word that ye hear, and thing signified be the same word. Looke quhat sort of conjunction is betwixt the word quhilk ye heare and the thing signified that comes in your mind; the like conjunction is betwixt the sign that ye see and the thing signified in the sacrament.

This conjunctioun is maid cleir be the conjunctioun betwixt the word and the thinge signified thereby.

Ye may perceave easilie there is a conjunction be the effect, suppose ye cannot knaw the sort of conjunction. For quhy? Ye heare not the word sa soone spoken be me, but incontinent the thing quhilk my word quherof I speake signifies comes in your mind. Speak I of things bigane, of things to come, or of things that are never sa far absent, I cannot sa soone speak to you of them, in this language, but the thing signified comes in your minde; na doubt, because there is a conjunction betwixt the word and the thing signified. Sa, every ane of you may easily perceave that there is a conjunctioun betwixt the word and the thing signified be the word. As, for example, suppose Paris be far distant fra us; yit speake I of Paris, the word is not sa soone spoken but the toune will come in your mind: speak I of the king, suppose he be far distant fra us, the word is not sa soone spoken but the thing signified will come in your minde. Sa this comming of the thing signified in the hart and mind lets you see clearlie that there is a conjunction betwixt the word and the thing signified be the word.

To tell you of this sort of conjunctioun it is not sa easie; because the thing signified is not present to the eye, as the word is to the eare. Gif every thing signified war als present to your eye as the word is to your eare, it were easie to see the conjunction. But seeing the conjunction is mysticall, secrete, and spirituall, therefore it is hard to make you to understand it. Always looke quhat conjunction is betwixt the simple word and the thing signified be the word, that same sort of conjunction is betwixt the sacrament and the thing signified be the sacrament; for the sacrament is na uther thing but ane visible word. I call it a visible word; quhy? Because it conveyes the significatioun of it be the eye to the minde. As this is ane audible word, because it conveyes the signification of it be the ear to the mind, in the same sacrament, sa oft as ye looke on it, ye sall not sa soone see that bread with your eye but the bodie of Christ sall come in your mind; ye sall not sa soone see that wine, but, after the preaching

and opening up of the parts of the sacrament, the blood of Christ sall come in your mind.

Now, this conjunction betwixt the signe and the thing signified in the sacrament stands chiefly, as ye may perceave, in twa points: First, in a relation betwixt the sign and the thing signified, quhilk rises of a likenes and proportion betwixt the twa; for gif there were na proportion and analogie betwixt the signe and thing signified be the signe, there could not be a sacrament or ane relatioun. Sa the first pairt of this conjunction stands in a relation quhilk rises upon ane certaine similitude and likenes quhilk the ane hes with the uther. And this likenes may be easilie perceaved. For, looke howe able the bread is to nurishe thy body to this life earthlie and temporal; the flesh of Christ, signified be the bred, is als able to nurish baith body and saull to life everlasting. Sa ye may perceave some kinde of proportion betwixt the signe and the thing signified. The second point of the conjunction stands in a continuall and mutual concurring of the ane with the uther, in sik sort, that the signe and the thing signified are offered baith togither, receaved togither at ane time, and in ane actioun; the ane outwardlie, the uther inwardly, gif sa be that thou have a mouth in thy saull, quhilk is faith, to receave it. Then the second point of the conjunctioun stands in a joynt offering, and in a joynt receaving; and this I call ane concurrence. Then speere ye, quhat sort of conjunction is betwixt the signe and the thing signified? I say it is a relative conjunction, a secret and a mystical conjunction, quhilk stands in a mutuall relatioun.

There is na farther to be observed here except only this, that suppose ye conjoin thir twa, be ware that ye confound them not, be ware that ye turne not over the ane in the other, but keepe every ane of them in their awin integritie, without confusion or permixtion of the ane with the other, and sa ye sall have the lawfull conjunctioun that sulde be in the sacrament.

There is not a lessoun that can be learned of this, at least that I

can marke or gather, except onely the lesson of the kindenes and goodnes of the everliving God, quha hes invented sa mony wonderfull sortes of conjunction, and all to this purpose, that we might be conjoyned, to advance this great and mysticall conjunction betwixt the God of glorie and us; in the quhilk conjunction, our weill, felicity, and happines in this life, and in the life to come, dois only stand: That he is sa cairfull to conjoyne himselfe with his word and sacraments, that we in his word and sacraments might be conjoyned with him. Gif we were moved with the care and love of God, uttered in thir conjunctiones, and it were never sa little on our pairts, assuredly we wald not defraud our selfs of the fruit of that happy conjunction, nor bring it in sik a loath and disdaine as we do this day; for we, be following and preferring of our pleasures to Christ and his counsell, hes made the stomachis of our saules sa foule and ill disposed, that ather they receive him not at all, or, gif he be receaved, he is not able to tarry: And quhy? because ane foul stomach is not able to keepe him, for incontinent we chok him sa, ather with the lustis of the flesh, or with the cares of this world, that he is compelled to depart; and gif Christ be not baith devoured and digested, he can doe us na good; and this digestion cannot be quhere there is not a greedy appetite to the receit of him, for, gif thou be not hungry for him, he is not ready for thee. And I am assured, gif all the men in this countrie were examined after this rule, that there were nane that recevis Christ bot he that hes a stomach and is hungrie for him, it fearis me that few suld be found to receave him. It fears me, that we have tane sik a loath and disdaine of that heavenlie food, that there is not sick a thing as ony kinde of hunger or appetite of it in our saules.

And quhat is the cause of this? I will tell you: Suppose we have renounced the corporall and grosse idolatrie wherein our fathers were drowned and plunged of before, and quhilk men in some parts gais about to erect now; yit, as the manners of this countrie, and the behaviour of every ane of us testifies, there is never a man that hes renounced that damnable idol that he hes in his awin saul, nor the invisible idolatry that he hes in his awin hart and mynd;

there is never a man but to that same idoll quherewith he was conceaved and borne, and whereunto he addicted himselfe and was a slave of before, but to that idoll he givis his service yit; and therefore marvell not, quhen thou hes addicted thy service, set thy affection, and poured out thy hart upon that pleasure of thine awin, upon that idoll of thy awin, upon that lust and mischief of thy awin; marvell not suppose thou have na appetite of Christ, nor of that heavenlie food. Quhen thou hes thy saull powred furth on some villany and wickednes, and hes send it far a feild, how is it possible to thee to retire it, or draw it hame againe, to imploy it, quhere thou suld, on Christ Iesus? Then let every ane, in his awin rank, tak heed to his awin domestik idoll that lodges within his awin heart, and presse to cleare him of it, or utherwayis ye cannot see the face of Christ, nor be partakers of his kingdome.

There is not ane uther lesson in Christianitie but this: This is the first and the last lesson, to shake off your lustis and affections, peece and peece, and sa peece and peece renounce thy self, that thou may embrace Christ. I grant there is greater progresse in this point in some nor in uthers; some lesse, some mair profites in this; but except in some measure ye cast off your selfe, or quhatsoever in your awin eyes ye compt maist precious, to come be Christ, ye are not worthie of him: And this is verie hard to be done. It is verie easie for a man to speake it, to bidd a man renounce his awin idoll, quhilk I call his affections; but it is not sa sone done. Assuredly the stronger man come in to ding out the affection; yea, the stronger nor the devil man come in to ding out the devill, quha makes residence in the affection, or els he will remaine there for ever. Therefore, there are not mony that hes renounced them selfis; and examin thine hart quhen thou will, gif there be ony thing in the world that thou lovis better nor Christ, gif thou be not content to leave father and mother, to leave wife and children, or quhat soever is dearest to thee in this world, for Christ, thou art not worthie of him. Gif thou be not content to cast off quhatsoever maks thee a stranger to Christ, thou art not worthie of him.

And is this onie little matter, seeing there is na part nor power of

our saul but it is enemy to this, and repines to this heavenlie conjunction? Is this onie litle matter, to cast off and renounce our selfis that we may come to Christ? Ye saw never a greater matter nor this. It hes not entred into every hart to consider of this; for this work of our new creation is ten thousand times greater nor the work of our first creation. And, therefore, it were very necessary that everie man tooke tent to himselfe: For the devill is so craftie, in this point, that he erects ever ane idoll or uther in our saul; and sometimes under the shew of vertue, quhilk of all is maist dangerous: And in everie work that is in our hand, gif it war never sa halie, he is at our right hande, and maks him to have interest in it. And he contents himselfe not with this, under the shewe of vertues to disseave you; but he is sa walkrife, that even in the best turne, and quhen ye are best occupied in your maist vertuous actions, he mixes them with sinnes, and sa dois the thing that lies in him to make you tine your profit, and loose your reward. For quhen ye are best occupied, he gais about to engender in you an opinion of your selfis, and sa defraud God of his glory. Or utherwayis, in doing of good turnes, he makes you sa slacke and negligent, that gif ye do them, ye do them caldlie, or sa indiscreetly, that he maks you begin at the last first, and makes it that suld be first last; and sa, as Martha was, to be occupied and over bissie in they things quhilk are not sa necessar as the things quherin Marie was occupied. For she suld have preferred first the hearing of the word, to the preparing of Christ's supper. This is but to give you ane insight, and to let you see that the devil is sa craftie, that ather he casts in a false conceat of our selfs in doing ony turne, or els makes us to do that last quhilk suld be first, or then maks us altogidder sa sluggish and sa negligent, that we do the work of the Lord caldly; and sa, ane way or uther, he halds us ever in a continuall busines. Sa that we cannot be halfe walkrife; for we have to do with principalities and powers, with spirituall wickednes, quhilk are above us and within us also. For he is not that hes corruption within him, but Sathan is in him: Sa we cannot be halfe walkrife, ever studying to cast out the devill,

to renounce our selfis, and to submit us to the obedience of Christ. This farre concerning the conjunction.

Howe the signe and the thing signified are given and receaved. Considerations thereof.

Now, seeing that the signe and the thing signified are divers, it rests to be considered, How the sign is delivered; and how the thing signified is delivered; and after quhat manner they are receaved? And, therefore, of this consideration ye have thir things to wey. Ye have first to consider, Quhidder baith the signe and
1. the thing signified be delivered to you be ea man or not. Second-
2. ly, ye have to consider, Quhidder the signe and the thing signified
3. be delivered to you in ane action or not. Thirdly, ye have to consider, Quhidder baith thir things be given to ane instrument
4. or not. And, fourtly, ye have to consider, Quhidder the signe and the thing signified be offered and receaved after ea maner or not. Now, after that ye have considered all thir, in the ende ye sal find that the sign and the thing signified are not given be ane man: Ye sal find, nixt, that they are not given in ane sort of action: Thirdly, ye sal finde that they are not baith offered and given to ane instrument: And, fourtly, ye sall finde that they are not baith given and receaved after ane maner. Sa, finding this diversitie, ye have this to doe: Marke me the diversitie of the propiners and givers: Marke me the diversitie of the actions: Mark me, thirdlie, the diversitie of the instruments: And marke, fourtly, the divers manner of receaving. Mark me all thir diligently, and ye sall finde little difficultie in the sacrament.

For, first, to mak it cleare unto you, I say, that the signe and the thing signified be the signe are not baith given be ea man; and this ye see clearely. For as to the signe, that bread and that wine, ye see your selfe that the minister offers unto you the signe; he gives you that sacrament: As that sign is ane earthly and corporall thing, sa it is ane earthly and corporall man that gives it. Now, the thing signified is of ane uther nature; for it is ane heavenly and spirituall thing, therefore, this heavenly thing is not given be an earthly man; this uncorruptible thing is not given be ane naturall and corruptible man; but Christ Iesus hes locked up and reserved

the ministrie of this heavenly thing to himselfe onely. Therefore, there is twa givers in this sacrament: The minister gives the earthly thing; Christ Iesus, the Mediator, gives you the heavenlie thing in the sacrament; for Christ, in giving the earthly thing, will not use his awin ministerie immediatlie, nor the ministerie of ane angell, but onelie the ministerie of ane earthlie man.

And as to the dispensation of his awin bodie and blood, he will not give it to na heavenlie creature, let be to ane earthly man; but he hes keeped this ministerie to him selfe, and he dispenses his awin body and blood to quhom and quhen he pleasis: For quhy? Gif ony man in the world had power to give Christ's body and blood, na question this man suld have power to cleanse the hart and conscience, for the blood of Christ hes this power with it, and consequently suld have power to forgive sins. Now, it is onely God that may forgive sinnes; and, therefore, it is not possible that the ministerie of the heavenly thing can be in the power of ony man. Example we have in Iohn the Baptist, Mat. iii. 11. Sayis he not, the ministery that I have is of the element? I am commanded to minister the element of water only, but as to the ministerie of the fire and of the Spirit, Christ hes reserved it to himselfe. Therefore, looke not to get the Spirit at man's hand, but at the hands of Christ himselfe onelie; and without this inward ministerie, I wil not give a straw for the outward ministerie. For my outward ministerie, yea, suppose it were the ministerie of ane angell, and suppose Christ were present in his flesh to minister unto you thir outward things, except he conjoyne the inward ministerie of his Spirit therewith, it availes nathing. It may weill make up a dittay and proces against you, against the day of that generall assemblie; but to your salvation it will never profite you. Therefore, this ye suld ay crave, that the Lord wald water your harts be his Halie Spirit, as he waters your eares be the hearing of the word.

Then there is twa offerers: The minister offers the signe, Christ Iesus offers himselfe, the thing signified. The three persons, ea God, offers the Mediator, or the Mediator offers himselfe, and that be the power and vertue of his awin Spirit.

The signe and the thing signified are offered in twa actions to twa instruments, and efter twa manners.

As there is twa propiners, twa persons that offeris and givis the sacrament, and the thing signified be the sacrament; sa thir twa are offered and given in twa actions. Christ, quha is the heavenlie thing, is offered and given to you, be ane inward secret and spirituall action, quhilk is not subject to the outward eye: The signe, againe, is offered and given in ane outward action, after a corporal and visible maner. As there is twa sortes of actions, sa there is twa sortes of instrumentes, quhereunto the signe and the thing signified are offered; for the thing signified, that is, Christ, is never offered to the mouth of my body. The blood of Christ, the flesh of Christ, haill Christ, or the Spirit of Christ, is not offered, nather in the word nor in the sacrament, to the mouth of my body. Get me that in ony parte of the Bible, that there is ony uther manner of receaving of Christ bot be faith, and tak it to them. Sa there is not an instrument, as I taulde you, nather hand nor mouth, to grippe Christ, bot faith onely. As Christ, quha is the thing signified, is gripped be the hand and mouth of faith, sa the signe, that signifies Christ, is gripped be our awin naturall mouth and hand. Ye have a mouth in your head, and in your body, als proper to gripp the signe as fayth is to grippe Christ. Sa, the signe and the thing signified are offered and given, not to ane instrument, but to twa; the ane to the mouth of the bodie, the uther to the mouth of the saull.

Now, look be quhat way thir things are offered and given, be the same way they are receaved. As the signe is corporall, and naturally offered to a corporall instrument, sa is it receaved after a corporall and naturall manner; for thou man tak the bread and the wine ather be thy hand or be thy mouth. The thing signified is not tane after a corporall maner, bot after a secret and spirituall manner; and as it is offered, sa it is tane: There cannot be a thing clearer; the ane is tane after a natural manner, the uther after a secret and spirituall manner. Sa, in this last part, ye have thir things to mark; distinguish me betwixt the outward action and the inward, betwixt the signe and the thing signified, and keepe me a proportion and analogie betwixt the inwarde and the outward ac-

tions. Thinke weill with your selfe that, gif ye be a faithfull man, Christ is als bissie working inwardlie in your saull as the minister is working outwardlie toward your bodie. Looke how bissie the minister is in breaking that bread, in pouring out that wine, in giving that bread and wine to thee; als bissie is Christ in breaking his awin body to thee, and in giving thee the juyce of his awin bodie, after a spirituall and invisible manner. Sa keepe me this distinction, and thinke weill with your selfs, that be faith, Christ is als weill ocupied towards your saul, to nurish it, as the minister is outwardly towardes your body. Keepe me this, and thou hes the hail sacrament.

Then of this discourse and deduction ye may tak up a double matter, quherof the sacrament stands. It stands of twa sorts of materials, that is, of ane earthlie matter, and of ane heavenly matter; the sign and the thing signified: And as there is a double matter in the sacrament, sa the sacrament man be handled after a double manner, be ane outward action, and ane inward action. Keepe the distinction in thir things, betwixt the sign and the thing signified, and ye sal not easilie slip in the understanding of the sacrament.

Of the uther parte of a Sacrament, quhilk is the Word.

This being sayd, concerning the generall consideration of the elements, (for all this apperteins yit to the elements,) it rests that we speake somequhat concerning the word, quhilk I call the uther part of the sacrament. Quhat we meane and understand be the word, I take the word, quhairunto the elements are annexed, for that thing quhilk quickens this haill action; quhilk serves as it were a saul, and gives life to the haill action. For be the word; and the appointment of Christ in the word, the minister knowis quhat is his part, the hearer knowis quhat is his part, and every ane is prepared how to deliver and how to receave; the minister how he suld deliver, and the hearer how he suld receave. Sa the institution of Christ is the quickning of the haill action. For all the action hes the warrand fra the institution set down in his word. In the institution of Christ, there is twa things chieflie to be considered: Ye will finde in the institution of Christ a command,

and ye will finde in it a promise: The command is this; quhere he sayis, *Take, eat,* the command oblishes you to obey, and craves obedience. There is a promise also in the institution, and it is conteined in thir words, *This is my bodie.* The promise craves faith. As the command craves obedience, sa the promise craves beleif; therefore, come not to the sacrament except ye bring baith faith and obedience with you. Gif thou come not with a heart minded to obey Christ at least mair nor thou was wont to doe, thou comes to thine awin damnation; and gif thou brings a hart alwáis voyd of faith, thou comes to thine awin damnation. Sa, let every ane that comes to the sacrament bring with him a hart minded to do better, that is, to obey and beleive Christ better nor he did of before. Except ye bring thir twa, in some measure, come not to the sacrament; for whatever thou do, except it flow of faith, can profite nathing. This far concerning the word shortly.

Nowe there rests onely this, and it wald be speered, Quhat mister is there that thir sacraments and seales suld be annexed to the word? Quherefore are they annexed, seeing we gat na mair in the sacrament nor we get in the word; and we get als meekle in the very simple word as we gat in the sacrament? Seeing, then, we get na newe thing in the sacrament, but the same thing quhilk we gat in the simple word, quherefore is the sacrament appointed to be hung to the word? It is true, certainly, we get na new thing in the sacrament, nor we get na uther thing in the sacrament nor we gat in the word; for quhat mair walde thou crave nor to get the Sonne of God, gif thou get him weill? Thy hart cannot wish nor imagine a greater gift nor to have the Sonne of God, quha is King of heaven and earth. And therefore I say, quhat new thing walde thou have? For gif thou get him, thou gettis all things with him; thy hart cannot imagine a newe thinge beside him; quherefore then is the sacrament appointed? Not to get thee a new thing. I say it is appointed to get thee that same thing better nor thou gat it in the word.

Answere. The sacrament is appointed, that we may get a better grip of

Christ nor we gat in the simple word, that we may possesse Christ in our harts and mindes mair fullie and largely nor we did of before in the simple word. That Christ might have a larger space, to make residence in our narrowe hearts nor he could have be the hearing of the simple word; and to possesse Christ mair fullie it is a better thing. For, suppose Christ be ea thing in him selfe, yit the better grip thou have of him thou art the surer of his promise. The sacramentes are appointed that I might have him mair fullie in my saull; that I might have the bounds of it enlarged; that he may make the better residence in me. This, na doubt, is the cause quherefore thir seales are annexed to the evident of the simple word.

1. Be the Sacrament we possesse Christ mair fully nor be the simple Word.

They serve to this end also, to seale up and confirm the truth that is in the word; for as the office of the seale hung to the evident is not to confirme ane uther truth nor that quhilk is in the evident; and suppose ye beleeved the evident of before, yit be the seales ye beleeve it the better: Even sa, the sacrament assures me of na uther truth nor is conteined within the word; yit, because it is a seale annexed to the word, it persuades me the better of the same; for ay the mair that the outward senses be walkned, the mair is the inward hart and mind persuaded to beleif. Now, the sacrament walkens all the outward senses, sick as the eye, the hand, and all the rest; and the outward senses being moved, na question, the Spirit of God concurring therewith, moves the heart the mair. The sacraments are then annexed to the word, to seal up the truth conteined in the word, and to confirme it mair and mair in thy hart. Then, quhat have ye to doe? The word is appointed to worke beleif, and the sacrament is appointed to confirme you in this beleif; but except ye feele the truth of this inwardly in your harts, except ye have your harts als readie as your mouth, think not that ony thing will availe you.

2. They serve to confirme the trueth contained in the Word.

All the seales in the warld will not worke, except the Spirit of God concurre, and seale the same truth in your harts quhilk the sacrament seales outwardlie. Except he mak cleare the sight of thy mind inwardlie, and worke a feeling in thy hart,

Exhortation.

baith word and sacrament sall tine their fruit and effect quhilk they suld have. All the Scriptures are full of this. The hail Scriptures of God are but a slaying letter to you, except the Spirit of God concurre to quicken inwardlie. Sa, your haill endevor suld be, to presse to feele Christ quicke in your awin harts; that finding him in your harts, and seing him in your minds, baith word and sacraments may be effectuall; gif not, your sauls remaines dead, ye are not translated fra that death quhairin ye were conceaved. Therefore, all the study of Christians suld be, quhen they see the sacraments, and heare the word, to labour to find and feele in their hearts and mindes that quhilk they heare and see; and this I call to find Christ quick in your awin sauls. This cannot be, except ye sanctifie his lodging; for gif all the nukis of thy saul remaine a midding, Christ cannot dwell there. And sa, except ye study to a continuall sanctification, and sever your selfe fra every thing that severs you fra Christ, it is not possible that he can live or dwell in you.

This is a great lesson, and it is not possible to doe this, except, as I have said, a stronger come in and possesse us, and make us to renounce our selfs. Then, the seals had not been annexed to the word, except for our cause; for there is na necessitie on God's part, that God suld ather sweare, or confirme be seales, the thing that he hes spoken; for his word is als good as ony aith or seale, but the necessitie comes of us. There is sick a great weaknes in us, that quhen he hes sworne, and set his seales to his word, we are als new to beleif, as gif he had never spoken a word. Sa, to helpe our beleif, our weaknes, and inhabilitie that is in us, for we are sa unable be nature, that we can beleeve nathing, but that quhilk is of our selfis; and the mair we leave to our selfis, the farther we are fra God: I say, to helpe this wonderfull weaknes, quhairby we are readie to mistrust God in everie word he hes hung to his sacraments, and beside his sacraments, he sweares the things that concerns maist our salvation; as ye heard in the priesthood of Christ, Psal. cx. 4. He will not speake onely, but he sweares, and that for our weaknes

and infirmitie; but gif he abstract yit the ministerie of his Spirit, all thir means will do na good.

Faults that pervert the Sacrament.

Now, quhat is the last thing? The last is, How the sacrament is perverted, and how we are defrauded of the fruit and effect thereof. Twa sort of faults perverts the sacrament, and defrauds us of the profite and use thereof; and thir faults are ather in the forme or in the person: In forme, gif the essential forme be spoiled, we get nathing, for quhen the sacrament is spoiled of the essentiall forme it is not a sacrament. There is ane essential forme in baptisme, and ane essentiall forme in the supper, quhilks, gif they be tane away, ye tine the use of the sacrament. The essentiall forme of baptisme is, "*I baptize thee, in the name of the Father, the Sonne, and the Halie Ghaist:*" Leave ye out ane of thir three, or do ye it in the name of ony ane of the three persons onely, ye tine the essentiall forme of baptisme. In the supper, gif ye leave out the least ceremonie ye tine the essentiall forme, and sa it is not a sacrament: I speake of the essentiall forme, in respect of the Papists, quha keeped the essentiall forme in baptisme, suppose they have broght in trifles of their awin and mixt with it; yit, in respect they keeped the substantiall forme, it is not necessar that they quha were baptized under them be rebaptized. Indeed, gif the vertue of regeneration flowed fra the person, it were some thing; but in respect Christ hes this to give to quhome and quhen he pleasis, the essentiall form being keeped, it is not necessare that this sacrament be reiterated.

Now, quhat are the faults in the person that perverts the sacrament? The fault may be, ather in the persoun of the giver, or in the persoun of the receaver. (I speake not of they common faults quhilk are common to all; but of sik faults as inhables the person of the giver to be a distributer of the sacrament, and taks the office fra him.) Sa, quhen the person of the giver is this way inhabled, na question, it is not a sacrament. Then, againe, in the person of the receaver, the fault may be, gif their children be not in the covenant but out of it, they get not the sacrament. Indeed, if the

parents afterward comes to the covenant, the children, suppose they be gotten out of the covenant, may be receaved. Siklike, in the supper, gif a man be ladened with ony burthen of sinne, without ane purpose to repent, he aught not to receave it. Sa, then, gif ye lack a purpose to repent, ye tine the use of the sacrament. It is only this purpose to repent that maks me, quha receavis the sacrament, to get the fruit and effect thereof. Therefore, everie ane that gais to that sacrament looke quhat purpose he hes in his heart: Hes thou a purpose to shed blood, to ga to harlotry, or to commit ony uther ill vice, or ill turne that is in thy heart, and is not of purpose to repent; in shewing thee to be without repentance, thou shewes thee to be without faith, and, consequentlie, thou coms to thy damnation and not to thy salvation. Now, take heed quhat is your purpose; for, gif with a dissolute life ye have a dissolute purpose, ye come to your damnation.

Conclusion, with an Exhortation.

I was of mind to have entred particularly into this sacrament, quhilk we have in hands; but becaus the time is past, and som of you (I dout not) are to communicate, only this: Remember that ye addres not your selfs to that table, except ye finde your harts in som sort prepared. The first gree of preparation stands in contrition, in sorrowing for sin, in a feeling of your awin sins, quhairin ye have offended God; a sorrow in your harts that ye have offended sa gratious a God. Gif ye be able, as that woman was, be the tears of contrit hart to wash the feet of Christ, humbly to kisse his feet, and to get a grippe of the foot of Christ; suppose ye dare not presume sa high as to get him haill, ye are in a good case; but gif thou want all thir, and hes them not in some measure, thou lacks all the grees of preparation: Therefore, let nane ga to the table except he have thir, in som measure. But quhere there is a displeasure for sin, a purpose to do better, and an earnest sobbing and sighing to get the thing that thou wants; in that saul quher God hes placed this desire of Christ, it is the worke of God's Spirit, and Christ wil enter there. And, therefore, suppose that saul be far fra the thing that he suld be at, let him not refuse to ga to the

table; but let him ga with a professioun of his awin infirmity and weaknes, and with a desire of the thing that he wants. Every ane of you that finds your selfs this way disposed, let him ga, in God's name, to the table.

And the Lord work this in every ane of your hairts, that this ministerie may be effectuall in you at this time, and that in the righteous merits of Iesus Christ; to quhom, with the Father, and the Halie Ghaist, be all honor, praise, and glory, for now and ever. Amen.

THE SECOND SERMON.

UPON THE LORD'S SUPPER IN PARTICULAR.

PREACHED THE EIGHT OF FEBRUARIE, 1589.

1 Cor. xi. 23.

For I have received of the Lord, that which I also have delivered unto you, to wit, that the Lord Iesus, in the night that he was betrayed, tooke bread, &c.

Of the Supper of the Lord in particular.

We ended the consideration of the sacraments in generall in our last lesson, (weil-beloved in Christ Iesus.) Now, it rests that we dresse us to the consideration of this sacrament of the supper in particular. And that ye may the better attaine to the knowledge and consideration of the great variety of matter that is conteined in this sacrament of the supper, I sal presse, as God will give me the grace, to premit certaine things, for the easier understanding of it..

Heads to be intreated.

And, first of all, I sall let you see quhat names are given to this
1. sacrament in the Bible; and I sall shew you some names that are
2. given to the same sacrament be the auncients: Nixt, we sall let you understand for quhat chiefe ends and respects this sacrament
3. was instituted and appointed be Christ Iesus: Thirdlie, we sall come to the thinges that are conteined in the sacrament; how thir things are coupled, how they are delivered, and how they are re-

ceived: And, last, we sall meet certaine objections quhilk may be casten in the contrare of his doctrin; and, as God sall give the grace, we sall loose them, and sa end this present exercise. 4.

First head in generall. Of the names given to this Sacrament, baith in the Bible and be the auncients.

Now, we find sundry names given to the sacrament of the supper in the booke of God, and every name carries a special reason with it. We find this sacrament called "the body and blood of Christ." This name is given it, na doubt, because it is a heavenly and spirituall nuriture; it conteins a nuriture of the saull that is able to nurish and traine up the saull to a life spirituall, to that life everlasting: For this cause it is called the body and blood of Christ. It is called also "the Supper of the Lorde," to put a difference betwixt it and ane prophane supper; for this is the Lord's supper, a halie supper, not a prophane nor common supper; a supper appointed for the increase of halines, for the foode of the saull in halines, to feede the saul to life everlasting; not a supper appointed for the belly, for he had ended that supper that was appointed for the bellie or ever he begoud this supper, quhilk was appointed for the saul. A supper, na doubt, having respect to the circumstaunce of time, be reason it was first instituted in the article of that time, when they used to suppe. It is called also, in the Bible, "the Table of the Lord;" it is not called the "Altar" of the Lord, but the Apostle calls it a table to sit at, and not ane altar to stand at; a table to take and receave, and not an altar to offer and propine. It is called also "the Communion and participation of the bodie and blood of Christ." We have thir names given to it, beside some uthers, in the Scriptures of God.

The auncients of the Latine and of the Greeke Kirks gave it sundry names, for sundry respects. They called it "a Public Action," and this was a very general name; sometimes they called it "a Thanksgiving;" sometimes they called it "a Banquet of Love;" and sometimes they gave it ea name, and sometimes ane uther. And, at the last, in the declining estait of the Latine Kirk, and in the falling estait of the Romane Kirk, this sacrament begoud to be perverted; and with this decay there comes in a perverse

name, and they called it "the Masse." They trouble themselfs meekle concerning the derivation of this name, quherefra this word is driven: Sometime they seeke it fra ane Hebrew origine, sometime fra ane Greeke, and sometime fra ane Latine origine; but it is plaine, as the word sounds, that it is tane fra ane Latine origine, and it is a word quhilk might have been tolerable quhen it was first instituted; for, na doubt, the sacrament, at the first institution of this word, was not then halely perverted; but now, seeing that be the processe of time, corruption hes prevailed sa far, that it has turned over our sacrament into a sacrifice; and quhere we suld take fra the hand of God in Christ, they make us to give; this is plaine idolatry: And, therefore, quhere the word was tolerable before, now it ought not to be tolerable in ony way; it aught not to be suffered. And, out of question, gif we had eaten and drunken als oft the body and blood of Christ in our harts and saules as we have eaten that bread and drunken that wine, quhilk are the signes of his bodie and blood, we wald not have tholled this word of the masse, let be the very action of it, to be sa rife in this countrey: But in respect we have but played the counterfait, and defrauded our sauls of the bodie and blood of Christ, and tooke onely the outward sacrament, therefore it is that our zeale decayis, therefore it is that our love decayis, therefore it is that our knowledge and light decayis; and for fault of zeale, love, and knowledge, the word of the masse is become customable unto you, and not onely the word, but the very action. I will not run out here, I am onely telland you quhat comes of the abuse of the hearing of the word, quhat judgement followes upon the abuse of the perception of the sacraments.

Second head generall.

Of the ends quhy this Sacrament was instituted.

I ga to the nixt, that is, to the endes quherefore the sacrament was appointed. This sacrament was instituted in the signes of bread and wine; and was appointed chieflie for this end, to represent our spirituall nuriture, the full and perfite nuriture of our saull; that as he quha hes bread and wine lacks nathing of the full nuriture of his bodie, sa he or that saul quha hes the participation of

the bodie and blood of Christ lacks nathing of the full and perfite nuriture of the saull. To represent this full and perfite nuriture, the signes of bread and wine in the sacrament were set downe and instituted.

The second end quherefore this sacrament was instituted is this, that we might testifie to the world, and to the princes of the world, quha are enemies to our profession, that we might openly avow and testifie unto them our religion, and our manner of worshipping, in the quhilk we avow and worship Christ; and that we might also testifie our love towardes his members, our brethren; this is the second end quherefore it was instituted. The third end quherefore it was instituted is this, to serve for our speciall comfort and consolation, to serve as a soverain medicin for all our spiritual diseases, as we find our selfs ather ready to fall, or provoked to fall, be the devill, the flesh, or the world; or after that we have fallen, and are put to flight be the devill, and would faine flee away fra God. God, of his mercie, and of his infinite pitie and bothomles compassion, hes set up this sacrament, as a signe on a high hill, quherby it may be seen on everie side, far and neare, to call all them againe that have run shamefully away, and he clockes to them, as a hen dois to her chickens, to gather them under the wings of his infinite mercie.

The fourth end quherefore this sacrament was instituted is this, that in this action we might thanke him for his benefites, and render to him heartie thankes that he hes come downe sa familiarlie to us, bowed the heavens, as it were, and given us the body and blood of his awin Son, that we might render unto him hartie thankes, and sa sanctifie his benefites to us; for this thanksgiving this sacrament was also instituted. This far concerning the ends shortly.

Now I come to the things conteined in this sacrament. Ye see with your eyes there is casten before you corporall thinges, visible thinges, sick as the bread and the wine; there is, againe, hid fra the eye of your body, but present to the eye of your mind, spirit- Thrid head generall. Of the things conteined in this sacra-

ment outward and inwarde, quherein sundrie heads are intreated.

uall things, heavenly and inward thinges; baith thir are in the sacrament. The corporal, visible, and outward things, they are the thinges that are appointed to signifie the spiritual, heavenly, and inwarde things: And quhy? Nathing without a reason. Thir corporall signes are appointed to signifie the spirituall things, be reason we are corporall; we are earthlie bodies, we have our saull lodging within ane carnall body, in a tabernacle of clay, a grosse tabernacle, quhilk cannot be walkned nor moved, except be the things that are like to it selfe: It cannot be induced to the consideration of heavenlie things, except be gross, temporall, and corporal things. Gif we had been of the nature of the thing signified, that as the thing signified is spirituall and heavenlie, sa we alway had been spirituall and heavenlie, we had not mistered a corporal thing. Siclike, gif the thing signified had been as we are, corporall, earthlie, and visible, we had not mistered a signe to carry us to the consideration of it. But be reason the thing signified is spirituall and we are corporall, therefore, to bring us to the sight of thir spirituall things, he uses a corporal mean and an outward signe.

This is the reason quherefore thir corporall signes are appointed to signifie the spirituall thing. The spirituall thing in baith the sacraments is ane and the selfe same, Christ Iesus, signified in baith the sacraments; yit, in divers respects, he is the thing signified in baptisme, and he is the thing signified in the supper. This Christ Iesus, in his blood chiefly, is the thing signified in the sacrament of baptisme; for quhy? Be reason that be his blood he waschis the filth of our sauls; be reason that be the vertue of his blood he quickens us in our sauls with a heavenlie life; be reason that be the power of his blood he ingrafts and imps us in his awin body; for that sacrament is a testimonie of the remission of our sinnes, that is, of the cleanes of our conscience, that our consciences be that blood are waschen inwardly. It testifies, siklike, of our new birth, that we are begotten spiritually to a heavenly life; it testifies, sicklike, of the joyning of us in the body of Christ. As it is a testimony, sa it is a seale. It not only testifies but seales it up in our harts, and maks

us in our harts to feele the taist of that heavenly life begun in us; that we are translated fra death, in the quhilk we were conceaved, and imped in the body of Christ. Tak heed, then, Christ, in his blood, as he is the lawer of our regeneration, is the thing signified in baptisme.

In this sacrament of the supper, againe, this same Christ is the thing signified in ane uther respect, to wit, in this respect: As his body and blood serves to nurish my saul to life everlasting, for this sacrament is na uther thing but the image of our spirituall nuriture, God testifiing how our sauls are fed and nurisched to that heavenly life, be the image of ane corporal nuriture; sa, in divers respects the same thing, that is, Christ Iesus, is signified in baptisme, and is signified in the supper. In this sacrament, the fruits of Christ's death, quhereof I spake, the vertue of his sacrifice, the vertue of his passion: I call not thir fruits, nor thir vertues onely, the thing signified in the sacrament of the supper; but rather I call the thing signified that substance and that person out of the quhilk substance this vertue and thir fruits dois flow and proceed. I grant to thee, and it is maist certaine, that be the lawfull use and participation of the sacrament, thou art partaker of all thir fruites, yit thir fruites are not the first and cheife thing quherof thou art partaker in this sacrament; but, of force, thou man get ane uther thing first. It is true, that na man can be partaker of the substance of Christ, but the same saul man be also partaker of the fruits that flowis fra his substance; yit, notwithstanding, thou man discerne betwixt the substance and the fruits that flowis fra the substance; and thou man be partaker of the substance in the first roume. Then, in the nixt roume, thou man be partaker of the fruits that flows fra his substance. To mak this clear, in baptisme the fruits of baptisme are remission of our sinnes, mortification, the slaughter of sinne, and the sealing up of our adoption to life everlasting. The substance out of the quhilk thir fruits dois flow is the blood of Christ: Ye man here, of force, discerne betwixt the blood, quhilk is the substance, and betwixt remission of sinnes, wasching and regeneration, quhilk are

the fruites that flowis fra this blood. Siclike, in the sacrament of the supper, the fruits of the sacrament are the growth of faith, and the incres in halines. The thing signified is the substance, that is, the body and blood of Christ is the substance out of the quhilk this growth in faith and halines dois proceed.

Now, see ye not this? Ye man discerne, then, betwixt the substance and the fruits; and ye man place the substance in the first roume, sa that the substance of Christ, that is, Christ him selfe, is the thing signified in this sacrament. For your awin experience makis this cleare unto you; or your stomach be filled with ony foode, ye man eat the substance of the food first; or ye be filled with bread, ye man eat the substance of that bread first; or your drowth be quenched with ony drinke, ye man, of force, drinke the substance of the drinke first; even sa, after this same manner, or the hunger of your saules be satisfied and the thirst thereof quenched, ye man eat the flesh of Christ, and drinke his blood first, and that be faith. Sa consider the ane be the uther; looke to quhat use bread and wine serves to thy body, to the same very use the body and blood of Christ serves to thy saull; and he that appointed the ane to serve for thy body, the same God appointed the uther to serve for thy saul. Sa, look how impossible it is to thee to be fed with that foode that coms never in thy mouth, or to recover health of that drog quhilk was never applied, nor come never out of the apothecarie's booth: It is als impossible to thee to be fed upon the body of Christ, and to get thy health of the blood of Christ, except thou first eat his body and drinke his blood. Then ye see, that the thing signified in the supper is not the fruit sa meekle as the bodie and blood of Christ Iesus, quhilk is the fountaine and substance quherfra thir fruits dois flow and proceed.

The thing signified in baith the sacraments is ane, the signs are not ane.

Now, I say, suppose Christ, quha is the thing signified, remaine ay ane and the same in baith the sacraments; yit the signes quherby this ane Christ is signified in the sacraments are not ane, nor of ane equall number nather; for, in baptisme, the thing that represents Christ is water; in the supper, the things that repre-

sent Christ are bread and wine. Water is appointed to represent Christ in baptisme; and quhy? He hes chosen out water, because it is meetest to represent the blood of Christ, to represent our washing with the blood of Christ. For quhat is meeter to wash with nor water? Sa there is nathing meeter to wash the saull nor the blood of Christ. Into this sacrament he hes appointed bread and wine; quhy? Because there is nathing meeter to nurish the bodie nor bread and wine. Sa, the Lord hes not chosen thir signes without a reason. As the signes in the sacraments are not alwayis ane, sa the same in baith are not of ane number; for in baptisme we have but ane element, into this sacrament we have twa elements.

Quhy in baptisme there is but ane signe, and in the supper twa.

Now, quhat is the reason of this diversity, that the Lord, in the ane sacrament, hes appointed twa signs, and in the uther but ane signe? I sall give you the reason; he hes appointed only ane signe in baptism, to wit, water, because water is sufficient aneugh to doe the haill turne. Gif water had not beene sufficient to represent the thing signified, he wald have appointed ane uther signe; but in respect water dois the turne, and represents fullie the washing of our sauls with the blood of Christ, quhat mister then have we of ane uther signe? Now, in this sacrament, ane signe will not suffice, but there man be twa; for quhy? Wine cannot be sufficient alane, nor bread cannot be sufficient alane; for he that hes bread onely, and wine onely, hes not a perfite nuriture corporall; therefore, that they might represent and let us see a perfite nuriture, he hes given us baith bread and wine (for the perfite nuriture corporall stands in meat and drinke) to represent the full and perfite nuriture of the saul. Looke how full and perfite a nuriture he hes to his bodie that hes store of bread and wine; sa, he that hes Christ laks nathing of a full and perfite nuriture to his saul. Then ye see the reason quherefore there is twa signes appointed in this sacrament, and onelie ane signe in baptisme.

Twa questions.

There rests yit, concerning thir signes, twa thinges to be

Quhat power hes that bread to be a sign in this sacrament, and how lang that power endures?

speered: First, Quhat power hes that bread, in this sacrament, to be ane signe mair nor the bread that is used in common houses? Quherefra flowes that power? Nixt, Gif it hes a power, how lang indures and remains that power with the bread?

1. Answere, That bread hes that power fra Christ's institution.

As to the first, concerning the power quhilk that bread hes, beside ony uther bread, I sall tell you, that bread hes a power given to it be Christ, and be his institution, be the quhilk institution it is appointed to signifie his bodie, to represent his bodie, and to deliver his bodie. Then, speeres thou of the power? That bread hes a power flowing fra Christ and his institution quhilk uther common bread hes not; sa that, gif ony of you wald speere, quhen the minister in this action is breaking or distributing that bread, pouring out and distributing that wine, gif you wald speare, quhat sort of creatures are yone? A ready answere here; they are halie thinges: Ye man give this name to the signes and scales of the bodie and blood of Christ. That bread of the sacrament is ane halie bread, and that wine is an haly wine; quhy? Because the blessed institution of Christ hes severed them fra the use quhereunto they served of before, and hes applied them to an haly use, not to feed the bodie, but to feed the saull. This far concerning the power of that bread; it hes a power flowing fra Christ and his institution.

2. Answere, That power continues induring the service of the table.

Now the second thing is this: How lang continues this power with that bread? How lang hes that bread this office? In a word, I say, this power sticks with that bread induring the time of the action, induring the service of the table. Looke how lang that action continues, and that the service of the table lasts, sa lang it continues ane halie bread, sa lang continues the power with that bread; but looke how soone the action is ended, sa soone ends the halines of it; looke how soone the service of the table is ended, that bread becomes common againe, and the halines of it ceasis. Then, this power continues not for ay, but it continues onely induring the time of the action and service of the table. This far concerning the elements.

There is, beside the elements, an uther sort of signe in the sacrament; there is not a rite nor ceremony in the Sacrament of the Supper but everie rite and ceremonie is a signe, and hes the awin spirituall signification with it: As, namelie, looking to the breaking of that bread, it represents to thee the breaking of the bodie and blood of Christ; not that his body was broken in bone or lith, but that it was broken with dolour, with anguish and distres of hart, with the weight of the indignation and furie of God that he sustained for our sins quhilk he bore. Then the breaking is ane essentiall ceremonie; the pouring out of the wine also is ane essentiall ceremonie: For quhy? As ye see clearlie that be the wine is signified the blood of Christ, sa be the pouring out of the wine is signified that his blood was severed fra his flesh, and the severing of thir twa makes death; for in blood is the life, and consequentlie it testifies his death. The pouring out of the wine, then, tells thee that he dieth for thee, that his blood was shed for thee; sa, this is an essential ceremonie quhilk man not be left out. Siclike, the distribution, giving, and eating of that bread are essentiall ceremonies: And quhat dois the eating testifie to thee? The applying of the bodie and blood of Christ to thy saul; sa that there is never ane of thir rites but they have their awin signification, and there can not ane of them be left out but ye sall pervert the haill action. This far concerning the signes. Of the ceremonial signes.

Now, quhat profite can ye make of all this discourse? Carry me this lesson with you, and ye sall make your profite of thir things: In respect that every signe and ceremonie hes the awin spirituall signification, sa that there is not a ceremonie in this haill action that wants the awin spirituall signification. Take up this consideration, and thinke with your selfes in that time especially quhen ye are at the table and in the sight of that action; that looke quhat thou sees the minister dooing outwardelie, quhat ever it be; is he breaking that bread? is he dealing that bread? Is he pouring out that wine, and distributing that wine? Thinke weill with thy selfe, that Christ is als bisie doing all thir thinges spiritually to thy saul; he is als bisie giving to thee his awin bodie, An observation.

with his awin hand; he is als bisie giving to thee his awin blood, with the vertue and efficacie of it. Siclike, in this action, (gif thou be ane faithfull communicant,) looke quhat the mouth dois, and how the mouth of the bodie is occupied outwardelie; sa is the hand and mouth of the saul (quhilk is faith) occupied inwardlie. As the mouth takis that bread and that wine, sa the mouth of thy saull takis the bodie and blood of Christ, and that be faith; for be faith, and a constant perswasion, is the onely way to eat the bodie and drinke the blood of Christ inwardlye; and doing this, there cannot but followe a fruitfull manducation. This farre for the consideration of the signes.

Howe the signes and the thing signified are conjoyned in the sacrament.

Now comes in the matter quherein greatest difficultie standis, quhercof I spake the last day, as God gave me the grace; yit in the particular we man speake, as weil as in the generall, but somequhat mair schortlie. Then ye have to understande, for the better information of your conscience, and for the better preparation of your sauls, ye have to understand how that bread and that wine, quhilk are the signes, are coupled with the bodie and blood of Christ, quhilk are signified therby; quhat sort of conjunction is this, and quhereffa flowes this conjunction. I sall be short in it, becaus I spak of it at great length the last day. Take heede, for and ye give not attendance, it is not possible that ye can take up this conjunction. As to this sort of conjunction, how thir twa are coupled, wald ye know it? Doe this first: Take tent, first of all, to the nature of the signes, and to the nature of the thing signified; ye man take tent to baith their natures; and quhy? Be reason nathing can be coupled nor conjoined with an uther but in sa far as the nature of it will suffer: Gif the nature of it will not suffer ane conjunction, they cannot be conjoyned. Or, will the nature of it suffer a conjunction, looke how far it will suffer a conjunction; sa far are they conjoyned.

Now, man I looke to the nature of the things that are conjoyned? Yis: First of all, then, looke to the thing signified; quhat is the nature of the thing signified? Looking to this, thou secis

that the thing signified is of a spirituall nature, of a heavenlie and mysticall nature; then conclude, na question this spirituall thing will suffer a spirituall conjunction, a mysticall and secret conjunction. Looke over againe to the signe; the signe of his nature, as I taulde you in the beginning, hes a relation to the thinge signified; and the thing signified of his nature hes a relation to the signe: Sa, then, the signe and the thing signified will suffer to be conjoyned be ane mutual relation; baith the sign and the thing signified, in respect they have a mutuall relation the ane to the uther, they will suffer them selfes to be conjoyned be a relative conjunction. Now, speer ye at me quhat sorte of conjunction is betwixt that bread and that wine, and the bodie and blood of Christ? To tell you in a word, I say it is a secret and spirituall conjunction, sick a conjunction as stands in a mutuall respect betwixt that bread and the bodie of Christ, and betwixt that wine and the blood of Christ. Then, I say, it is a secret and a spirituall conjunction. Thou wald not be sa inquisitive of this conjunction gif it were corporal, visible, or local; gif thou saw them baith before thine eyes, thou wald not speer how they are conjoyned, or gif thou sawe them baith in ane place; but in respect thou sees but the ane with thine eye, and the uther is hid, this makis the conjunction the mair difficill to be uttered and understanden. And how is it possible that ye can take up this secret and hid conjunction, except ye have the eyes of your mind illuminat be the Spirit, quhereby ye may come to the right understanding of it? But gif ye have ony insight in thir spirituall matters, that comes be faith, this conjunction sall apeare als cleirly be the eye of your faith as the physicall conjunction dois to the eye of your body. Now, will ye have this matter maide plaine?

There is ane uther conjunction quhilk serves to make this conjunction very clear, to wit, the conjunction betwixt the word quhilk I speak and the thing signified be that same word. Speake I of things to you in a language that ye understand, as be God's grace ye understand this language now; speak I of things bigane, and it were never sa lang syne; speak I of things to

come, and they were never sa far off; speak I of things absent, and they were never sa far distant; yit, sa sone as I speak the word, quhither it be of things bigane or to come, the thing it selfe will come in your mind. The word streiks not sa soone in your ear but the thing signified be the same word coms in your mind. Quhat maks the thing signified, suppose it be absent, to com in my minde? This could not be except there were a conjunction betwixt the word and the thing signified be the word: As for example, speak I of the King, quha is now a good peece distant from us, (I pray God save him!) ye will not sa soone hear the word, but the King, quha is the thing signified be this word, will come in your mynd; speake I of things bigane, suppose they be already expired, yit the thing signified will ay com in your mind: Sa there is a conjunction, ye see, betwixt the word and the thing signified be the word. Tak liced to this conjunction, and ye sall get the nature of the conjunction and coupling of the sign with the thing signified in the sacrament; for looke quhat sorte of conjunction is betwixt the word and the thing signified be the word, that same sort of conjunction is betwixt the sacrament, quhilk is seen to the eye of your bodie, and the thing signified be the sacrament, quhilk is seen to the eye of your saull onely. As for example, sa soone as thou seeis that bread tane in the hand of the minister, thou seeis it not sa soone, but incontinent the bodie of Christ man come in thy mind: Thir twa are sa conjoyned that they come baith togither, the ane to the outwarde senses, the uther to the inward senses. This is not aneugh now; but becaus, in the institution, ye are commanded to ga farther, and not onely to look to that bread and that wine, but to take that bread and that wine, incontinent as your hand taks the ane, sa your harts taks the uther; as your teeth eats the ane, sa the teeth of your saull, quhilk is faith, eats the uther, that is, applies Christ to your saull.

Sa, ye see, there is a conjunction here, secret and mysticall; and, therefore, Christ cannot be conjoyned but be a secret and mysticall conjunction. The conjunction betwixt Christ and us is a secret and mystical conjunction, quhilk the Apostle, Ephes. v.

calls that spirituall conjunction full of ane high mysterie. This conjunction cannot be tane up at the first; sa, seeing the conjunction is secret and spiritual, and not perceaved but be the Spirit of God, all is for nocht except ye have some portion and measure of his Spirit; all that is taught in the word and sacraments will never do you good, will never carry your saull to heaven, except the Spirit of God illuminat your mindes, and make you to find in your sauls the thing that ye hear in the word.

Then learne this; seeing the word cannot be understood but be the Spirit of God, crave that the Lord wald illuminat the eyes of your mindes be his Spirit, and be ye als cairfull to get the Spirit as ye are cairfull now in the hearing of the word. This far concerning the conjunction.

How the signe and the thing signified are receaved.

Now ye have hard how the signe is conjoyned with the thing signified: Quhat rests there for you to know? There rests to know, how the signe is receaved, and how the thing signified is receaved; quhider they be baith receaved with ane mouth or not; quhider the signe and the thing signified be receaved after ane fashion and manner or not: And marking me the divers manner of receaving, and the diversitie of the instruments, ye sall not easilie erre in the sacrament. The signe and the thing signified are receaved be twa mouthes; for ye see the signs, that is, that bread and wine quherunto they are givin, they are given to the mouth of the body. Then the mouth of the bodie is the instrument that recevis that bread and that wine, quhilk are the signes. As that bread and that wine are visible and corporall, sa the mouth and instrument quherby they are receaved is visible and corporall. The thing signified be the bread and wine is not receaved be the mouth of the body: Na, the scriptures denies that plainlie; but he is receaved be the mouth of the saull. Then there is twa mouthes; that bread and that wine, quhilk are the signs, are receaved be the mouth of the bodie; Christ, quha is the thing signified, is receaved be the mouth of the saul, that is, be a true faith. Sa, bring me not to the table ane mouth onely, (for gif ye bring the mouth of

your body only, all is wrang!) but bring with you also the mouth of the saull, a constant perswasion in the death of Christ, and all gais weill.

Now, as to the manner how the signs are receaved, and the fashion how the thing signified is receaved, ye may easilie know, that thir corporall and naturall signes man be receaved after a corporall and naturall manner; they man be taken with the hand or mouth of the bodie. Againe, a supernaturall thing man be receaved after a supernaturall manner; a spirituall thing man be receaved after a spiritual manner. Sa, as the signes are corporall, and receaved after a corporall manner, with the hand or the mouth of the bodie; siclike, the thing signified is spirituall, and receaved after a spiritual manner, with the hand and mouth of the saull, quhilk is true faith. Then ye have shortly tane up unto you the haill preparation that is necessarie for the understanding of this Sacrament.

What kind of perception is established by the sacrament.

Now, quhat doctrin gather I of this? Of the last point, quhere I say that Christ is the thing signified, and cannot be perceaved but be faith, cannot be receaved nor digested but be ane faithfull saull; quhat kinde of perception establish I in this sacrament? I establish na kind of perception of Christ but a spirituall perception; he cannot be receaved nor perceaved but be faith; and faith is spirituall. Therefore, in the sacrament, I establish only a spirituall perception of Christ, and not ane orall, carnall, or fleshie perception. This is the ground; now let see quhat inconvenient can follow upon this ground? The Papists sayis, that upon this ground this inconvenient sall follow: Gif there be na perception of Christ but a spirituall perception, (say they,) then your sacrament is in vain; this sacrament of the supper was instituted for naught. And quhat is their reason? Gif there be na way, sayis the Papists, to perceave Christ but be faith, quhat misters you a sacrament? Ye perceave Christ be faith in the word, be the naked and simple preaching of the word, ye get faith; sa the simple word may staike you; quhat mister have ye of a sacrament, gif ye get not some new thing in the sacrament quhilk ye could not

Inconvenients casten in be the Papists against the spiritual perception of Christ in the sacrament.

get in the word? This is their argument, quherof ye see their conclusion to be this; we get na uther new thing in the sacrament uther nor we do in the word, gif there be na perception but spirituall: Ergo, the sacrament is superfluous. We admit the antecedent to be true; we get na uther thing, nor na new thing, in the sacrament, but the same thing quhilk we gat in the word. I will give thee to devise and imagine with thy selfe quhat new thing would thou have: Let the heart of man devise, imagine, and wish; he durst never have excogitat to have sik a thing as the Son of God; he durst never have presumed to have pearsed the clouds, to have gane sa heigh, and to have craved the Son of God, in his flesh, to be the food of his saull. Having the Son of God, thou hes him quha is the heir of all things, quha is King of heaven and earth, and in him thou hes all thinges; quhat mair then can thou wish? Quhat better thing can thou wish? He is equall with the Father, ane in substaunce with the Father, true God, and true man; quhat mair can thou wish? Then, I say, we get na uther thing in the sacrament nor we get in the word; content thee with this: But suppose it be sa, yit the sacrament is not superfluous.

First inconvenient. That the sacrament is superfluous.

But would thou understand quhat new thing thou gets, quhat uther things thou gets? I will tell thee. Suppose thou get that same thing quhilk thou gat in the word, yit thou gets that same thing better; quhat is that better? Thou gets a better grip of that same thing in the sacrament nor thou gat be the hearing of the word. That same thing quhilk thou possessed be the hearing of the word, thou possessest now mair largely; he hes a greater bounds in thy saull be the receaving of the sacrament, nor utherways he could have be the hearing of the word onelie. Then speers thou, quhat new thing we get? I say, we get this new thing; we get Christ better nor we did before; we get the thing that we gat mair fullie, that is; with a surer apprehension nor we had of before; we get a better grip of Christ now: For be the sacrament my faith is nurished, the bounds of my saull is enlarged, and sa, quhere I had but a little grip of Christ before, as it

Refutation of their first inconvenient.

were betwixt my finger and my thumbe, now I get him in my haill hande; and ay the mair that my faith growes, the better grip I get of Christ Iesus. Sa the sacrament is felloun necessarie, an it were na mair but to get Christ better, and to get a faster apprehension of him be the sacrament nor we could have of before: For, gif it were true that the sacrament is superfluous, be the same reason it sall follow also that the repetition of the sacrament is superfluous; for quhen ye come to the sacrament the second time, ye gat na uther thing nor ye did the first time; quhen ye come to the sacrament the third time, ye gat na uther thing nor ye did the first time; and yit na man will say that the third and second comming is a superfluous thing; and quhy? Because in the second comming my faith is augmented; I understand better, I grow in knowledge, I grow in apprehension, I grow in feeling; and getting the growth of all thir als oft as I come, there is na man will say that the oft comming to the sacrament is superfluous, and it were ilk day ains. Sa their first inconvenient availes not; we get na new thing in the sacrament, *ergo*, the sacrament is superfluous. This farre for the first.

Then there comes on ane uther thing on the same ground: Gif Christ be not perceaved but be faith, then, say we, na wicked bodie can perceave him; he that lacks faith cannot perceave him; he that lacks faith may perceave that sacrament of that bread and that wine, and may eat of that bread and that wine; but he that lacks faith may not eat of the bodie and blood of Christ, signified be that bread and be that wine. Sa there is the ground: Na faithles people can perceave Christ, nor eat the bodie of Christ in the sacrament. Against this ground, they delash their artillerie siclike, and they bring their argument out of the same words of the Apostle quhilk I have read. The words are thir: *He that eats of this bread unworthely*, sayis the Apostle, *and drinks of this cup unworthely, is guiltie of the body and blood of Christ:* There is their ground. Sa that their argument will suffer this forme, as gif they would say, after this manner, Na man can be guiltie of that thing

Second inconvenient.

quhilk he hes not receaved; they have not receaved the bodie and blood of Christ, therefore they cannot be guiltie of the bodie and blood of Christ. But sa it is, the Apostle sayis they are guilty; therefore they have receaved the bodie and blood of Christ. I answer to the proposition, and I say it is very false, they could not be guiltie of that bodie and blood except they have receaved it; for they may be guiltie of that same bodie and of that same blood, suppose they never receaved it. But tak heed to the text: The text sayis not that they eat the bodie of Christ unworthelie, but it sayes that they eat that bread and drink that wine unworthely; and yit, because they eat that bread and drink that wine unworthelie, they are compted before God guilty of the body and blood of Christ. Now, quherefore is this? Not because they receave him; for gif they receaved him, they could not but receave him worthelie; for Christ cannot be receaved of any man but worthelie. But they are compted guilty of the body and blood of the Son of God because they refused him; for quhen they did eat that bread and drinke that wine, they might, gif they had had faith, eaten and drunken the flesh and blood of Christ Iesus. Now, because thou refuses the bodie of Christ offered to thee, thou contemns this body offered to thee, gif thou have not ane eye to discerne and judge upon this bodie that is offered: For gif they had had faith, they might have seene his bodie offered with the bread; be faith they might have tane that same bodie, and be faith they might have eaten that same bodie; therefore, lacking their spousing garment, lacking faith, quherby they suld eat the bodie and drinke the blood of Christ, lacking faith, quhilk is the eye of the saul to perceave, and the mouth of the saull to receave that bodie quhilk is spiritually offered, they are compted guiltie of that same bodie and blood.

Refutation of the second inconvenient objected, quherein are sundry reasons given quhy the wicked are counted guilty of the body and blood of Christ.

Now, come on; this may be maid mair clear be a similitude. Ye see amangs worldly princes their custome is, they will not suffer their majestie to be interest in the smallest thing that they have: Quhere can there be a smaller thing that concernis the majestie of a prince nor a seall, for the substance of it is but wax? yit, gif thou

disdainfully use that seall, and contemne it, and stampe it under thy feet, thou art compted als guiltie of his bodie and blood, as he that puttis hand on him, and thou will be handled after ea way. Meikle mair, gif thou come as ane sow or as ane dog to handle the seals of the body and blood of Christ, meikle mair may thou be compted to be guiltie of his body and of his blood.

This far for the eating of the bodie of Christ. The wicked cannot eat the bodie of Christ, but they may be guiltie of it. The Apostle maks this speach mair clear yit, be ane uther speach, quhilk I have sometime handled fra this place. I remember that in Heb. vi. 6, it is said, that apostats, they that makis filthie defection, they crucifie the Son of God agane, and their falling away maks them as guilty as they were quha crucified him. He is now in the heavens; they cannot get him out of the heavens to crucifie him, yit the Apostle sayis they crucifie him. Quhy? Because their malice is als great as theirs that crucified him, because they match in malice with them that crucified him, sa that gif they had him in the earth here they would doe the like; therefore they are said to crucifie the Son of God. Sicklike in Heb. x. 29, there is ane uther speach; the wicked are sayd to stramp the blood of Christ under their feet: Quhy? Because their malice is als great as theirs that stramped his blood. Now, they are compted, for this reason, to be guilty of the bodie and blood of Christ, not because they eat his bodie, but because they refuse it quhen they might have had it. Now, the time remaines yit quherein we may have the bodie and blood of Christ; this time is very precious, and the dispensation of times is very secret, and hes there awin boundes; gif ye take not this time now, it will away. This time of grace, and of that heavenlie food, hes been dispensed to you very lang; but how ye have profited your life and behaviour testifies. Take up, therefore, your selves in time; take your penniworthes of it, for ye wott not how lang it lasts. Crave a mouth to receave, als well the food of your saull that is offered, as ye do the food of your bodie; and take this time quhile ye may have it,

Exhortation.

or assuredly the time sall come quhen ye sall cry for it and sall nòt get it; but in place of grace and mercie sall come judgment, vengeance, and the dispensation of wrath.

Thrid inconvenience.

They will not leave this matter sa; but they insist yit, and they bring ma arguments to prove that the wicked are partakers of the bodie and blood of Christ. That bread, say they, ye will grant, quhilk the wicked man eats, is not naked bread, but is that bread quhilk is the sacrament. Now they make their argument: The sacrament hes ever conjoyned with it the thing signified; but the sacrament is given to all; therefore, the thing signified is given to all. Quhat gif I grant to them all this argument? There suld na inconvenient followe; for the thing signified may be given to all, that is, offered to all, as it is offered to all men, and yit not receaved of all; given to all, therefore receaved of all, it followes not. I may offer you twa things, yit it is in your awin will quither ye will take them or not; but ye may take the ane and refuse the uther, and yit he that offers, offered you the thing that ye refused as truely as the thing quhilk ye tooke. Sa God deceavis na man nor woman, but with the word and sacraments, assuredly, he givis twa things, gif they would take them. Into his word he offers the word to the eare, he offers Christ Iesus to the saul: Into his sacraments he offers the sacraments to the eye, he offers Christ Iesus to the saul. Now, it may be, that quhere twa things are truly and conjointlie offered, a man may receave the ane and refuse the uther; he receavis the ane because he hes ane instrument to take it, he refuses the uther because he lacks ane instrument. I hear the word, because I have ane ear to hear it with; I receave the sacrament, because I have a mouth to receave it with; but as to the thing quhilk word and sacrament represents, I may refuse it, because I have not ane mouth to take it, nor ane eye to perceave it; and, therefore, the fault is not upon God's part, but upon our part. The wicked gets the bodie and blood of Christ offered to them conjointlie with the word and sacraments; but the fault is upon their part, they have not a mouth to take him, and God is not bound to give them a mouth:

Refutation of the thrid inconvenience.

(Take heed to that.) And were it not of his speciall grace and mercie he gives me ane eye to perceave him, and a mouth to receave him, I would refuse him as weill as they do. Sa this argument dow not; Christ is offered to all, *ergo* he is receaved of all; happy were they an they receaved him. This far for the third argument.

Howe the saul is said to eat the body and drinke the blood of Christ.

Quhat rests now for the full understanding of the sacrament? There rests yit some things we man understand now; the sacramental speaches that are used in the sacrament; for ye see, we use to speake of them, God uses to speake of them, and the ancients uses to speake of them. We use to say that the saull eats the body of Christ and drinkes the blood of Christ. Thir speaches would be opened up to you, how the saull is said to eate the bodie and drinke the blood of Christ. Thir speaches are sacramentall; ye are not the wiser yit, but I sall make it cleare to you, be God's grace. They are sacramentall; quhat is that? Ye know it is proper to the bodie to eat and drink; thir are the proper actions of the body only. Now, he ascrives them to the saul be ane translation, be ane figurative manner of speaking; that quhilk is proper to the bodie is ascrived to the saul, and it is said that the saull eats and drinks. The eating of the saull man resemble the eating of the body. Then, the eating of the saul is na uther thing but the applying of Christ to the saul, to believe that he hes shed his blood for me, that he hes purchased remission of sinnes to me. Now, come on; quherefore call you this ane eating? Quhat call ye the eating of the bodie; let see? Eats thou not the bodie quhen thou applies the meat to thy mouth? Gif, then, the eating of the bodie be na uther thing but the applying of meat to the mouth, the eating of the saull man be na uther thing but the applying of the nuriture to the saull. Then ye see quhat is meaned be the eating and drinking of the saul: Na uther thing but the applying of Christ to my saull, and the applying of his death and passion to my saull, and this is only done be faith; therefore, he that lacks faith cannot eat Christ. This far for the eating and drinking of the saull, quhilk are sacramentall speaches.

Quhat rests now of all thir great things and of all this doctrine that hes been taught: Learne me but this ane lesson: learne me to apply Christ rightlie to thy saull, and thou hes win all; thou art a great theolog, and thou have learned this weil. For in the right application of Christ to the sicke saull, to the wounded conscience, and diseased hart, here beginnes the fountain of all our felicitie, and the wellspring of all our joy. And I sall tell you quhat this application workes; looke quhat the presence of thy saull within thee (suppose thou want Christ in thy saull) dois to this earthlie bodie, to this lump of clay, as be the presence of the saull it lives, it moves, it feiles; as the saull gives to the bodie life, moving, and senses, that same verie thing dois Christ to thy saull. Hes thou ains gripped and applyed him to thee? As the saull quickens the bodie, sa he quickens the saull; not with an earthly or temporal life, but with the life quhilk he lives in heaven; he maks thee to live that same life quhilk the angels lives in heaven; he maks thee to move, not with worldly motions, but with heavenly, spirituall, and celestial motions. Again, he inspyres in thee, not outward senses, but heavenly senses; he works in thee a spirituall feeling, that in thine awin heart and conscience thou may find the effect of this word. Sa, be the conjunction of Christ with my saull I get a thousand times a greater benefit nor the bodie dois be the saull; for the bodie, be the presence of the saull, gets onlie ane earthly and temporall life, subject to continuall miserie; but be the presence of Christ in my saull I see a blessed life, I feele a blessed life, and that same life takes daily mair and mair increas in me. Then the ground of all our perfection and blessednes stands in this conjunction; and sa, suppose thou lived Methusalem's daies, and were ever cravand, yit, gif in the last houre thou get this conjunction, thou may thinke thy traveill weill wared; thou hes gotten aneugh. Sa suld ye not be bissie in craving, gif ye were to live a thousand yeare; for gif ye get him in the last houre ye have gotten aneugh; gif ye have gotten Christ, ye have gotten all with him: Sa the applying of Christ to my saul is the fountaine of all my joy and felicitie.

Observation.

And how get we this conjunction, let see? This is a spirituall conjunction; a conjunction, hard and difficile to be purchased, obtained, and gotten of us. How, then, is this conjunction brought about? Quhilk are the moyeners of this conjunction upon the part of God, and quhilk are the moyeners upon the part of man, to get me Christ, to put Christ Iesus in my saul, and to make Christ Iesus ane with me? There is ane moyener upon the part of God, that helps to get us Christ; and ther is ane uther upon our part. Upon the part of God, there is the Halie Spirit: Quhat doth he? He offers the body and blood of Christ to me. Now, upon our part, there man be a moyener, or els, suppose he offer, we will not receave; therefore, of necessitie, there man be faith in our sauls to receave that quhilk the Halie Spirit offers, to receave that heavenlie foode of the bodie and blood of Christ quhilk the Halie Spirit offers. Then faith and the Halie Spirit are the twa moyeners of this spirituall and heavenly conjunction. Be thir twa moyeners, be faith and be the Halie Spirit, I get the bodie of Christ, the bodie of Christ is mine, and he is given to my saul.

Now, here coms in the question: How can thou say, that the bodie of Christ is given or delivered to thee, seeing the bodie of Christ is sittand at the right hand of God the Father? And looke how great distance is betwixt heaven and earth, als great distance is there betwixt the body of Christ and thy bodie. How, then, say ye that the bodie of Christ is given to you? The Papistes cannot get this understoode; and, therefore, they imagin ane grosse and carnall conjunction; except the Spirit of God reveale thir things, they cannot be understood. The Spirit of God man illuminate our minds, and be bissie in all our hearts, or we come to the understanding of this. Then, would thou understand how Christ is given thee? This ground is true, that the bodie of Christ is at the right hand of the Father; the blood of Christ is at the right hand of the Father; yit, notwithstanding, suppose there be als great distance betwixt my bodie and the body of Christ as is betwixt heaven and earth, yit Christ's body is given to me: And how is he given to

me? Be reason I have ane title of his body given to me, the right and title quhilk is given to me of his bodie and blood makes me to possesse his bodie and blood: The distance of the place hurts not my title nor my right; for gif ony of you have a peece of land, liand in the fardest part of Orknay, gif ye have a good title to it, the distance of the place cannot hurt your title. Sa, I say, the distance of place hurts not my title and my right that I have to Christ. But suppose he be sitting at the right hand of the Father, yit the title and right that I have to him makes him mine; sa that I may say truelie, this man is my propertie. Then Christ is not made mine because I pike him out of the heavens; but he is mine because I have ane sure title and right to him, and having a sure title and a just right to him, the distance of place, how far soever it be, can in na ways hurt my title nor my right, but quherever he be he is mine, because I have a right and title to him. Yea, not onely have I a title to him, but this title is confirmed to me; for as I get a title to him in the word, (and gif I gat not a title to him in the word, I durst not come to the sacrament,) sa in the sacrament I get the confirmation of my title, I get the seale quhilk confirmes my title.

Then, to come to the point; Christ's bodie is sittand at the right hand of the Father, and yit he is mine, and is delivered to me, because I have right to his bodie, be quhere it will. He was borne for me, given to me, and delivered to me; sa distance of place hurts not the surety of my title, as propinquitie of place helps not the surety of the same. I give thee, that Christ would bow the heavens and twitch thee with his body, as he did Iudas, yit this could not helpe thee a quhit; for gif thou had not a title to him, thou durst not call him thine. Sa it is not the nearenes nor proximitie of places that makes Christ mine; it is onely the right that I have to him. I have right to him onelie be faith; sa be faith onelie Christ is made mine. But they think they have gotten a great vantage of us, gif we be sa far fra Christ as the heaven is fra the earth; but that sall be tane fra them also, be God's grace. I have a title to his bodie: his bodie is distant fra my bodie, yit his

bodie is not distant fra me; that is, fra my saull; I say, his bodie and my saull are conjoyned. That is a strange ladder that will climbe betwixt the heaven and the earth. I get a cord that gais betwixt the heaven and the earth, that couples me and him togither; and this is only true faith. Be true faith Christ, suppose he be in the heavens, is coupled and conjoined with me, quha am here on earth. How can this be? I sall shew you how: Is not the bodie of the sunne in the lift? It is impossible to you to twitch the bodie of the sunne, yit the bodie of the sunne and ye are conjoined: Howe? Be they same beames that shines on you, be that light that shines on you. Quhy may not the bodie of Christ, then, suppose it be in the heavens, be conjoyned with me that am in the earth, to wit, be the beams, be the light and gladnes that flowis fra his bodie? My bodie and the body of Christ are conjoined be the vertue and power that flowis fra his bodie; quhilk vertue and power quickens my dead saull, makis me to live the life of Christ, to begin to die to my selfe; and ay the mair I die to my selfe, the mair I live to him. This conjunction, now, is the ground, as I tauld you, of all our felicity and happines; and I have made it clear to you for the present, sa far as God hes yit given me insight; gif he givis ony farther hereafter, as he communicats it, ye sall have it. Alwaies, ye see this conjunction is moyened be twa speciall moyens; be the moyen of the Halie Spirit, and be the moyen of faith: Gif there be na uther moyener but thir twa, quhy craves thou a carnall or a visible conjunction? Faith is invisible, and the Spirit is invisible; therefore, thou cannot see it, nor tak it up with the eye of thy bodie: The power of the Halie Spirit is sa subtill, secret, and invisible, that thou cannot perceave it, nor take it up with the eye of thy bodie, and he will work great effects in thy saull or ever thou tak up his working. In respect, therefore, that the moyeners of this conjunction are sa subtill, secreet, and spirituall, quhy thinks thou to get a sight of this conjunction with the eye of thy bodie? Quhy imagins thou sick a carnall conjunction as this, quhilk would not do thee good suppose thou had it? Knowis thou not that the Spirit that couples us and Christ is infi-

Faith is the cord that couples us and Christ.

Similitude tane fra the sunne.

nite? Sa that it is als easie to the Spirit to couple Christ and us, how far distant that ever we be, as it is easie to our saull to couple our head and the feet of our body, suppose they be distant.

Then, seing this conjunction is the ground and fountaine of all our happines, and seeing this ground of happines is sa subtill, and sa spirituall, quhat is your parte? Remove all your outward senses: Remove all your natural motions, remove your natural discourses, and your natural reason, and followe the sight and information of the Spirit of God: Crave that it would please him to illuminat your understanding, that be the light of his Spirit ye may see cleirly the spirituall conjunction. Except the eye of the Spirit be given you to take up this spirituall conjunction, it is not possible that ye can get any insight in it. But will the Lord, of his mercy, bestowe some measure of his Halie Spirit upon you, out of question ye sall soone come to the understanding of it, and ye sall thinke the time happy that ever ye heard this word. Except ye have some parte of this Spirit it is not possible that ye can be spirituall: That quhilk is born of flesh and blood man remane flesh and blood, except the Spirit come in and make it spirituall; therefore ye man be borne agane of the Spirit, ye man be borne in the bodie of Christ, his Spirit man quicken you. This is called the quickening and living Spirit of Christ, be Iohn: and sa soone as this Spirit coms in us, quhat dois it? It chases away darkenes out of the understanding; quhereas before I knewe not God, now I see him not onely generallie, that he is a God, but that he is a God in Christ. Quhat mair dois the Halie Spirit? He opens the hart as well as the mind: and quhat dois he there? That same thing quhereupon I bestowed the affection of my hart, and imployed the love of my saull, is, be the working of the Halie Spirit, made gall to me; he maks it vennome to me, and to be as deadlie hated of me as poyson. He workes sick ane inward disposition in my saull, that he maks me to turne and flie from that same thing quherupon I imployed my love of before, and to imploy it upon God. (This is a greate perfection!) Alwaies, in some measure, he maks me to love God better then any uther thing; he changes the affections of my

Exhortation.

saull, he changes the faculties and qualities of my saull; and suppose our hartes and mindes be made new, yit the substance of them is not changed, but only the faculties and qualities are changed; in respect of the quhilk change we are called new creatures; and except ye be found new creatures ye are not in Christ.

Conclusion, with ane exhortation.

Now, to come to the point, this secret conjunction is brought about be faith, and be the Halie Spirit. Be faith we grip the body and blood of Christ; and suppose we be als far distant as heaven and earth are, the Spirit serves us as a ladder to conjoyn us with Christ: As the ladder of Iacob, quhilk reached fra the grounde to the heaven, to the selfe same use serves the Spirit of God to conjoyne the bodie of Christ with my saull. Then, take up all in a word: Quhat maks you to have ony right or title to Christ? Nathing but the Spirit, nathing but faith. Quhat suld be your studie then? Presse be all means possible to get faith, that, as Peter, Acts xv. 9, saies, your harts and consciences may be sanctified be faith. And giff ye presse not as weill to get faith in your hartes as in your minds, your faith avails not. Quhat availes the faith, that fleets in the fantasie, and brings a naked knowledge, without the opening of the hart, and consent of the will? Sa there man be ane opening of thy heart, and ane consent of thy will, to doe that thing that God bids doe, or thy faith availes not. Then presse to get faith in your hearts and minds; and doing sa, ye do the dutie of Christians. This is not done without the diligent hearing of the word, and diligent perception of the sacraments. Sa, be diligent in thir exercises, and be diligent in prayer; praying in the Halie Ghaist, that he would nurish your saules inwardly, with the bodie and blood of Christ, that he would increase faith in your hartes and mindes, and make it to grow up mair and mair daily, quhill ye come to the full fruition of that blessed immortalitie. Unto the quhilk, the Lord of his mercie bring us, and that for the righteous merits of Christ Iesus; to quhome, with the Father and the Halie Ghaist, be all honor, praise, and glory, for now and ever, Amen.

THE THIRD SERMON.

UPON THE LORD'S SUPPER IN PARTICULAR.

PREACHED THE FIFTEEN OF FEBRUARIE, 1589.

1 Cor. xi. 23.

For I have received of the Lord, that which I also have delivered unto you, to wit, that the Lord Iesus, in the night that he was betrayed, tooke bread, &c.

We heard (well-beloved in Christ Iesus) in our last lesson, quhat names was given to the Sacrament of the Supper, als well in the Book of God, as be the auncients of the Latine and Orient Kirks. We heard the cheife ends, quherefore, and quhereunto this haly sacrament was instituted. We heard the things that were contained into this sacrament, quhat they were, how they are coupled, how they are delivered, and how they are receaved. We heard also some objections that might be casten in the contrair of this doctrine; we heard them proponed, and, as God gave the grace, refuted; and last of all, we heard how the faithful saul is said to eat Christ his bodie and to drink his blood: We heard the manner how Christ is or can be receaved of us; and we concluded in this point, that Christ Iesus, the Saviour of mankind, our Saviour, cannot be perceaved, nor yit receaved, but be a spirituall way and apprehension; nather the fleshe of Christ nor the bloode of Christ, nor Christ himselfe, can be

perceaved but be the eye of faith, can be receaved but be the mouth of faith, nor can be gripped but be the hand of faith. Now, faith is a spirituall thing; for faith is the gift of God poured downe in the heartes and mindes of men and women, wrought in the saull of every ane, and that be the mightie working and operation of the Halie Spirite. Sa, the onely way to grip Christ being be faith, and faith of the awin nature being spirituall, it followes, therefore, that there is not a way to get a grip of Christ but ane spirituall way: There is not a hand to grip Christ but ane spirituall hand; there is not a mouth to digest Christ but ane spiritual mouth. The Scriptures familiarly, be all thir terms, points out the nature and efficacie of faith.

How we are said to eat the fleshe and drinke the blood of Christ.

We are said to eat the flesh of Christ be faith, and to drinke his blood be faith in this sacrament, cheifly in doing of twa thinges. First, in calling to our remembrance the bitter death and passion of Christ, the blood that he shed upon the crosse, the supper quhilk he instituted in remembrance of him before he gaid to the cross, the commandement quhilk he gave, *Do this in remembrance of me.* I say, we eat his flesh, and drink his blood spiritually, first, in this point, in recording and remembring faithfully how he died for us, how his blood was shed upon the crosse; this is the first point, a point that cannot be remembred trulie except it be wrought be the mighty power of the Halie Spirit: The second point of the spiritual eating stands in this, that I, and every ane of you, beleeve firmlie that he died for me in particular; that his blood was shed on the crosse for a full remission and redemption of me and my sinnes. The cheife and principall point of the eating of Christ his flesh, and drinking of his blood, standes in beleeving firmlie that that flesh was delivered to death for my sins, that that blood of his was shed for the remission of my sinnes; and except everie saull come neere to him selfe, and firmly consent, agree, and be perswaded that Christ died for him, that saull cannot be saved, that saull cannot eat the flesh nor drink the blood of Christ. Then the eating of the flesh and drinking of the blood of Christ stands in ane faith-

full memorie, in ane firme beleife, and in ane true applying of the merites of the death and passion of Christ to my awin conscience in particular.

There was sundrie things objected against this kind of perception; and I will not insist to repeat them; but beside all the objections quhilk ye heard objected against this kinde of spirituall perception be faith, they say, Gif Christ his flesh nor his blood be not perceaved nor receaved but be the Spirit, be faith in the Spirit, then, say they, ye receave him but be ane imagination! Gif he be not receaved carnally nor corporally, but onely be the Spirit and be faith, then is he not receaved but be way of imagination, conceat, and fantasie. Sa they count faith ane imagination of the mind, ane fantasie and opinion fleeing in the harnes of man. I cannot wite them to think sa of faith, for as nane can judge of the sweetnes of hony but they that hes taisted of it, sa there is nane can discerne or judge upon the nature of faith but they that hes felt, and taisted in their harts, quhat it is. And gif they had taisted and felt in their sauls quhat faith brings with it, alace! they would not call that spirituall jewel, and onlie jewel of the saul, ane imagination. They call it ane imagination, and the Apostle, describing it, Heb. xi. 1, calls it ane substance, and ane substantiall ground. Looke how weill thir twa agrees, ane imagination, and ane substantiall ground. They call it ane uncertaine opinion fleeting in the braine and fantasie of man: He calls it ane evidencie and demonstration, in the same definition. See how plat contrary the Apostle and they are in the nature of faith. Upon this, they inferre, that as it is true, in the generall, he cannot be delivered nor given but that same way that he is receaved; and looke, quhat way any thing is receaved, that same way it is given and delivered; sa, after them, he being receaved be way of imagination, he is also in their fantasie given and delivered be way of imagination. For gif he be not given, say they, to thy hand, to thy mouth, nor to the stomach corporall, he cannot be given but be ane imagination and fantastical opinion. The reason that movis them to thinke that Christ cannot be theirs, nor given to them truly, in effect, and really, ex-

cept he be given carnally, is this; that thing quhilk is sa far absent and sa far distant fra us as the heaven is fra the earth, cannot be said to be given to us, nor to be ours. But with your awin confession, say they to us, Christ his bodie is als far absent from us as the heaven is from the earth; therefore Christ his bodie nor his flesh cannot be given to us except be way of imagination, and so not truelie nor in effect.

This argument, framed in this sort, would appear to have some force and moment, in the entrie; yit let us examine the proposition of it. The proposition is this; that thing quhilk is so far absent from us as the heaven is from the earth, cannot be said to be delivered to us, to be given to us, or any way to be ours. Now, quhither is this proposition true or fals? I say this proposition is flat fals, and the contrair is maist true. A thing may be given to us, and may become ours, suppose the thing in person it selfe be as far distant from us as the heaven is from the earth. And how prove I this? Quhat makes ony thing to be yours? Quhat makes ony of you to count a thing to be given to you? Is it not a title, is it not a just right to that thing? And gif ye have as just right given unto you be him quha hes power to give it, and ane sure title made to you be him quha hes the power, suppose the thing that he givis you be not delivered into your hand, yit be the right and title quhilk he makis to you, is not the thing yours? This is out of question; for it is not the nearnes of the thing to my bodie and to my hand that makes the thing mine, for it may be in my hand, and yit not appertaine to me; nather is it the distance nor absence of the thing that makes it to be mine; but it may be far absent from me, and yit be mine, because the title is mine, and because I have gotten a right to it of him quha hes power to give it. Sa this ground is true, it is a sure title and ane just right that makes a thing, suppose it be far absent and distant fra us, to be ours. Now subsume: But sa it is, that a lively and true faith in the blood and death of Christ, makes us to have ane sure title, and ane good right, to the flesh and blood of Christ, and to his merites; looke quhat he merited be his death and shedding of his blood upon the cross, all

that, togither with himselfe also, apperteins to me, and that be a title and ane right quhilk I have gotten to him of God, quhilk is faith: And the surer that my title be, the mair sure am I of the thing that is given me be the title.

Now, this sacrament of the supper was instituted to confirme our title, to seale up our right quhilk we have to the bodie and blood, to the death and passion of Christ; and sa the bodie of Christ is said to be given to us; the blood of Christ is said to be delivered to us, quhen our title quhilk we have of him, of his death, of his body and blood, is confirmed in our hartes; for this sacrament was instituted for the growth and increase of our faith, for the increase of halines and sanctification; quhilk faith, the greater that it be in our hartes, the mair sure are we that Christ his death appertains to us. I grant to thee, as I have said, that the flesh of Christ is not delivered in my hand, his flesh is not put in my mouth, nor enters not in my stomach; yit, God forbid that thou say he is not truly given. For suppose Christ's flesh be not put in thy hand, nor mouth of thy bodie, (and quherefore suld it? Hes he not appointed bread and wine for the nuriture of the body, and may they not content you? are they not sufficient to nurish you to this earthly and temporall life? he hes appointed Christ to be delivered to the inward mouth of the saull, to be given in the hand of thy saule, that thy saull may feed on him and be quickened with that life quherewith the angels lives; quherewith the Son of God and God himself lives; sa the flesh of Christ is not appointed to nurish thy body, but to nurish thy saul in the hope, yea, in the growth of that immortall life!) and, therefore, I say, suppose the flesh of Christ be not delivered in the hand of my body, yit it is delivered to the part that it suld nurish; the saull is the part that it suld nurish, therefore, to the saul it is delivered; yea, that bread and that wine are na mair really delivered to the body and to the hand of the body, nor the flesh of Christ is delivered to the saul, and to the hand and mouth of the saul, quhilk is faith. Therefore, crave na mair a carnal deliverie, nor panse not upon ane carnal receiving. Thou man not think, that ather God gives the flesh of Christ to the mouth of the body, or that thou, be the mouth of thy bodie, receavis the flesh of

Christ. For ye man understand this principle in the Scriptures of God; our saull cannot be joyned nor bound with the flesh of Christ, nor the flesh of Christ cannot be joyned with our saull, but be ane spirituall band; not by ane carnall band of blood or allya, nor be the twitching of his flesh with our flesh: But he is conjoyned with us be ane spirituall band, that is, be the power and vertue of his Halie Spirit. And, therefore, the Apostle sayis, 1 Cor. xii. 13, that be the moyen of his Halie Spirit all we, quha are faithfull men and women, are baptized in one bodie of Christ, that is, we are conjoyned, and fastened up with ane Christ, be the moyen (sayis he) of ane Spirit; not be ane carnall band, or be ane grosse conjunction, but onelie be the band of the Halie Spirit. That same Halie Spirit that is in him is in every ane of us in some measure; and in respect ane Spirit is in him and in us, therefore, we are counted all to be ane body, and to be members of ane spirituall and misticall bodie; and in that same vers he sayis, "We are all made to drinke in ane and the selfe same Spirit," that is, we are made to drinke of the blood of Christ, and this blood is na uther thing but the quickening vertue and power that flows fra Christ, and fra the merites of his death. We are made all to drinke of that blood, quhen we drinke of the lively power and vertue that flows out of that blood; sa there is not a band that can couple my saull with the flesh of Christ but onely a spirituall band and ane spirituall union, and therefore it is that the Apostle, 1 Cor. vi. 17, sayis, "He that is coupled with God, and conjoyned with our Lord, is ane spirit with him;" and John, in his third chapter, sayis, "That quhilk is borne of the Spirit is spirit:" Sa it is onelie be the participation of the Halie Spirit that we are conjoyned with the flesh and blood of Christ Iesus; that carnall band, quhither it be the band of blood, running thorowe ea race, or be the carnal twitching of flesh with flesh, that carnall band was never esteemed of be Christ: In the time he was conversant here upon earth, he lute nathing of that band; and as he hes left behind him in his Booke, he had never that carnal band in ony kind of reverence nor estimation, in respect of the spirituall band; but as to the spirituall band quhereby we are coupled with him be

ane Spirit, he ever esteemed of this band in the time that he was conversant in the world, and in his Booke he hes left the praise and commendation of the spirituall band.

To let you see how lightly he esteemed of the carnal band, of the blood and allya, quhilk we regard sa meikle, ye have a place, Luke viii. 20, 21; for there they come to him, and they say, "Maister, your mother, your brother, and kinsfolks, stands without, and would see you, and be at you:" Ye hear his answere to their demand, how little he esteemes of that carnall band; he answers, in the 21st verse, in a manner denying that band, and he sayis, "They are my mother and brethren quha heares the word of God and dois it;" as gif he would say, It is not that carnall band that I esteeme of, it is not that carnal conjunction that I reverence; it is the spirituall conjunction, be the participation of the Halie Spirit, quhereby we are moved to hear the word of God, to give reverence to it, and to obey it. This carnall band was never profitable, as that same Luke viii. dois plainly testifie. For, gif the twitching of Christ's flesh had been profitable, the multitude, quhereof mention is made in that chapter, that thrusted and pressed him had been the better be their carnal twitching; but sa it is, that there was never ane of them the better of their carnal twitching; therefore, the carnal twitching profits nathing. Sayis he not himselfe, John vi., to draw them from that sinister confidence that they had into his flesh onely, "My flesh profits nathing, it is onely the Spirit that quickens?"

As to the uther twitching, to twitch him be the Haly Spirit, and be faith in thy saull; this twitching, be faith, hes ever been profitable; and we have a plain example of it in the same chapter. Sicklike, quhere there the poore woman that was lang diseased with ane bloodie issue, be the space of twelve yeares, and had wasted and consumed ane great part of her substance in seeking remeid, she findis no helpe at the naturall and bodelie physitian. At last, be the vertue of the Halie Spirit working faith in her hart, be faith she understands and conceavis that she is able to recover the health of her bodie, and the health of her saull, at Christ Iesus, quha come to

save baith bodie and saull; and upon this persuasion quhilk she hes in her hart, that Christ may cure both bodie and saull, she comes to him, and as the text sayis, she pressis thorowe the multitude quhill she come to him. And quhen she comes to him, it is not said that she twitched his flesh with her hand, in case the Papistes would ascrive the vertue quhilk came out of him to her carnal twitching; but it is said that she twitched onely the hemme of his garment with her hand; and with faith, quhilk is the hand of the saull, she twitched her Saviour God and man. And to let you understand that she twitched him be faith, he sayis to her, in the end, "Go thy way, thy faith hath saved thee." She twitched him not so soone be faith, but incontinent there comes a power out of him, quhilk power and vertue she felt be the effect of it in her saull, and he felt it quhen it gaid fra him: The effect quhereby she felt it was the health of her saull, and the effect quhereby he felt it was the ganging fra him; and sa soone as he felt it ga fra him, he sayis, "Quha is this that hath twitched me?" Peter, quho was ever maist sudden, answers, and sayis: "Thou art thrumbled and thrusted be the multitudes, and yit thou speeris quha hes twitched thee!" He answers againe, and he sayis: "It is not that twitching that I speak of; it is ane uther kinde of twitching; there is ane hes twitched me, quha hes drawin a vertue and power out of me; the multitude taks na vertue fra me." The poore woman, thinking that she had done amisse, and seeing that she could not be hid, she coms trembling, and she sayis, "I have done it:" He answers her, in the end, and he sayis, "Depart in peace, thy faith hes saved thee;" thy faith hes thrawin out a vertue and power out of me, that hath made baith saul and bodie haill. Sa that this twitching of Christ hes ever been profitable, is and sall be profitable. Like as the twitching of Christ with the corporall hand hes never been, is not, nor sall never be profitable; for quhy? Christ is not appointed to be a carnall head, to be set upon the crags of our bodies, that he may doe the office of a carnal head thereunto, to furnish naturall motion and senses to our bodie. Na, the scriptures calls not Christ ane carnall head; but the scriptures calls him ane spirituall head, to be set on the crag of our saul,

that is, to be conjoyned with our saull, that out of him, in our saull, may distil haly motions, heavenly senses; and that there may flow out of him to us ane spirituall and heavenly life. Then the Scriptures calls him ane spirituall head, as they call us ane spirituall bodie. And as the life quhilk we get from him is spirituall, sa all our conjunction with him is spirituall; and in respect he works that same operation in my saull quhilk the carnal head dois in the bodie, therefore, he is counted a spirituall head; therefore is he counted the head of his Kirk, be reason he furnishes to hir spirituall motion and senses, quhilk is the life of the Kirk. Sa, to be short, there is nathing in this conjunction carnall, there is nathing grosse in it, there is nathing that may be compast be our naturall judgement and understanding; and, therefore, quhasoever would attaine to ony small insight of this spiritual conjunction betwixt us and Christ, of force he man bow down, and earnestly incall for the Spirit, or it is not possible to get ony understanding, and it were never sa small ane insight, how the flesh of Christ and we are conjoyned, except we have some light given us be the Spirit, that is, except our heartes be walkned be the mightie working of the Spirit of Christ this sall remaine as a dead and a closed letter to us.

Exhortation.

Sa ye have to crave that the Lord, in his mercie, would walken you, illuminat your understandings, and mak you to have a spirituall light to discerne on thir spirituall things: Nixt, ye man studie and be cairfull to remove all vain cogitations and earthly fantasies; quhen ye enter to hear of sick ane high mater, ye man cast off all filthy thoughtes, ill motions, and cairs of the world; and ye man shake off all things that cloggs your hartes: And, thirdlie, ye man come with a purpose to hear the word, to give diligent ear to the word, and with a sanctified heart to receave it, with ane purpose to grow and increase in halines, as weill in bodie as in saul, all the daies of your life. And, comming with this purpose, na question the Halie Spirit sall reveal the things to you that ye want. And suppose this word passe, and bring not great commoditie for the present, yit the Halie Spirit hereafter sall reveale to thee the truth of that quhilk thou hes heard now. Then, this is the point

of all; be present in your hartes and mindes, and let your sauls be emptied of all the cares of the world, that they may receave that liquor quhilk is offered in the hearing of this word.

The definition of the sacrament of the Lord's Supper.

Now I go forward, and I come to the descriving of the sacrament of the supper; and I call this sacrament of the supper ane halie seal, annexed to the covenant of grace and mercie in Christ; a seal to be ministred publikly, according alwayis to the halie institution of Christ Iesus, that, be the lawful ministerie thereof, the sacramentall union betwixt the signes and the thing signified may stande; and this union standing, Christ Iesus, quha is the thing signified, is als trulie delivered to the increase of our nuriture spiritual, as the signes are given and delivered to the bodie to the nuriture temporall.

Quhy this sacrament is called a seal.

Now we sall examine the words and partes of this definition. First of all, I call this sacrament a seal, be reason that this sacrament serves to the same use to our saulls that a common seale serves to a common evident: As the seal quhilk is annexed to the evident confirmes and seals up the truth conteined in the evident, sa this sacrament of the bodie and blood of Christ confirmes and seals up the truth of mercie and grace conteined in the covenant of mercie and grace; for this respect it is called a seal.

Quhy it is called a haly seal.

It is called a halie seal; quhy? Because it is tane fra the prophane use quhereunto that bread served in the night before, and that bread is applied to ane halie use; there is a power given to that bread to signifie the precious bodie of Christ Iesus, to represent the nuriture and feeding of our sauls: And in respect, it serves now in the sacrament to sa halie ane use, therefore I call it ane halie seal. As to this word, it is not mine, it is the Apostle's word, Rom. iv. 11, quhere he givis the sacrament the same name, and calls it a seal. And to tell you farther, gif the wisdome of Christ, in his Apostle, had been followed, and gif men had not invented new names of their awin to this sacrament, but contented and satisfied them selfes with the names that God hes given be his Apostle, and that Christ himselfe had given to this sacrament, I am assured nane of thir tragedies, nor great stormes and debaites, (quhilk never will cease,) had

fallen out; but quher men will ga about to be wiser nor God, and ga beyond God in devising names quhilk he hes never given, upon men's awin inventions, sicke tragedies and debaits hes fallen out. A lesson, be the way, let na flesh presume to be wiser nor God, but let them stoup and keepe the names quhilk God hes given to this sacrament.

I say, thirdly, annexed to the covenant, annexed and hung to the chartour, because it cannot be called a seal, properlie, except it be hanging at ane evident. Looke quhat it is be nature; that same thing is it, and na farther, gif it be not hangin to some evident; it is only the appension to the evident that makes men to count it ane seal; therefore it is nathing esteemed but being hung to the evident. Even sa it is here; gif that sacrament be not ministred and hangin to the preached word, to the preaching of the covenant of mercy and grace, it cannot be a seal. But looke quhat it is be nature, it is na mair; as be nature it is but a common peece bread, sa it is na mair gif it be not hangin to the preaching of the word, and ministred therewith as Christ hes commanded. Therefore, I say, the seal man be annexed, appended, and hangin to the evident, to the preaching of the word for establishing of the evident, utherwaies it is not a seal. But it is not sa with the evident, quhilk is the word of God; for ye know ony evident will mak faith suppose it want a seal, and it will serve to mak a right gif it be subscrived without a seal; but the seal without the evident availls nathing. Even sa it is with the word of God: Suppose the sacraments be not annexed to the word, yit the word will do our turn, it serves us to get Christ, it serves to ingender and beget faith in us, and maks us to grow up in faith; but the seal without the word can serve us to na halie use; therefore, I say, the seal man be annexed to the word preached, to the covenant of mercie and grace.

Quhy the seal is said to be annexed to the covenant.

Now there followes in the definition, that this seal man be ministred publiklie: Quherfore say I publiklie? To exclude all private administration of this sacrament: For gif this sacrament be ministred to ane privatly, it is not a sacrament. Quhy? Because

Quhy the sacrament suld be ministred publicklie.

First reason.

the Apostle calls this sacrament a communion. Minister ye it to ane, ye tine the communion; therefore, giff ye minister it privatlie, ye tine the sacrament: For this sacrament is a communion of the bodie and blood of Christ; therefore, of force, it man be be way of communication; and sa the action man be publiklie ministred.

Second reason.

Secondly, This sacrament man be publiklie ministred. Quhy? Because Christ Iesus, quha is the thing signified in this sacrament, is not sick a thing as pertainis to ane man onely; gif it were sa, he might be privatlie given and ministred: But seeing Christ, quhilk is the thing signified in the sacrament, is a common thing appertaining to everie faithfull man and woman, therefore he aught to be commonlie given to all, in a common action, in a societie and congregation of the faithfull.

Thirdly, This sacrament is compted a thanksgiving to God the Father for his benefits. Now, it appertains not to ane or twa, to thanke God onelie; but as we are all partakers of his temporall and spirituall benefits, sa we aught all publiklie to give him thanks for the same. Therefore, I say, in the definition, this seal aught to be publicklie and not privatlie ministred, as the Papists dois in their private Messe.

Quhy this seal man be ministred according to Christ's institution.

This seal man be publiklie ministred, according to Christ's institution; quherefore say I Christ's institution mair nor man's institution, or angels' institution? Quhy hauld I my selfe at Christ's institution? I sall tell you quhy; because a man hes not power to institute or make a sacrament; because an angel hes not power to make or institute a sacrament; for nane hes power to make nor institute a sacrament but he that hes power to give Christ, quha is the thing signified in the sacrament: But sa it is, that nane hes power to give Christ but ather the Father or himselfe; therefore, nane hes power to make or institute a sacrament but ather the Father or the Sonne; onely God man make a sacrament. Secondlie, This sacrament is a part of God's service and worshipping; but sa it is, that nane hes power to appoint ony part of his service, or prescrive ony part of his worshipping, but onely God himselfe: Therefore, nane can make a sacrament but God himself. There

Nane hes power to institute a sacrament but God onely.

is na prince in the earth will be content to be served after ane uther man's fantasie; but he will prescrive his service according unto his awin fantasie; how meikle mair is it meet that God suld appoint his awin service and worshipping! Therefore, there is nather man nor angel hes power to institute a part of the service of God; the sacraments are ane part of his service; therefore, there is na angel nor man hes power to institute a sacrament. The greatest style that ony man in the earth gets in the ministerie of the word and sacramentes, is that style quhilk the Apostle gives them, 1 Cor. i. 4. There we are called stewardes and dispensers of the graces of God, ministers of the mysteries and halie things. It followes then of this, that we are not authors, creators, or makers of them, but oncly ministers and dispensers of the sacraments. Sa it is cleare that na man nor creature hes power to make a sacrament: Then it man be according to the institution of Christ, his institution man be keeped. Look quhat he said, look quhat he did, look quhat he commanded thee to do; all that man be said, done, and obeyed: Leave thou a jote of that undone quhilk he commanded thee to doe, thou perverts the institution; for there is nathing left in register of that institution but it is essentiall. Sa, in the celebration of Christ's institution we man take tent to quhatsoever he said, did, or commanded to be done; thou man first say quhatsoever he said, and then do quhatsoever he did; for the ministerie of the sacrament man follow after the word. First, thou man say that quhilk Christ commanded thee to say, and thou man teach that quhilk he commanded thee to teach, and then minister the sacrament. Then, to keepe this institution, we man begin at the saying, and say quhatsoever Christ commanded us, thereafter faithfullie doe all that quhilk he commanded to be done. Sa, quhat call we the word? I call the word the haill institution of Christ Iesus, preached and proclaimed, denounced distinctlie, clearlie, and sensiblie to the people. In sick sort, that gif we leave ony kind of circumstance or ceremonie of this institution undone, we pervert the haill action.

We call the word in the sacrament the haill institution.

It is agreed and condescended upon betwixt us quha celebrats Word and

element man concurre to the constitution of a sacrament.

this institution, and all the sects of this world quha hes separat themselves fra this institution, that twa things are necessare, and man concur to the nature and constitution of a sacrament, to wit, there man be a word, and there man be ane element concurrand; there is not a sect but they grant this, that the word man concurre with the element or we get a sacrament. As they are easie to admit this generall, look how easie they are to admit this general, and how weill we agree with them in the generall; quhen it comes to the speciall, and that we enter into particular in the handling and treating of the word, look how weill we agree in the generall; in the particuler we loope als far sundry. For quhen we come to dispute and reason on thir particulars: First, quhat we mean be the word: Secondlie, how this word ought to be intreated: Thirdlie, quhat vertue this word hes: Fourthlie, how farr the vertue of this word dois extend the selfe: And, last of all, to quhom the words ought to be directed and pronounced. In all thir particulers we are als far sundrie as ever we appeared to agree in the generall.

Quhat we understand be the word in the sacrament.

I leave my conference with any uther sect, and halde me with the Papistes, because we have maist adoe with them. And, first of all, we have to understand quhat we mean be the word, and quhat they mean be it? We, be the word, as I have said, understand the haill institution of Christ Iesus; quhatsoever he said, quhatsoever he did, or commanded to be done, without eiking, without pairing, without alteration of the meaning or sense of the word: This we mean be the word in the sacrament.

Quhat understands the Papistes be the word? They preach not the institution of Christ, nor taks not the haill institution as he left it; but instead thereof they select and pyks out of his institution four or five words, and they make the haill vertue of the institution to stand in the foure or five words; and it maid noght gif they contented them with they words, because they are the words of the institution, but they eike to these words, they paire fra the words, and alters the meaning of these same words quhilk they keepe as they please. That ye may ken this, in their messe, quhilk they call the supper, we sall let you see the substance of it. I devide the messe

Quhat the Papists understand be the word in the sacrament.

in substantiall things and accidentall things. To the substance of the messe there are three things craved: There man of force be a Priest, that is, sick a ane as takes upon him the office of our Mediator, Christ Iesus, to intercead betwixt God and man: Secondlie, to the substance of the messe is craved that the Priest offer the bodie and blood of Christ. We come here to receave the thinges; there the Priest offers them to God the Father: Thirdly, be this work (say they) they obtaine all good things; be this work wrought they obtaine remission of sins, als weill to the dead as to the quick; but, in speciall, they obteine remission of sins to the Priest, quha is the distributer, and to him quhom to the Priest applies that sacrafice: And as to the rest of the Kirk, quha are absent, they obtaine this remission of their sinnes be this work generally. Thir three things are necessare to the substance of the mess.

As to the accidents that man concurr to the making of a messe, they are of twa sortes: Some of them are alwaies necessar, without the quhilk that action cannot be. Some are not necessare, againe, and the action may be without them, but not without a deadlie sinne. Thir things that are necessare concernis partly the Priest, and partlie the action it selfe. The accidents that are necessary to the Priest are of twa sorts, ane sort are sik as without the quhilk he cannot be a Priest; the uther sort the quhilk without he cannot be free of deadlie sin. The things without the quhilk he cannot be a Priest are thir: Except he have power given of his Bishop to consecrate; quhilk power is instituted be the unction and shaving of his crowne, except againe he have power to speak, and that the roof of his mouth be haill that he may speak, he cannot be a Priest. Thir twa are alwaies necessare, and concurs to the person. Uther things, againe, are not so necessare; as the Priest man be free fra suspension, fra cursing, deadlie sinne, and all ecclesiasticall paine and censures; thir things are necessare to the person. There is, againe, twa things necessare to the action; ane sort without the quhilk the action cannot be; without the Lord's Prayer it cannot be; without the five words of the insti-

tution it cannot be. Uther things, againe, are not sa necessare; as the consecration of the place, quhere the messe is said, the altar stane, the blessing of the chalice, the water, the murgeons, singing, he that suld help to say messe, and the rest. Sa they and we in na waies agreis concerning the word, quhat is meaned be it.

Into the second member, we are als far sundry, how this word ought to be intreated? We say the word tane, as sayd is, for the haill institution, ought to be intreated after this manner: First, there ought a lawfull pastor, quho hes his calling of God to intreat it; and this lawfull pastor ought to intreat the word lawfully. Quhat is that? He aught to preach it, to proclaim it, and publicklie with a cleare voyce to denounce it. He aught to open up and declare the haill parts of it; quhat is the people's part and quhat is his awin part; how he aught to deliver and distribute that bread and that wine; how the people aught to receave of his hand that bread and that wine; to informe their faith how they aught to receave Christ his bodie and his blood, signified be that bread and that wine; as also, he aught to teach them how they suld come with great reverence to that Table, and communicat with the precious bodie and blood of Christ. This he aught to doe in ane familiar language, that the people may understand him, that they may heare him, that they may perceave and take up in their hearts the things that he speakes: For quhat availes it to you, to hear a thing quhispered and not spoken out; or, gif it be spoken out, quhat availes it you to hear it gif ye understand it not? For except ye hear Christ in ane familiar and hamelie language ye cannot understand; and except ye understand it is not possible to you to beleeve; and without beliefe there is na application of Christ; and except ye beleeve and apply Christ to your selfis, your comming to the sacrament is in vaine. Sa, of force, gif this sacrament be lawfullie handled, the pastor man preach the institution of Christ that it may be heard; and in ane familiar language that it may be understood, in sicke sort that the faithfull people may be informed

how to reeeave, and the minister may know his part, how to deliver and distribute. This, we say, suld be the right handling of the halie institution of this sacrament.

Now quhat doe they? They, in place of a Minister, Pastor, or Bishop, call him as thou pleasis, quha is called lawfullie of God, they substitute a Priest, and surrogates ane hireling, quha hes na calling or office now in the Kirk of God. For the office of a Priest, as they use there Priesthood, is na uther thing but the office of Christ Iesus, the office of the Mediator betwixt God and us. For they make their Priestes dailie to offer up Christ Iesus to the Father. Now this is the Mediator Christ his office; and he did it ains for ay, and ains for all, sayis the Apostle; sa that they can have na entry to doe this turne over againe: And in respect that their Priests pressis to do this turn over again quhilk he has done already, they doe it without a command; they have not a warrand in the word of God. But, givand that they had a warrand of their calling in the book of God, yit they handle the sacrament all wrang; for quhair they suld speak forth clearly they whisper, and they conjure the elements be ane certain kind of quhispering; quhere they suld speak it in ane known language, that the people may understand, they speak it in ane unknown language; and suppose they spake it in ane knowin and familiar language, yit, in respect they quhisper it, the people cannot be the better of it. And quhat sall I say, seeing they handle the word this way? Suppose it be the very institution it selfe, yit they sa spoil it in the handling, that it is not an halie sacrament. Then, we differ als meikle in the second point, how the word aught to be handled and intreated.

Third head controverted.

Now the third point comes in, to wit, Quhat vertue this word has, how far the vertue of this word extends the selfe? In this head, we grant and acknowledge that the word has a virtue; and the word tane, as said is, works something, even towards the same elements of bread and wine; for we acknowledge that they elements, be the vertue of this word are changed, not in their substance, not in their nature, nor yit in their substantiall and naturall proper-

ties: But we grant that the elements are changed in ane qualitie quhilk they had of before, in sick sort that thir elements are tane fra the common use quhereunto they served of before, and be the institution of Christ they are applyed now to ane halie use. Look how far the haly use differs fra the common use; there is als great difference betwixt the elements this day in the action, and the thing that they were yesterday; for I grant that the elements are changed, and yit this change proceeds not of the nature of the elements, fra ane closed vertue supposed to be in the words, nor fra the whispering of the words; but it proceeds fra the will of Christ, fra the ordinance and appointment of Christ, set downe in his awin institution; for that thing is halie quhilk God calls haly, and that thing is prophane quhilk God calls prophane.

How the elements are sanctified.

To let you understand how thir signes are made haly, it is necessair that thir twa things be considered: First, quha is he that makes them halie, quhither God, angell, or man? Secondly, quhaever he be that makes them halie, be quhat mean and way makes he them halie? And be the consideration of thir twa, we sall come to the consideration and right weying of the sanctification of the elements.

As to the first, we say, that God is onelie he that may make a thing quhilk was common to be halie; so we say that God, be his will and ordinance, declared and set down in his word, hes made the things that wer common be his appointment to be haly. As to the way and mean, quhereby they are made halie, it is the word of God, the institution of Christ, the will of Christ, declaired in his institution, that makes them halie. For the preaching and opening up of the word and institution of Christ lets us see that God hes made thir things halie; and not onely that he hes made them halie, but lets us see ane halie manner how they suld be used, in quhat place, at quhat time, with quhat heart, and to quhat end. Sa it is the will of Christ, declared in his institution, quhairby the thinges that were common before are now made halie. There is uther twa things, also, that maks the same elements halie; and thir twa are used in this institution: There is prayer and thanksgiv-

ing; for prayer and thanksgiving makes the creatures of God to our use halie; quhere utherwayis, gif we receave the creatures of God like dogs, and thank him not for them, it is ane sure token that they were never sanctified to our use.

Be prayer we obtain grace and strength from God to use the creatures and this hail action halilie and lawfullie, as it suld be: And, therefore, not onely in this haly action suld we begin with God, and at the incalling upon his name, but in all actions of the world we suld beginne in God's name; sa, it is the will of God, prayer and thanksgiving, conjoyned with the elements, that makes them halie, all thir three, contained in the action of the supper, makes the seales halie; for beside the will of God, declared in his institution, in the supper we use ane incalling, and in this incalling we use ane thanksgiving; sa the elements are not made halie be the word of God onelie, but be the use of prayer and thanksgiving; quhilk three are the onelie mean and way quhereby thir things are sanctified.

The word of blessing and thanksgiving used indifferentlie, the ane expressed be the uther.

To expresse and declair the sanctification of the element, the Evangelists and the Apostle Paul uses indifferentlie the word "TO BLESS," and "TO GIVE THANKS," and commonlie they place the one word for the uther; for ye see that Marke and Paule usis the word "BLESS:" Mathew and Luke uses the word "TO GIVE THANKS;" and all in ane signification: And Marke himself, in the xiv. of his Gospell, 22d vers, speaking of the same action of the supper, he uses the word "TO BLESS," and in the 23d verse he uses the word "TO GIVE THANKS," and bathe in ane signification. To let you see that the Apostle, Christ himselfe, and the Evangelists, uses the word "TO BLESS," and "TO GIVE THANKS," indifferentlie, to signifie the sanctification and consecration of the elements, except ye take the ane for the uther it sall be hard to get ane good meaning out of the Apostle's words; for I remember the Apostle, 1 Corinth. x. 16, he sayis, "*the cuppe of blessing quhilk we blesse.*" Quhat is that? I take the word to signifie, as I have said, *quhilk we blesse*, that is, quhilk we sanctifie and prepares be blessing. Sa, to blesse and to give thanks, in the supper, signifies na uther thing but to sanctifie; or

utherwaies, gif ye take the word in ane uther signification, ye sall fall in ane errour: For quhy? God is said to bless, and Man is said to blesse: God is said to blesse, quhen he gives good thinges to his creatures, for God his blessing is ever effectual, and therefore he is said to blesse quhen he gives good thinges: Man, againe, is said to blesse, ather privatlie or publiklie, quhen he cravis blessing at the hands of God to any man; quhen he blesses in the name and at the command of God any persone or people. Now, if ye ascrive blessing in ony of thir twa significations to the cuppe, it is all wrang; for we use nather to crave blessing to insensible elements, nor yit to blesse them in the name of God. And God uses to give good thinges to the sonnes of men, and not to insensible creatures: Therefore, we are compelled to use the word "bless" in the third signification: *The cup quhilk we blesse*, that is, quhilk we sanctifie and prepares be blessing. This far we understand, for the sanctification of the elements.

Now, let see how they sanctifie thir elements, and quhat is the form of their consecration? Sa far as I understand of it, stands in thir five words: *Hoc est enim corpus meum.* It stands in these five words, and in the quhispering of them; for gif ye quhisper them not ye tine the fashion of incantation; for the thing that we call sanctifieng they call quhispering: And the quhispering of these five words they call the consecration of the elements. And quhen the words are after this way quhispered, they presuppone sick ane hid and monstrous vertue to be inclosed in the syllables, that the vertue and power quhilk flowes fra they words is able to chase away halely the substance of the bread: Sa that the verie bread and substance of it is altogither destroyed be this power. Secondly, that this power, that flowes fra thir words, is able to rugg and pull down ane uther substance, to wit, the flesh and blood of Christ Iesus, that sits at the right hand of his Father, and is able to put it within the compasse of that bread; that is a strange and ane great vertue, that not onlie will thrawe down that substance, but put it within the compasse of that bread! These same five words, quhispered in this

manner, hes sick a monstrous operation, say they, that they are able baith to chase away the ane substance, to rug down ane uther, and to put it within the compasse of that bread. We altogither deny that there is sik a vertue in thir words; for, as I have said before, we deny not that the word hes a vertue, but we deny that there is sick a vertue inclosed in the words; we deny the qualitie of the vertue, and the quantitie of the vertue, or that it flowes from sic a fountaine. For we grant that the word hes a vertue; there is never a word that God spake here, but it hes a vertue joyned with it; but we deny that this vertue is inclosed in the syllables, in the whispering or pronouncing of the words; for gif there were sic a vertue and power inclosed in the syllables, be that reason it suld followe that there were a vertue in the figure and shape of the letter that makes up the words. Now there is na man will thinke that there is any vertue in the figure or shape of the letter; and there is as litle vertue in the syllables, or in pronouncing of the words themselves; sa we deny that there is any vertue inclosed in the syllables, or resident in the word; but we say that there is a power conjoyned with the word, and this power is not resident in the word, but is resident in the Eternal Word, in the essentiall word, quherof Iohn makes mention in the first of his Evangell, "the Word quhilk was fra the beginning," that is, the Son of God, Christ Iesus. We say there is not a dram-weight of this vertue and power resident in na creature that ever God created, but it is onely resident in Christ Iesus; and therefore there flows na vertue from the syllables, nor fra the words that are spoken, but fra Christ and his Spirit, quha gives the vertue to these words. Sa we differ in this; we say that there is not a vertue resident in the syllables, we say that the syllables and pronouncing of the syllables works nathing; but we say that the vertue is resident in the person of the Son of God, and he works be his awin word.

Now we say, there cannot be sik a monstrous change as to say, that the whispering of sa mony words suld change the awin substance of the bread, rug doun the substance of the bodie of Christ, Refutation of the doc-

trine of transubstantiation be three sorts of arguments.

and put his bodie in sa narrow ane compas. We say that cannot be; and this I sall prove be thir three rules, to wit, be the veritie of the flesh of Christ Iesus, be the articles of our beleif, and be the true end of the institution of this sacrament; and sa we sall see, be God's grace, the infinit absurdities that followes upon their opinion.

The first sorte of argument.

The first principle that I lay is this; seeing that Christ Iesus the Son of God, in the time appointed, tooke true flesh of the womb of the Virgin, and united himself with our nature in ane personall union, to the end that our nature, quhilk fell altogither fra integrity in the first Adam, might recover the same in the second Adam; yea, not only the same, but sa meikle the greter as our second Adam excels the first in all degrees, and in respect he took on ane body like unto ours in all things, (sin excepted;) sa, of necessitie, it man folow that the definition of ane true bodie, and the inseparable properties thereof, man be competent to him. But thir are the inseparable properties; to wit, to be in ane certaine place, to be circumscrived, visible, and palpable: For all thir conveines (*quarto modo*, as the Logicians sayis) to ane body, sa that they cannot be separate fra the subject without the destruction thereof. Then I reason on this manner: All true humane bodie is in a certaine place; Christ Iesus' bodie is a true humane bodie; therefore it is in a certaine place.

I call a place, a certaine condition of ane organicall bodie, quhereby it comes to passe that quherever the bodie be, of necessitie it is limitat within that place, and quhill it is there it cannot be elsquhere. Crave ye the probation of my proposition of the Doctors? Read Augustine, writand to Dardanus, speakand of this same bodie of Christ: Take away a certain roome fra the bodies, and they sall be in na place; and gif they be in na place, they are not. This same Augustine, writand upon Iohn in his 30th Treatise: "The bodie (sayis he) into the quhilk the Lord raise, of necessitie it man be in ane place, but his divine efficacie and nature is diffunded every quhere." And in his third Epistle he sayis, "Howe meikle that ever the bodie be, or how little that ever the bodie be, it behoves to occupy the bounds of a place." And besides thir, the historie of

the Acts proves, maist evidentlie, Christ's bodie to be in a certain placè, 'as Acts iii. 21; the words are thir: "Quhom the heaven must containe untill the time that all things be restored, quhilk God had spoken be the mouth of all his prophets." Suppose I need not to insist in the probation of thir things, yit I follow forth.

Secondlie, then, I reason after this manner: All humane bodie is finitè and circumscrived, but the bodie of Christ is a humane bodie: Quhat warrands of the Doctours have I for this? I leave many purposlie, and takes me onelie to Augustine: He, writand to Dardanus; "Beleeve," sayis he, "Christ to be every quhere; in sa far as he is God, but onelie to be in heaven according to the nature of a true bodie." And in his 146th Epist. "I beleeve," sayis he, "the bodie of Christ to be sa in the heaven as it was in the earth, quhen he gaid up to heaven." But it was circumscrived in a certaine place in the earth; *ergo*, it is sa in the heaven, and, consequently, it cannot be in the messe-bread and there baith at ane time.

The last reason is this: All humane bodie is visible and palpable; but Christ has a humane body, and he is corporally present, as ye say; therefore, Christ's bodie is visible and palpable. I prove my proposition, be Christ's awin words, tane out of Luke xxiv. 24, 39. Into the quhilk place, to persuade the Apostles of the veritie of his bodie, and to prove, evidently, that it was not fantasticall, he uses the argument tane fra thir twa qualities; and he commands his Apostles to feele and see, letting them to witt thereby, that as thir twa senses are the maist certaine of all the rest, sa are they maist able to discerne quhither gif he was ane bodie or ane spirit: as gif he would say, "Gif I be visible and palpable, ye may be out of doubt, that I have ane true bodie." For, as the poet sayis, quhilk Tertulian cites also to this same purpose,

Tangere enim et tangi, nisi corpus, nulla potest res.

Be thir arguments, it may be evidentlie seen how this transubstantiation may na wayis stand with the veritie of the bodie of Christ Iesus.

And as it fights with the flesh of Christ Iesus, sa it repugnes di-

Second sort of argument.

rectlie against the Articles of our beleife; for, into our beleife, we profess that Christ ascended out of earth to the heaven, quhere he sits at the right hand of the Father, quhere he governes and directs all things in heaven and earth; fra the quhilk place he is to come, in the last day, to judge the world. This article lets us see that he has fleeted his dwelling quhilk he had amangs us in the earth, and has ascended into the heavens, quhere he sits at the right hand of his Father, and sall remaine there, according to the testimonie of Peter, quhilk I cited out of Acts iii. 21, unto the last day. Gif he sits at his Father's right hand, and be to remaine in heaven quhill the last day, he is not corporally into the bread; but the article says, that he sits at the right hand of his Father, and Peter says, in that place, that he is to be contained in the heavens unto the last day; therefore, this transubstantiation fights directlie against the Articles of our beleife, and the manifest place of the Scripture.

Third sort of argument.

Thirdlie, That it fights against the end quherefore this sacrament was instituted, it is mair nor evident; for the end of the sacrament is spirituall, as the effect that flowes thereof is spirituall, and the instrument quhereby this spirituall food is applyed to us is also spirituall: But of ane naturall and corporall presence ane spirituall effect can never flowe; therefore, the corporall and naturall presence of the bodie and blood of Christ Iesus repugns directlie to the end of this sacrament; for the corporall presence man have a corporall eating, of this eating follows a digestion in the stomach, and the thing that is digested in the stomach is never able to feed thy soul to life eternall: Sa, this corporall presence man ay tend to ane corporall end, quhilk is directlie contrair to the end quherefore this sacrament was instituted.

Other arguments to the same effect.

Attour, gif the bread were transubstantiate, it suld become the thing signified; gif it becomes the thing signified, this sacrament suld want a signe, and sa it suld not be ane sacrament; for every sacrament, as ye hard, is ane signe. Now, to say that the accidents of true bread, as the hue and the roundnes of it, that they may

serve as signes, that is mair nor follie; for betwixt the signe and the thing signified there man be ane conformitie; but there is no conformitie betwixt the accidents and the bodie and blood of Christ Iesus; for, gif sa were, the accidents behoved to nurish us corporally, as the body and blood of Christ Iesus is appointed to nurish us spiritually. Farther, gif the bread become the bodie of Christ Iesus, it suld follow that he had ane bodie without blood; for he has instituted ane signe apart to represent his blood. Also, gif there had been sick a wonderfull thing as they speake of in this sacrament, there would have been plaine mention made thereof in the Scripture: For, God himselfe works never a notable work but he utters it ather in open termes, or private termes, in the Scripture, that thereby he may be glorified in his wonderfull works; as ye may read in the Evangell Iohn, ii. 8, quhere the water was changed into wine; Gen. ii. 22, quhere the ribb of Adam was changed into Heva; Exod. vii. 10, quhere Aaron's rod was turned into a serpent. There, ye see, that changing is manifestlie expressed: Therefore, I say, gif there had been sic a monstrous change in thir elements of the supper as they affirme, the Scripture would not have concealed it, but expressed it; but, in respect there is na mention made of this change in the Scripture, therefore, there is na sick change in this action. Farther, gif there were sic a change as they speak, ather it is before their words of consecration be spoken, or followes after that same word be spoken. Gif the change be before the words of the consecration be spoken, the consecration is superfluous, and their proposition is false; gif the change be after the word be spoken, "This bread is my bodie," their proposition is fals also; because the word "bread" is spoken or the last syllable of these five words be pronounced. Thir, and infinite ma absurdities, followes of this doctrine.

And yit they obstinatly persevere, and urges us with the letter, affirming that the words of Christ are sa plaine that they admit na figure. They would have spoken mair advisedlie, gif they had sought counsall of Augustine, to have discerned betwixt ane figurative speach and ane proper; for he, into the third book, and six-

teen chapter of Christian Doctrine, speaks after this sort: "Gif the speach," says he, "appear to command a wickednes or a mischiefe, or to forbid ane happines, or ane welfair, it is not proper, it is figurate;" and he subjoynes, for ane example, a place out of Iohn vi. 53, "Except," sayis our Master, "ye eat the fleshe of the Son of man, and drinke his blood, ye have na life in you;" quhereunto Augustine adjoynes, "This speach," sayis he, "appeares to command a mischiefe, therefore, it is a figurate speach, quhereby we are commanded to communicate with the sufferings of Christ Iesus, and with gladnes to locke up in perpetuall memorie, that the flesh of the Lord was crucified and wounded for us:" "For, utherwaies, it were mair horrible" (as this same Augustine makes mention in the second book against the adversaries of the law) "to eat the flesh of Christ Iesus reallie then to murther him, and mair horrible to drink his blood then to shed his blood." Yit, notwithstanding, they hauld ay still on ea tune, and sayis that they words aught to be tane properlie. Sa that it appeares, that of verie malice, for contradiction's cause, to the end onely that they may gainstand the truth, they will not acknowledge this to be ane sacramentall speach. For they are compelled, nil they will they, in uther speaches of the like sorte, to acknowledge ane figure, as Gen. xvii. 10, circumcision is called "the covenant;" and Exod. xii. 11, the lamb is called "the passover;" and Mat. xxvi. 28, the cup is called "his blood;" and Luke xxii. 20, the cup is called "the new testament;" and 1 Cor. x. 4, the rock is called "Christ." All thir speaches are sacramentall, and receavis a kind of interpretation, yit they maliciously press to deny us this, in thir words, (*Hoc est corpus meum,*) quhilk they are compelled to grant in the rest; as specially, quhere Paul calls the rock "Christ."

Now, quhen they are dung out of this fortres, they flie als unhappely to the second, to wit, that God, be his omnipotency, may mak the body of Christ baith to be in heaven and in the bread, baith at ane time; *ergo*, say they, it is so. Gif I denied their consequent, they would be weill fashed to prove it; but the question

stands not here, quhither God may do it or not, but the question stands, quhither God will it or not, or may will it or not? And we say, reverently, that his Majesty may not will it; for suppose it be true that he may mony things quhilk he will not, yit it is as true that there is mony things that he may not will, of the quhilk sort this is; and thir are reduced to twa sorts. First, he may not will these things that are contrare to his nature, as to be changeable, as to decay, and sic uthers: For, gif he might will thir things, they suld not be arguments of ane puissance or of ane power, but rather certaine arguments of his impotencie and infirmitie; and, therefore, suppose he may not will thir things, he leaves not off to be omnipotent, but sa meikle the rather his constant and invincible power is knowin. Secondlie, God may not will some things, be reason of ane presupponed condition, as sick thinges quhereof he has concluded their contrair of before; of the quhilk sort is this, whilk is now controverted: For, seeing that God has concluded that all human body suld consist of organicall partes, and, therefore, to be comprehended and circumscrived within ane and the awin proper place; and also, seeing he has appointed Christ Iesus to have the like body, and that not for ane time, but eternallie; in respect of this determined will, I say, God may not will the contrair now, ather to abolish this bodie quhilk he has appointed to be eternall, ather yit to make it at ane time, in respect of ane thing, a bodie and not a bodie, quantified and not quantified, finite and infinite, locall and not locall. For to will thir thinges quhilk are plaine contradicent in themselfes, he may not, na mair nor it is possible to him to will a lie; sa it may be seen of all men, that we preserve the omnipotencie of God, and with reverence, from our hearts, acknowledges him only to be only omnipotent, and wills all men to esteeme them as calumniators quha abuses the ears of the simple anes, to persuade them the contrair of us.

They are not content with this, but they say that the Lord may will a contradiction, and make baith the parts to be true at ane time; and to prove this they would bring in the miracles quhilk God works; as, they would say, every miracle includes a contradic-

tion. As, for example, God made a virgine to beare a son; they thinke this work brings with it a contradiction: To beare a son, say they, is the ane part of the contradiction, and to be a virgine is the uther part of the contradiction. This work is a miracle, but it implies na contradiction; for concerning the halie Virgin's birth, therein is na contradiction. There was a miracle, indeed, that a virgin suld bear a son contrare to the course of nature; for to be a virgin and yit to have a child are not contradictorie, gif she have conceaved and brought furth be miracle, as did the blessed Virgin; but to be a virgin and not a virgin at ane time, this is the contradiction. Sa, Christ's bodie, to be visible and invisible, locall and not locall, at ane time, is in everie respect the like contradiction, and, therefore, impossible to be true.

Their uther example of Christ's entering in, the doors being closed and shut, quhat appearance of contradiction has it? Can they prove that he entered through the doores? And gif he did, then there was ane alteration of qualities, and that be miracle, ather in Christ's bodie or in the doores; but na contradiction in nature, unless you know not quhat is a contradiction.

Their third and last example of the fire in Nabucadnezer's oven, quhilk consumed the ministers, but hurt not them that were in the middest of it, appears to be of na weight, be that quhilk has already been answered. They imagine, as appears, that in every miracle a contradiction is implied, quhilk is absurde. Gif they can prove that this fire was baith hot and cold, they say something to the purpose; but that it burns up some and hurts not uthers, is na contradiction; because, be miracle the force thereof was repressed. Sa, this second ground holds fast; God may not will that thing quhilk implies a contradiction; but sa it is that the reall presence of the bodie of Christ in the sacrament implies a contradiction: for it makes the bodie of Christ visible and invisible, compast and not compast, at ea time; therefore, God may not will sick a thing.

Their last refuge.

Quhen they are dung out of this, they make their last refuge to an peremptour defence in their opinion; for, say they, Christ's body

is exemed fra physical rules, for theologie is not subject to physicall rules. It is a verie ill gathered consequence to say that we subject theologie to physicke; because that we first, according to theologie, quhilk is the law of God, and, nixt, according to physick, quhilk is the lawe of nature, defends the naturall properties of the true and naturall bodie of Christ Iesus. Then I grant this, that theologie is not subject to physick; quhat of this? *Ergo*, Christ's bodie is exemed fra physicall rules. How follows that, I pray you? Be quhat law may ye exeme, or can ye exeme, the bodie of Christ? Be the law of nature ye cannot, for he was made of the seed of David, and took on true flesh of the womb of the Virgin; and far lesse be the law of God, quhilk is theologie; for ye know that Christ was appointed from all eternitie to take on our nature, and to become true man. Indeed, it is true that the law of God cannot be subject to the law of nature; for the law of nature flows of the law of God, as out of the awin spring; but is als true that gif ye exeme Christ's bodie fra the law of nature, ye sall exeme it also fra the law of God. For I affirme that the Scriptures sa consents with the law of nature, that gif ye denie the ane ye sall denie the uther, and gif ye admit the ane ye sall admit also the uther. Therefore, gif you look weill about you, ye sall find the bauke in your awin eye; for ye pervert baith the law of God and the law of nature, be ane new invented physicke of your awin; for quhasoever he be that attributes to ane and the self same body natural and unnatural properties, quhilk directlie fights agains them selfs, I say this man perverts baith true theologie and physicke. But ye, to ane and the self same bodie of Christ Iesus, attribute natural and unnatural properties; therefore it is ye that pervert baith the use of true theologie, and the ordour sett down and established in nature. Crave ye the reason of my proposition? I say it behooves, als weill in theologie as in physicke, of necessitie ane of the contradicent enunciations to be false. But ains to make ane end with you, we sall answer to your last subterfuge.

For sa ye reason; a glorified being is not subject to physicall rules, but Christ's bodie is glorified, therefore it is not subject to

physicall rules. First of all, or we answer directly, we man consider quherein stands the glorification of ane bodie? and then, I say, the answer sall be easie. The Apostle Paul, 1 Cor. xv. 42, speaks after this manner. "Sa also," sayis he, "is the resurrection of the dead. The body is sowen in corruption and is raised in incorruption; it is sowin in dishonor and is raised in glorie; it is sowin in weaknes and is raised in power." And a little after, "This corruption man put on incorruption, and this mortality man put on immortalitie." Be this clear antithesis Paul clearlie descrives the glorification of ane bodie; for he oppones thir twa, the unglorified bodie and the glorified bodie; and to the unglorified body he ascrives corruption, ignominie, infirmitie, carnallitie, and mortalitie; to the glorified bodie, againe, he attributes incorruption, glorie, power, spiritualitie, and immortalitie. Of this opposition, we may gather easilie quhat the resurrection and glorification apports to the bodie. Shortly, be them we see that the body is onely spoiled of corruption, shame, infirmitie, naturalitie, and mortalitie; and to take up all in ane word, it becomes onely spoyled of all the infirmities of our nature, that it may be clad with ane mair glorious apparrell, as with incorruption, power, glorie, spiritualitie, and immortalitie. We see, then, that this glorification imports ane change indeed. But I beleive na man will be sa mad as to esteem this change to be made in the substance; for, gif sa were, the auld substance behoved to decay, and ane new suld arise; but we hear na word of sic things in this description, and as little is the change made in the quantitie; for we hear na word, nather of augmentation nor diminution of any substance, quhilk behoved to be gif it were in the quantitie. The fardest that we can perseave, this mutation consists in the qualities be the quhilk the bodie casts off the auld coate of infirmitie, and clothes itselfe with the coate of glorie: For Christ, after he raise, he baith gaid and come, was seen and twitched.

Of the things before deduced, it clearlie follows, that in respect the glorie of the bodie of Christ has wrought na change in his nature and substance, and consequently in his naturall dimensions, nather yit in any uther essentiall propertie, that therefore the glo-

rification of his bodie exemes it not fra the rules of physicke; for, sa lang as the nature of anc true bodie remaines, there is na supernaturall gifts quherewith it may be glorified, were they never sa high, sa far as may be gathered of the Scriptures of God, that may hurt ather the nature or the naturall propertie of it. For there is na gift nor qualitie that may hurt nature but that gift that is agains nature; but the supernaturall gift is nather unnaturall, nather yit agains nature; therefore it cannot hurt nor impair nature. And my reason is this: These gifts that decores and beautifies nature, they cannot hurt nor impair nature; but all supernaturall gifts beautifies and decores nature; therefore they cannot take away nather nature nor yit the naturall propertie.

They leave us not sa, but out of this same doctrine of Paul, concerning the glorification of the bodie, they draw ane objection to press us. Paul grants that ane glorified bodie is ane spirituall bodie; but ane spirituall bodie is ane invisible bodie; therefore ane glorified bodie is invisible, and be the consequent the bodie of Christ is invisible. Suppose the argument be not formall, yit to make short, I denie your assumption: For gif there were na mair but that same word *bodie*, that word might be ane argument to you that the spirituall bodie is not invisible. But yit to open up the matter mair clearlie, according to the mind of Paul, in that place, Paul, in ane word, as it were, in the 44th verse of that same chapter, shews the change that sall become in the qualities of the body, be the resurrection; for he sayis, of ane naturall bodie it sall become ane spirituall bodie. He straightway, in the nixt verse immediatlie following, expones thir twa qualities; for in the 45th verse, that is called ane natural bodie, says he, quhilk is maintained and quickned be ane living saul onlie, sic as Adam's was; and, again, that is said to be ane spirituall bodie quhilk togither, beside the saul, is quickned with ane farr mair excellent vertue, to witt, with the Spirit of God quhilk descended fra Christ, the second Adam, unto us. Then, according to this ground, I answer with Augustine *ad Constantium:* "As the naturall bodie is not ane saull but ane bodie;

even sa the spiritual bodie is not said to be a saull but ane bodie; and, be consequent, it is not invisible."

But to take up this head, I sall give them onelie ane knot to loose, and sa make an end of this point. Then I reason, Gif, therefore, Christ's bodie is naturallie and really in the supper, be reason that it is glorified, it follows, consequentlie, that quhen it was not glorified it could not be reallie present; but it was not glorified quhen this supper was first instituted, therefore, it was not reallie present in the bread at Christ's first supper. Gif his body was not naturally present in the bread at the first supper, it cannot be naturally present now; for quhatsoever ye use now in the administration of your supper, or of your messe, call it as ye will, according to your awin confession, ye use it according to the ordinance, forme, and manner, that Christ Iesus himselfe used in his first supper: For ye say plainlie, in your disputation at Poissy, and in all the rest of your works, that Christ Iesus first of all observed that form quhilk ye use in your messe, and left it to his apostles and to their successors that they suld doe the like; and sa be your awin words, ye have drawne your selfes in a hose-net, and crucified your messe. Quhat can ye answere to this? Ye will not stand dumbe, I am assured; for maintenance of your religion ye man say somthing; for gif this reason bear it away ye have done with it.

Then we say, quoth the Papistes, that suppose the bodie of Christ, quhilk was locallie present with the rest of his disciples, was not glorified, yit the bodie quhilk he exhibite in the bread was glorified. Ye might as weill have holden your peace, and saide nothing: For, take tent to the words of the text, as they are written, Luke xxii. 17, quhere it is said, "And he tooke the bread, and quhen he had given thanks, he brake it, and gave to them, saying, This is my bodie quhilk is given for you;" and Paul, 1 Cor. xi. 24, hes thir words, "*Take, eat: This is my bodye, quhilk is broken for you.*" This relative "quhilk," is relative to the bodie quhilk was exhibited in the bread; for, according to your awin confession, these words are pronounced upon the bread, and directed to it: But that same bo-

die was given and broken for us, that is to say, crucified and demayned with anguish and dolors. Then I reason after this sorte: To be crucified and broken with anguish and dolours can on na waies agree and conveine with a glorified bodie; but the bodie that Christ exhibite in the bread is sayd of the Evangelists to be crucified and broken for us; *ergo*, that bodie was not glorified.

Now, last of all, they are not yit content, but sayis Christ can make the bread his body, and, therefore, his bodie is really present. That Christ can make the bread his bodie we grant; for Christ, being God, can do quhatsoever he will: Onlie let them shewe that Christ will make of reall bread his reall flesh, and then this controversie is brought to ane end. Christ, indeed, makes the bread his body, not reallie but sacramentallie; for Christ has not a bodie made of bread. His body was made ains of the pure substance of his blessed Mother; ane uther bodie then this, or oftener made then ains, has he nane; quherefore, all doctrine that teaches Christ's bodie to be made of bread is impious and hereticall. The Papists' doctrine of reall presence teaches that Christ's bodie in the sacrament is made of bread, be changing the bread into his bodie through force of consecration; quherefore we may bauldlie and truelie conclude that their doctrine of reall presence is baith wicked and hereticall. Now, in conclusion of this head, I beseech them, seeing that reason failes them, that they fight not against God, for maintenance of a lie, how auld that ever it be, (for the Divell is auld aneugh, and yit he coulde never change his nature!) but let them rather glorifie God, in confessing thir speaches to be sacramentall.

Then, quhat is the reason and ground quherefore the Papists pulles downe the substance of the bodie of Christ and the blood of Christ, and makes the very substance to be corporallie, reallie, and substantiallie in the sacrament? The reason is this; because they cannot see be their naturall judgement, nor cannot understand be their natural wit, the trueth of this, to wit, how Christ's flesh and blood can be present in the sacrament except he be present to their

The reason that moves the Papistes to thinke that Christ's bodie cannot be present in the sacrament except it be reallie, corporallie, and substantially present.

corporall hand, to their corporall mouth and stomach. Gif they had ane light to inform them that Christ might be present in the supper, and not to the hande, to the mouth, or stomach, they would never have thought of sick a monstrous presence as they compt to be there; but being destitute of the spiritual light they followe their naturall reasons, and makes a naturall and carnall presence. Sa that ye have this lesson to note of this: there is na man that has not the Spirit of God to understand this word, "This is my bodie," but out of question he will doe as the Papistes does, that is, he will understande it carnally; and sa they, misknowing the right meaning of it, it is na marvell suppose they and we differ in this matter.

Observation.

The diverse opinions concerning the presence of the bodie of Christ in the sacrament.

For will ye speare at the Papist, first, Gif the true bodie of Christ be there, or gif the true flesh and blood of Christ be there? He will say, It is there. Will ye speare, Quherein? He will say, In and under the accidents of the bread and wine, under the hue and roundness of the bread. Will ye speare againe at him, Be quhat instrument it is receaved? He will tell you, Be the mouth and stomach of the bodie. Sa this is their gross understanding of the bodie and blood of Christ. Will ye speare at the *Ubiquiter*, Gif the true bodie of Christ be present? He will say, It is. Will ye speare, Gif it be in, with, or under the bread? He will answere, It is in the bread *contentivè*, that is, that the bread containes it. Will ye speare at him, To quhat instrument it is offered? He will answere, That the bodie of Christ is offered to the mouth of our bodie, and that the blood of Christ is offered to the mouth of our bodie, as the Papists dois.

Our opinion.

Will ye speare at us, again, How Christ Iesus his true bodie and blood is present? We will say, That they are spirituallie present, reallie presente, that is, presente in the supper, and not in the bread; we will not say that his true flesh is presente to the hande, or to the mouth of our bodie, but we say it is spirituallie present, that is, present to thy spirit and faithfull saull, yea, even als present inwardlie to thy saull, as the bread and wine are present to thy bodie outwardlie. Will ye speare, then, Gif the bodie and blood of Christ Iesus be present in the supper? We answere, in a word, They are present in the supper; but not in the bread and wine, nor in the

accidents nor substance of bread and wine: And we make Christ to be present in the supper, because he is present to my saull, to my spirit and faith: Also we make him present in the supper, because I have him in his promise, "This is my body;" quhilk promise is present to my faith, and the nature of faith is to make thinges that are absent in them selves yit present: And, therefore, seeing he is baith present be faith in his promise, and present be the vertue of his Halie Spirit, quha can say but he is present in the supper?

How a thing is said to be present and absent.

But yit the word would be opened up, Quhat we mean be the word "present;" how a thing is said to be present and absent? And knowing this, ye sall finde all the matter easie. I say, thinges are said to be present as they are perceaved be ony outwarde or inwarde sense, and as they are perceaved be ony of the senses, sa are they present; and the farther they be perceaved the farther present; and be quhat sense ony thing is perceaved, to that same sense it is present; as, gif it be outwardlie perceaved be ane outward sense, that thing is outwardlie present. As for example, gif it be perceaved be the outward sight of the eye, be the outward hearing of the ear, be the outward feeling of the hand, or taist of the mouth, it is outwardlie present. Or, gif ony thing be perceaved be the inward eye, be the inward taist and feeling of the saull, this thing cannot be outwardlye present, but it man be spirituallie and inwardly present to the saull. Sa, I say, everie thing is present as it is perceaved. Sa that gif ye perceave not a thing outwardlie, it is outwardlie absent; and gif ye perceave not a thing inwardlie, it is inwardlie absent. It is not distance of place that makes a thing absent, or propinquitie of place that makes a thing present; but it is only the perception of ony thing, be ony of thy senses, that makes a thing present, and the not perception that makes a thing absent. I say, suppose the thing itselfe were never sa far distant, gif thou perceave it be thine outward sense, it is present to thee. As for example, my body and the sun are als far distant in place as the heaven is fra the earth, and yit this distance staies not his presence to me: Quhy? Because I perceave the sun be mine eye and uther senses; I feele him and perceave him be his heat, be his light,

and be his brightnes. Sa, gif a thing were never sa far distant, gif we have senses to perceave the same, it is present to us. Then the distance of place makes not a thing absent to thee, an thou have senses to perceave it; sicklike, the propinquitie of place makes not a thing present, and it were never sa near, gif thou have not senses to perceave it. As for example, gif the sun shine in thy verie eine holes, gif thou be blinde he is not present to thee, because thou cannot perceave him. A sweete tune will never be present to ane deafe ear, suppose it be sung in the ear of that man, because he has not a sense to perceave it: And a weill tauld tale will never be present to a foole, because he cannot understand it, nor has not judgement to perceave it. Sa, it is not the nearnes nor the distance of place that makis any thing present or absent, but onlie the perceaving and not perceaving of it.

How the bodie of Christ is present.

Now, the word being made cleire, speere ye, How the bodie of Christ is present? To give our judgement in a word, as ye have heard fra time to time, he is present not to the outward senses, but to the inwarde senses; quhilk is faith wrought in the saull. For this action of the sacrament and of the supper is partly corporall, and partly spirituall. I call this action partly corporall, not in respect only that the objects, that is, that bread and wine are corporall; but also in respect my mouth, quhereunto thir things are offered, the instrument quhereby and the manner how thir things are receaved, are all corporall and naturall. I call the same action, againe, partly spirituall, not only in respect of Christ Iesus, quha is the heavenlie and spirituall thing of the sacrament, but also in respect of my saull, quhereunto Christ is offered and given; in respect the instrument quhereby and the manner how he is receaved are all spirituall; for I gett not Christ corporallie but spirituallie. Sa, in thir respects, I call this action partlie corporall and partlie spirituall.

Now, confound me not thir twa sorts of actions, the corporall and naturall signs, with the spiritual thing signified thereby: Confound not, againe, the mouth of the bodie with the mouth of the saull:

Confound not, thirdlie, the outward manner of receaving be the hand of the bodie, with the spirituall manner of receaving be the hand of the saull. And sa it sall be exceeding cleare to see that ilke thing sall be present to the awin instrument; that is, the bodie of Christ, quhilk is the spirituall thing signified, sall be present to the spirituall mouth and hand; and the bread and wine, quhilk are the corporall signes, are present to the corporall mouth and hand. Then, how is any object present? A corporall object is corporally present, and ane inwarde object is inwardly present: Of quhat nature is the thing signified? It is of ane heavenlie nature. Then speare ye, How he is present? He is spirituallie and heavenlie present to thy saull, and the mouth of thy saull, quhilk is faith; for it were a preposterous thing to make the thing signified present to thy bellie, or to the mouth or eye of thy body; for gif sa were, it suld not be spirituallie present; because every thing is present as it accords to the awin nature: Is it a bodily thing, it is bodilie present; and gif it be a heavenlie thing, it is spirituallie present. Sa, I thinke, na man can doubt how the bodie of Christ is present; he is not carnallie present, but spirituallie present to my saull, and to faith in my saull. This far concerning the manner of his presence.

The last head in controversie betwixt us and the Papists.

Now, the last part of our conference is this; we have to consider to quhom the words aught to be directed and pronounced: For we and the Papists differs in this last head. We say that the words aught to be directed and pronounced unto the people, to the faithfull communicants. They, be the plat contrair, sayis, that the words aught not to be directed nor pronounced to the people, but to the elements; and not to be clearely pronounced, but quhispered on the elements: Sa that, gif they be spoken to the people, or spoken plainlie, their charme avails not. Now, I say, as the action is perverted be them in all the rest, sa they pervert it in this point also, in speaking that to the dumb elements quhilk they suld speake to the people of God. For I sall prove it clearly be three arguments, tane out of the scriptures, that the words aught not to be spoken to the bread, but to the people of God.

And, first, I say, the promises of mercie and grace aught to be directed and pronounced to them in quhom the Lord performs them, and makes them effectuall. But sa it is that the promises of mercy and grace are performed and made effectuall, not in bread and wine, but in faithfull men and women; therefore, thir promises suld be directed to faithfull men and women. Now, here is the promise of mercie and grace, "This is my bodie, quhilk is broken for you." And this promise is made to na uther thing but to faithfull men and women; and sa to them onely it aught to be directed.

Secondly, We have to consider that this sacrament seals up a covenant of grace and mercy. Now, with quhom makes God his covenant of mercie and grace? Will he make a covenant with a peece bread, or anie dumb element? There is na man will enter in a covenant with his servant, let be to enter in a covenant with a dumb element. Sa, in respect this sacrament seals up a covenant, this covenant of necessity man be knit up with ane faithfull saul, and not with the dumbe element; and, therefore, thir words cannot be directed to the elements.

Thirdlie, Looke to the end quherefore this sacrament was appointed: Is it not to lead us to Christ? Is it not to nurish my faith in Christ? Is it not to nurish me in ane constant perswasion of the Lord's mercie in Christ? Was this sacrament appointed to make the elements gods? Na, for will ye marke God's purpose in this institution ye will find that Christ has not set down his institution to nobilitate the elements, to savor and respect the elements, quhilk were bread and wine yesterday, to be gods to-day. We, on the contrair, sayis plainelie, that the institution of Christ lookes not to the elements to alter their nature. Indeed, it is appointed to alter us, to change us, and to make us mair and mair spirituall, and to sanctifie the elements to our use. But the special end looks to this, to make us halie, and mair and mair to growe up in a sure faith in Christ, and not to alter the elements, nor to make them gods: And, therefore, be all thir three arguments, it is evident that the words aught not to be directed to the elements, but to the people and faithfull communicants.

Now, to make an end of this; there is ane thing without the quhilk we cannot profit, let us discourse never sa lang upon the right understanding of the sacrament. Ye see, now, all that is spoken concerning the sacrament is grounded and depended upon faith: Have a man faith, albeit it were never sa small, he getts some grip of Christ, and some insight in the understanding of this sacrament; but lacking faith, suppose a man pain him selfe to make the sacraments never sa sensible, it is not possible that he can get a grip of Christ, or onie insight in him; for without faith we can not be Christians, we can nather get a sight of God nor feele God in Christ without faith. Faith is the onlie thing that translates our saules out of that death and damnation quhereintill we were conceaved and born, and plants us into life. Sa the haill studie and endeavour of a Christian suld tend to this, to crave that the Lord, in his mercie, would illuminat his mind with the eye of faith, and would kindle in his heart a love of faith, and work in his heart a thirst and desire of the object of faith, and mair and mair to thirst and hunger for the food of faith that nurishes us to life eternall. Conclusion, with an exhortation.

Without this faith (howsoever the naturall man and understanding natural would flatter thy selfe) surely there is na blessednes, but all his life is mair nor terrible miserie; for quhatsoever it be that flatters and pleases thee now, be it a thought or motion of the mind or an action of the bodie that pleases thee now, without faith; the same verie motion, cogitation, and action, sall torment thee after this: Sa, without faith it is not possible to please God; and quhatsoever pleases not God is done to torment thee. Therefore, crave mercie for quhatsoever motion, cogitation, or action, quherein thou has offended God, or be that same, God sall offend and torment thee: And to eschew the offence of God, there is na moyen but be true faith. Therefore, the study of a Christian suld be to grow in faith.

Now, be hearing of the word thou gets faith; and be receaving of this sacrament thou gets the increase of faith; and having faith, the receaving of the sacrament sall be fruitfull; but without faith thou eats thine awin condemnation. Sa the haill studie of ane

Christian is to get faith; and this faith cannot be obtained with idlenes, but be earnest prayer: Therefore, let every ane of you fall down, and crave earnestlie this faith, and the increase of it, quhereby ye may be worthie receavers of this sacrament, and that for the righteous merits of Christ Iesus: To quhom, with the Father, and the Haly Spirit, be all honour, praise, and glory, for now and ever. Amen.

THE FOURT SERMON.

UPON THE PREPARATION TO THE LORD'S SUPPER.

PREACHED THE TWENTIE-SECOND DAY OF FEBRUARIE, 1589.

1 Cor. xi. 28.

Let every man therefore examine himself, and so let him eat of that breade, and drinke of that cup, &c.

Suppose the doctrine of our tryal and due examination (weill-beloved in Christ Iesus) ought to go before the doctrine and receaving of the sacrament; yit, notwithstanding, seeing that preparation is always, at all tymes, as well necessare for the hearing of the simple word as for the receaving of the visible sacrament; (for no man can hear the word of God fruitfully, except in some measure he prepare his saul, and prepare the ear of his heart how to hear,) therefore, the doctrine of preparation and due examination man come in the awn place, and be very necessare for every ane of you.

The Apostle, in the words that we have read, interponis his counsaile, and gives his advice; and not only gives his advice, bot gives his admonition and command, that we suld not come to the table of the Lord, that we suld not come to the hearing of the word rashlie; but that everie ane of us suld come to this holie work with reverence, that we suld prepare and sanctifie our selves in some mea-

sure; and seeing we go into the King of Heaven's table, it becomes us to put on our best array; and, in ane word, he takis up the haill doctrine and matter of this preparation, quhill as he sayis, "Let every man and let every woman try and examine themselves;" as gif he would say, Let every ane of you try and examine your sauls, that is, try the estate of your awin heart, and condition of your awin conscience: Look and behold in quhat estate your heart is with God, and in what estate your conscience is with your neighbour. He bids not your neighbour try you; he bids not your companion try your heart; but he bids your self in person try your awin conscience; he bids your self try your awin heart, by reason nane can be certain of the estate of your heart, or of the condition of your conscience, but your self. Now, he secludis not uthers from the triall of you neither, (for it is leisum to the Pastor to try you;) but others can nocht try you sa narrowlie as ye your self can; for na man can know sa meikill of me as I know of my self; na man can be certain of the estate of your heart and condition of your conscience, and yit ye your selfis may be certain of it. As to others, men may judge of your heart and conscience according to your works and effects; and except your works and effects be very wicked, and altogether vitious, we are bound in our conscience to judge charitablie of your heart and conscience. Therefore, there is nane sa meet to try the spirit of a man, to try the heart or conscience of a man, as is the man himself.

The heads to be intreated in this sermon.

Now, that this tryall may goe on the better favoredlie, ye have first to understand,

Quhat it is that ye suld try, quhat ye call a conscience, quhilk the Apostle commandes you to try.

Secondly, Ye have to wey and considder for what reasons and causes suld ye try your conscience.

Thirdly, and last of all, Ye have to see in what chief points ye suld try and examine your conscience.

Then, that we speake not to you of things unknown, it is necessare for every ane of you (seeing there is nane of you that lakes a

conscience) to understand what a conscience is; and so nearly as God shall give me the grace, I will bring you to the understanding and knowledge of a conscience. I call a conscience, a certain feeling in the heart, resembling the judgement of the living God, following upon ane deed done be us, flowing from ane knowledge in the mind, accompanied with ane certain motion of the heart, to wit, feare or joy, trembling or rejoicing.

Definition of conscience, with the exposition of the partis thairof.

Now we shall examine the parts of this definition. I call it, first of all, ane certain feeling in the heart; for the Lord has left sic a stamp in the heart of every man, that he doeth not that turne so secretlie nor so quietly but he makes his own heart to strike him and to smite him; he makes him to feill in his own heart whether he has done weill or ill. The Lord has placed this feeling in the heart: Quhy? Becaus the eyes of God looks not sa meikill upon the outward countenance and exterior behaviour as upon the inward heart. For he saith to Samuel, in his First Book, xvi. 7th verse, "The Lord beholds the heart." Siclike, 1 Chron. xxviii. 9, he saieth to Solomon: "The Lord searcheth all hearts, and understands all imaginations of thoughts." Also Ieremie, xi. 20, says, "The Lord trys the reines and the heart." And the Apostle, 1 Cor. iv. 5, he says, "The Lord shall lighten things that are hid in darkness, and make the counsels of the heart manifest." Sa, in respect the Lord makes him cheifly to have to do with the heart, therefore in the heart he places this feeling, quhilk is the chief part of conscience.

I say, nixt, that this feeling resembles the judgement of God, for this feeling was left and placed in our saul for this end and purpose, that we might have ane domestick and familiar judgement within our selfes, to subscrive and resemble the secret and invisible judgement of the high God; a particular judgement to go before that generall judgement, in that generall and great day quher everie man sall be justified or damned, according to the particular judgement that is within his awn conscience. In the mean time, this conscience is left in us to make out our haill proces in this life, to hold in the travels of the living God, as it were, in that last judgement. For the books of our own conscience in that last day sall be opened,

and every man sall receave according to the report of the decreet that is within his awn conscience; therefore I say, that our conscience resembles the judgement of God.

The third thing that I say is this: It follows upon ane deed done be us, our conscience nor our heart strikes us not before the deed be done. Our heart strikes us not before the evill turn be committed; na, it goes not before the deed; but the straik of the conscience and feeling of the heart followis immediatly upon the deed, in sicke sort, that the deed is not so soon done be thee but thy conscience applyis it to thy selfe, and gives out the sentence against thy selfe. Therefore, I say, it is a feeling following upon ane deed done be us. And nixt, I say, flowing fra ane knowledge in the mind; for except the conscience have information, and except the heart know that the turn quhilk is done is evill, the heart nor the conscience can never count it to be evill; therefore knowledge must go before the straik of the conscience. Thy heart can never feel that to be evill quhilk thy mind knowis not to be evill. So, knowledge must ever go before feeling, and according to the measure of thy knowledge, according to the nature and qualitie of thy knowledge, accordinglie sall the testimonie and straik of thy conscience be. For a light knowledge, a doubting and uncertain knowledge, makis ane light and small straik; as, in the other part, ane haly and a solid knowledge, drawin out of the word of God, makis ane heavie straik of the conscience: Sa the conscience man answer to the knowledge. If we have na other knowledge but the knowledge quhilk we have by nature, and be the light and spunkes that are left in nature, our conscience will answer na farder but to that knowledge. But if, beside the light of nature, we have a knowledge of God in his Word, and a knowledge of God by his Holie Spirit working in our hearts, our conscience then will go farder, and excuse or accuse us, according to the light that is in the word: Sa that the conscience is not acquired or obtained at quhat time we are enlightened be the working of the Halie Spirit and hearing of the word of God; but our conscience is born with us, is natural to us, and is left in the saul of every man and woman; and as there are some spunks of light left in

nature, sa there is ane conscience left in it. And gif there were na mair, that same light that is left in thy nature sall be eneugh to condemn thee. Sa the conscience is not acquired, gotten or begun at the hearing of the Word, or at that time quhen we begin to reforme our selfes, be the assistance and renewing of the Halie Spirit; bot everie man be nature has a conscience, and the Lord has left it in our nature; and except that this conscience be reformed according to the Word of God, that same naturall conscience sall be eneugh to condemn thee eternallie: therefore, I say, flowing from a knowledge of the mind.

Last of all, I say, accompanied with a certaine motion of the heart; and we expresse this motion, in feare or joy, trembling or rejoycing. In very great feare, gif the deed be exceeding heynous, and the straik of the conscience be verie heavie; then the conscience takis never rest, for guiltines man ever dread; bot gif the deede be honeste, godlie, and commendable, it makis a blyth heart, and makis the heart to burst out in joy. Sa, to be short in this matter, (for I purpose not to make ane common-place of it,) ye see that in every conscience there man be twa thinges: First, there man be ane knowledge, and nixt, there man be ane feeling, quhereby, according to thy knowledge, thou applyis to thy awin heart the deed done be thee. Sa that, according as the word itselfe testifyes, it rises of twa partis; it rises of knowledge, according to the quhilk it is called science; and it rises of feeling, according to the quhilk the "con" is put to, and it is called conscience. Then the word "Conscience" signifyes knowledge, with application.

To quhat uses the Lord has appointed the conscience to serve in the saul of man. 1.

This conscience the Lord has appointed to serve in the saull of man for manie uses;

To wit, he has appointed everie ane of your consciences to be ane keeper, a waiter-on, and a careful attender, upon everie action done by you; sa that that action cannot be so secretlie, so quietly, nor so theftcously convoyed, but, nil thou will thou, thy conscience sall beare ane testimonie of it; thy conscience sall be ane faithfull observer of it, and ane day sall be ane faithfull recorder of that same ac-

tion: So the Lord has appointed thy conscience to this office, that it attends and waits upon thee in all thy actions; na thing can slip it.

2. Sicklike, the Lord has appointed thy conscience, and placed it in thy saull, to be ane accuser of thee: so that quhen thou dois ane evill turne, thou has ane domestick accuser within thy awin saull to finde faulte with it.

3. He has also placed it in thy saull to beare ane true and steadfast witnes against thee; yea, the testimony of the conscience resembles not onlie a testimony or witnes, but the conscience is als good as ten thousand witnessis.

4. The conscience also is left in the saull to do the part of ane judge against thee, to give out sentence against thee, to condemne thee; and sa it dois, for our particular judgement man ga before the generall and universall judgement of the Lord, at that great day.

And quhat mair? He has left thy conscience within thee to put thy awin sentence in execution against thy selfe. This is terrible: He has left it within thee to be ane verye torture and a burrior to thy selfe, and sa to put thy awin sentence in execution upon thy selfe.

Is not this ane matter mair nor wonderfull, that ane and the selfe same conscience sall serve to sa manie uses in ane saul, as to be ane continuall observer and marker of thy actions, ane accuser, ten thousand witnessis, a judge, and a burriour and tormentour, to execute thy awin sentence against thy selfe? Sa that the Lord misters never to seek a member of court out of thy awin saule, to make out a lawfull proces against thee; but thou sall have all thir within thy selfe, to make out a full proces against thy selfe! Take heed to this, for there is never a word of this that sall fall to the ground, bot either ye sall feill it to your weill or to your everlasting woe. And this secret and particular judgement that every ane of you carries about with you bydis sa sure and sa fast within you, that, doe quhat ye can, gif ye would imploy your haill traveillis to blot it out, thou sall never get it scraped out of thy saull; gif ye were als malitious and were become als wicked as aver anie incarnate devill was upon the earth,

ye sall never get this conscience altogether scraped out of your saull: But nill thou will thou, there sall als meikle remaine of it as sall make thee inexcusable in the great day of the generall judgement.

I grant thou maye blot out all knowledge out of thy minde, and make thy selfe to become als blinde as a modewart: I grant also, that thou may harden thy heart sa that thou will blot out all feeling out of it, sa that thy conscience will not accuse thee nor find fault with thee, but thou sall have ane delite in ill-doing without a remorse; but I denye that ony gree of wickednes in the earth sall bring thee to that pointe that thou may doe evill without fear; but ay the mair that thou dois evill, and the langer that thou continewis in evill doing, thy feare sall be the greater; yea, in despite of the devill, and in despite of all the malice of the heart of man, that fear sall remaine: And suppose they would baith conspire together, it sall not be able to them to banish that fear, but that gnawing of the conscience sall ever remaine, to testifie to thee that there is ane day of judgement.

I grant also, that there sall be ane vicissitude, and that feare sall not alwayes remaine, but sall be some times turned over in security; nather sall that security alwayes byde, but sall be turned over again in fear; sa that it is not possible to get this fear hailelie scraped out, but the greater that the security be, the greater sall thy fear be quhen thou are walkened.

I grant, thirdlie, that this fear sall be blind; for fra time a man by evil doing has banished knowledge out of the mind, and feeling out of the heart, quhat can remaine there bot a blind fear? Quhen men has put out all light, and left nathing in thair nature but darknes, there can nathing remain but a blind fear: So I grant that the fear is blind, for nather know they quhairfra the fear commis, quhat progres it has, quhereunto it tendes, quhere nor quhen it sall end; therefore, they that are in this way missled up in their saull, of all men in the earth they are maist miserable; for als long as thou may keep in thy mind a spunk of this knowledge and spirituall light, in the quhilk thou may see the face of God in Christ,

quherein thou may see ane outgate in the death and passion of Christ, and quherein thou may see the bowellis of mercy offered in the blood of Christ; gif thou have any spunk of this light (albeit it were never so little) to direct thee; and albeit this knowledge were never sa evill wounded, yit there is mercie eneugh for thee in Christ! But gif thou close up all the windows of thy saull and of thy hart, and make them to become palpable darknes, that thou nather know quherefra the terrour comes nor yit seeis ony outgate, that is the miserie of all miseries.

Application. We have mony things to lament. We have the estate of this countrey to lament; they are not present to quhom this doctrine speciallie appertains; alwayis there is nane of you but ye have to take heed to your consciences now, quhill leisur is given you, that ye banish not altogither this light quhilk is yit offered to you, and quhereof some spunks yit remaines. For I see the maist part of our great men of this countrey running headlong to banish the spunk of light that is in them; and they will not rest sa lang as there is a spunk of it left quhill it be utterlie bannished; and quhen they have done sa, alas! quhat can follow but a blind and terrible fear in their conscience, quhilk they can never get scraped out? A fear without an outgate, a fear to grow and not to decay, a fear to devour them halelie at the last. Therefore, every ane of you take heed to this light that is within you; take heed that the foul affections of your hearts draw not your bodies after them; see, at the least, that these affections banish not this light, and sa lang as the Lord offers to you this light in time, crave that of his mercy he would give you that grace to embrace it, to take up a new course, and yit to amend your lives quhill ye have time.

The bodie sall leave the saull, and the saull sall leave the bodie; but the conscience sall never leave the saull; but look, quherever the saull gais, to the same place sall the conscience repair; and looke in quhat estate thy conscience is quhen thou dies, in the same estate sall it meet thee in that great day. Sa that gif thy conscience was a burriour to thee in the time of thy death, gif thou gat it not

pacified in the time of thy death, it sall be a burriour to torment thee in that generall judgement. Therefore, this matter would be well weyed, and everie ane of you suld studie to have a good conscience, that quhen the saull is severed fra the bodie, leaving your conscience at rest and peace with God, it may be restored to you, and meet you again with als great peace and quietnes. This far concerning conscience, quhat it is. I pray the living Lord sa to sanctifie your memories that ye may keep thir things, and that every ane of thir things may sa sticke with you, in some measure, that to the end of your life ye may remember upon them.

The second thing that we have to speak of is this: We have to try and consider wherfore we suld examine our conscience; for what causes suld a man or woman be moved to try their awin conscience and saull? I sall take up the reasons shortlie. It becomes every ane of you to trie your conscience: Quhy? Because the Lord will make his residence in na uther pairt of the saull, but in the conscience: He has appointed his dwelling to be in the heart of man, and in the will and conscience of man; and, therefore, it becomes you to make his dwelling-place cleane, and to take heed to your heart.

Nixt, suppose the Lord of heaven made not residence there, yit in respect the eye of God is ane all-seeing eye, and able to pearce through the very thicknes of the flesh of man, how darke and grosse soever it be, and to pearce through the very secret hirnes of thy conscience, (for unto the all-seeing eye of God the maist secret hirne of the conscience is als patent, cleare, and manifest, as onie outwarde or bodilie thing in the earth can be to the outward eye of the bodie.) In respect, therefore, that his eye is sa pearcing, and that he casts his eye onely upon our heart, it becomes us to try our hearts.

Thirdly, he is the Lord of the conscience; there is not a monarch of the earth that has ony soveranitie or lordship over the conscience; onely the God of heaven, onlie Christ Iesus, King of heaven and earth, is Lord of the conscience: He has power onely

to save and tine; therefore, quhen thou dresses thee to this Lord's table, becomes it thee not to looke upon thy conscience, to trie thy conscience, and to examine the estate of it?

Last of all, quhilk is ane of my chiefest reasons, it becomes thee to trie and examine thy conscience. Quhy? Because the health and welfare of thy saull depends upon thy conscience. Gif thy conscience that is within thy saull be weill, gif it be at peace and rest, thy saull is weill; gif thy conscience be in ane good estate, thy saul man be in ane good estate; gif thy conscience be in good health, of necessitie thy saull man be in good health; for the good health and weill of the saull depends upon ane good conscience; therefore, it becomes everie ane of you to try weill your conscience. There is not a law that ever was set down or devised, but of all the laws that ever was made, it is leisome to us to have a care of our health, it is leisome to us to seeke sic things as may procure our health, preserve and entertain our health: Now, subsume; but the health of thy saull stands in the health of thy conscience and in preserving thereof; therefore, be all laws, thou aught to attend to thy conscience. Gif thou keep thy conscience weill, thy saull is in health; and gif thy saull be in health, let troubles come quhat will upon the bodie, thou wilt bear them out all: But gif thy saull be diseased, and gif that dwining sikes occupy thy saull quhilk ane evill conscience brings on, thou salt not be able to beare out the least trouble that can come upon the bodie; quhereas, gif the conscience were at rest and in good health, that trouble could not light upon thy bodie, but the strength of ane good conscience suld beare it out. Then have ye not reason, and mair nor reason, to take tent to your conscience, to examine and try your conscience, in quhat estate and disposition it is?

Certaine lessons to be learned, quhair through a man may preserve health in his conscience and saull.

Now, because it is ane savourless jest to tell you that health is necessare, and not to open up the way how this health may be acquired, preserved, and entertained, therefore, to keep your conscience in quietnes and in good health, I sall give you thir few lessons. First of all, Take heed that ye keep fast a persuasion of the

mercie of God in Christ Iesus; examine quhen thou lies down, and examine quhen thou rises up, in quhat estate thou art with God; quhither thou may look surely for mercie at his hand or not. Art thou persuaded of mercie? Assure thy self, thy conscience is at ane good point, thou has health in thy saull; for be keeping of faith the conscience is preserved, as sayis the Apostle, 1 Tim. i. 19, keep this persuasion; halde it haill and sound; hurt it not; bring not thy saull in doubting sa far as thou may; stay not nor hinder not thy persuasion, gif thou would keep health in thy saull; for gif thou doubt, or in onye wayes diminish thy persuasion and assurance, assuredlye thy assurance cannot so soon be hindered nor diminished, bot in that same article of time sall follow the diminishing of the health of thy saull; yea, it cannot be, but in that same article of time followes the hurt of thy conscience; for faith will not dwell bot in ane haill conscience. Therefore, in quhat article of time thou dois against thy conscience, in that same article of time thou loses ane gree of thy persuasion of the mercy of God; and unto the time that thou fall downe at the feet of Christ and obtain mercy for that ill deed, purchase peace at his handes, to repaire thy persuasion, thou sall ever doubte of mercie, and want health in thy conscience. Then, this is the first lesson, to keep health in your saulls, look and see that ye be persuaded of mercy.

The second lesson to keep a good conscience, or to keep health in thy saull, is this: Ye man flee, eschewe, and forbeare quhatsoever may trouble the health of your saull; quhatsoever may trouble the quietnes and peaceable estate of your conscience: Cast it out, forbear it, and eschewe it. This generall is good; but quhat is it, let see, that troubles the quiet estate of the conscience? Nathing in the world but sin; nathing in the earth but ane evill nature; therefore, we man, of force, to keep health in our saull, forbear and eschew sin; we man flee sin, and rid our hand of it. It is not possible, that ye can baith keep a good conscience, and serve the affections of your heart, and, therefore, to keep peace and health in thy saull, thou man bid thy lustes good night; thou man renounce the lusts and affections of thy heart, and thou man not doe as thou was

wont to doe; thou man not be given to the service of thine affections and of thine appetite, to put them in execution as thou wont to doe; but in case thine affection or lust command thee to doe onie thing, quhat is thy part? Thou man try how far this may stand with the good will of God, and how far that affection quhilk commands thee may agree with the law of God.

Is there sic an harmony, that that quhilk thine affection commands thee may stand with God's law and halie will? Na question it is ane sanctified affection; thou may put it in execution. But after this triall, gif thou find thine affection to be exorbitant, and out of rule, carrying the plat fra God, and agains his lawe; beware of it, resist it; beware that thou put not the will of it in execution! Or utherwayis, gif thou fulfill the will of that affection ane hour, quhat pleasure can that bring with it? It may weill bring with it a flattering pleasure in the entric; but it closes ever with a bitter remorse in the end. Then to eschew this bitter remorse, suld ye not all tric your affections? Ye man examine and try them be the square of God's law; ye man see how far they agree with his law, or how far they disassent from it; and in sa far as they disassent fra that law, let every man denie him selfe, renounce his affections; and sa, this triall being tane this way be thy selfe, it sanctifies thine affections, makes Christ to lodge in thy saull, makes thy conscience to be at rest, and the Halie Spirit this way maks baith bodie and saull to be in good health and to rejoice. Then flee fra sin: This is the second lesson.

The third lesson is this, Studie to doe well. Would thou keep health in thy saull, studie to do better and better continuallie; at least, have a purpose in thy saull and heart to take up a better course dailie. Quhilk is the last lesson? Seeing that quhen we studie to doe best, and that the just man, that is, the maist halie man, fallis sa oft in the daye as seven times in the day, yea rather seventye times seven times, quhat is thy parte in thir slippes and snappers? Suppose thou fall, as thou cannot eschew to fall, lie not still there; sleep not there quhere thou has fallen. It is a shame to sleepe there; therefore, rise againe. And how should thou rise? Be

lifting up thy saull, and running to the fountaine of grace and mercie; be running to Christ Iesus to seeke mercie for thy saull, and to crave that he would send out of himselfe that measure of peace that may put thy conscience at reste, and restore thy saull to health. Sa, lye not quhere thou falles, but incontinent rise, and crave mercie; and in obtaining of mercie thou sall repair thy saull, thou sall amend thy life by repentance, and be repentance thou sall get peace; thou sall have thy conscience at reste, and get health to thy saull.

Now, keep this rule, gif thou would keep thy saull in health; look that thou sleep not in sin as David did; lye not still quhen thou art fallen, and sa fall out of one sin to another, as fra adulterie to murther, fra murther to the nixt. As commonlie, gif a man sleepis in sin and risis not in time, ane sin will draw on another, for there is never a sin the alane; but ay the mair greate and heinous that the sin be, it has the greater and war sins following it. Therefore, quhen ye fall, delay not to rise, but run to the fountaine of mercie, and seeke grace in time. Run to prayer, run to the Kirk of God, quherever it be, quhither it be in the field or in the towne. Run to Christ Iesus, and crave mercie at him, that ye may have peace in your consciences; and sa be thir meanes every ane of you sall keep health in your saules; be thir meanes ye sall learn quhat difference is betwixt this living word of mercie and grace, quhilk sounds in our religion, and that slaying letter that slayis the saull of everie ane that heares it; I meane that idolatrous doctrine of that dumb messe.

I cast in this unto you, because I see that our haill youth (for the maist part) are given to it; and the Lord is beginnand to abstract his mercie and grace from this countrey for the contempt of this quickning word, quhilk has sa clearlie sounded here, and quhilk our noblemen, for the greatest part running headlong to the devil, in a dumb guise, traveils utterlie to baunish. Is not this a miserable thing, that never ane of you has eyes to consider and discerne upon the time of peace, mercy and grace, quhilk is sa abundantly offered? The Lord of his mercie give you eyes in time!

This far, concerning the reasons quherefore every ane of you suld try and examine your awn consciences: And this triall aught not to be for a day, or for a year; but it aught to be every day and every year of thy haill lifetime. For that conscience that suld rest for ever with the living God, that conscience quhilk man ever look upon the face of the Son of God, it cannot be over-well scowred; we cannot look over narrowly to it; the mair curious we be in searching out of this conscience, we are the better occupied. I speak of our awn conscience, I speak not of our neighbour's.

In quhat point we suld examin our conscience.

I ga to the Third: And I come to the points quhereintill everie ane of you suld try and examine your selfis. I give you twa points, quhereintil every ane of you ought to try and examine your consciences. Try thy conscience, First, in this point; Quhither thou be at peace with God, quha is the Lord of heaven, or not: Nixt, trie thy conscience in this point: Quhither thou be in love and amitie with thy neighbour, or not.

Would thou know quhither thy conscience be at unitie and peace with God or not? Thou sall know it is this way. The God of heaven he can have na society nor can keep na companie with that saull quhilk is alwayis unclean, that is every way defiled: na, he cannot. Now I speake not sa precisely, that I mak a saull to be fullie sanctified, and perfectly halie in this life. Na, in this life there is wonderful iniquities, grosse sins, and great faults, quherewith even the righteous are defiled. But this is my meaning; there is na saull can be at peace with God, or quherewith the Lord can have ony societie, but it in some measure it man be sanctified and made halie: for God cannot make residence in a saul that is a stinking midding alway; and, therefore, on force, in some measure it man be sanctified; there man be sa meikle made cleane, in ane nuke or uther of that saule, quherein the Lord of heaven, be his Halie Spirit, may make his residence. Now let see, quhereby is the saule sanctified? Peter, Acts xv. 9, sayis that the saull of man is purified be faith, that the heart of man is purged be faith. Sa faith opens and purges the heart be faith in Christ Iesus, and in the merites of

his blood we have peace with God. "Being justified be faith, we have peace towards God, through our Lord Iesus Christ," sayis the Apostle, Rom. v. 1.

Now comes in this point, ye have to prove your selfs quhither ye be in the faith or not; as the Apostle sayis, 2 Cor. xiii. 5, "Trie and see, quhither ye have faith in Christ or not." Examine, gif your saull be seasoned with this faith; for gif ye have not faith in Christ, Christ is not in you; and gif Christ be not in you, ye are in ane evill estate, ye are in the estate of the reprobate and damned. Sa, every ane ought to look carefullie, and see gif he has a beliefe in the blood of Christ, or not; quhither he beleeves to get mercie be his merites, and sanctification be his blood, or not: For, gif thou have na measure of this faith, thou has na measure of peace with God; be reason our peace with God is engendered and grows daily mair and mair be true faith in Christ. Now this faith, quhere it is true, quhere it is livelie, and couples the heart with God, as I have spoken, it man break out in word and deed; it cannot be halden in, but it man break out. It man break out in word, in glorifying the God of heaven, quha has forgiven us our sins; it man break out in word, be giving a notable confession of these sins quherein we have offended him; it man break out in deed, in doing good works, to testifie to the world that thing quhilk is within thy heart; to testifie to the world that thou quha has this faith art ane new man; that be thy good example of life and conversation thou may edifie thy brethren, the simple anis of the Kirke of God, and that be thine halie life thou may draw sinners to repentance; that they, seeing thy light, may be compelled to glorifie God in thee.

Then, in the first point of triall, let us look to thir three, To the heart, to the mouth, and to the hand: Take heed, that there be ane harmonie betwixt thir three, and that they all sing ane sang; for gif the heart be inwardly coupled with God, there is na doubt but the mouth will outwardly glorify him; and gif thine heart and mouth be renewed, and be ane, of necessitie thou man utter this in thy conversation. There man be agreement betwixt the heart and the hand; thy conversation man be changed with the heart, and be

halie, honest, and godly as the heart is: Sa that, gif thy conversation be good, it is a sure taken that thou art at ane with God; but gif thy conversation be not good, let men speak quhat they will, the heart is but defiled; this true and lively faith has na place in it. Then will thou speare, Quhen art thou at ane with God? Quhen thy conversation, thine heart, and thine mouth, sayis all ane thing. Then, na question, thou has the work of faith wrought be the Halie Spirit in thy heart, quhilk makes thee to be at peace with God. This is the first point, quherein ye suld trie your selfs.

The nixt point is love. Ye man trie, Quhither ye be in love and under charitie with your neighbour or not: For as thou art not coupled with God but be the band of faith, sa thou art not coupled with thy neighbour, nor joined with na member of Christ in this earth, but be the band of love, amitie, and charity. Tak away love, thou art not a member of this bodie: For love is the master sennon that couples all thir members of Christ's bodie togither, and maks them to grow up all in a spirituall and misticall unitie. Love is the onelie mark quhereby the children of Christ and members of Christ's bodie are knawin from the rest of the world. Love is that halie oyle that refreshes our sauls, and makes us like unto God; and the mair we grow in love, the mair God, be his Spirit, dwells in us; for God is love. Sa that, except in some measure love towards thy neighbour dwell in thy heart, thou can have na society with thy neighbour, and far lesse with God. Gif the manners of men were examined be this rule, we suld find a multitude of godles people in this country, quha has their hearts raging with malice, ilk ane against uthers; and quhere the devill and a malitious spirit dwells, there is na place there for the Haly Spirit; and now suppose the Lord has gan about, be all means possible, late and air, to instruct them, and to infound in them this precious love and amitie towards God and their neighbour, and sa to alter their condition, yit they will not suffer them selfis to be walkned quhill the great vengeance and maledictiion of God light on their carcases. Alwayis this love, this honest and godly conversation, flows all fra the root of faith;

sa that, gif thy heart have faith, in any measure, and it were never sa small, in that same measure thou man have love towards thy neighbour; and this love is never idle, but it is ever uttering the self, either in ane effect or uther: And in respect faith is the ground quhereupon all the rest depends, and in respect that this faith is sic a jewell, as without the quhilk it is not possible to onie of you to please God, without the quhilk all your doings are abhomination before him, without the quhilk ye are left in a terrible miserie; quhilk miserie is sa meikle the mair terrible that ye are ignorant of it, is it not good reason that we know and understand how this faith is wrought and created in our sauls be the Halie Spirit, and how it is entertained and nurished in our sauls? That seeing how it is created, and hearing tell the manner how it is brought about, ye may examine your consciences, and see quhither ye be in the faith or not.

My purpose was to have insisted langer, in this matter, nor this time will suffer. Now, therefore, as time will suffer, and as God will give the grace, I sall let you understand how the Halie Spirit imployes his travail in the heart and mind of man and woman, and quhat pains he taks in creating and making up this jewel of faith in their sauls. Yit, or I enter to this work, to let you see the travaills of the Spirit of God in working of this faith in your hearts, it is necessare, and mair nor necessare, that ye understand, first, your awin miserie and infirmitie; and that ye know how the Lord was induced to recover you out of your auld estate, and to recreate you quha were lost be the deed of your forefather Adam.

The mysterie of man's salvation in some measure disclosed.

Then, to take up the matter the more highlie, I call to your memories this ground: That man universallie, and every ane particularlie, being corrupted, being lost, and that be his first forbear's fault, (for gif there were na mair but that same first fault and sin of his, we are all justlie oblished and bound to ane double death, baith of body and saull for ever,) man this way, universally and particularlie, being utterlie lost, without any hope of regres left in his saull, without any sense of the recoverie of that former estate, or repair-

ing of that image quhilk he had tint throw sin long of before; he being lost be this sin, and left in this desperate estate in himselfe, quhat dois God? The ever living God, only wise, quhais ways are unsearchable, has found out ane way how that man this way lost yit may be saved. In this turn he sought counsaill, quhom at? Not at any creature, but he sought counsaill at himself: The Persons of the Trinitie sought counsaill at themselfis; yea, God was moved to seek counsaill at himself, onlie moved in himself; for he had not ane externall principle outwith himself to induce him. Sa, he seeking this counsell at himself, and being moved in himself thereto, as Ephes. i. 9, quhat dois he? Quhen all men and women suld have died for ever, it pleasis him of his infinite mercie to select out of all, and to elect a certain number out of the lost race of Adam, that suld have perished for ever.

In this his counsaill and decreet moved I say of himself, and seeking counsaill at himself onlie, he selectes a certain number out of this rotten race; quhilk certain he will have sanctified, he will have justified, he will have glorified. And, therefore, to bring about the work of their salvation, quhat dois he? He appoints his awin naturall Son, (for he had but ane naturall Son,) he appoints the Second Person of the Trinitie, his awin naturall Son, God in power, glorie, and majestie, als high as himself, equall with God the Father in all things; he appoints him to work this work, to bring about this work of our redemption and eternal salvation, (this is but the mistery of it in some measure disclosed.) And, therefore, in the fullnes of time, (for he dispensis all times according to his wisdome,) at sik time as he appointed, he makes his Son to come down, to sease himself in the womb of the Virgin, to take on our flesh, to take on the likenes of sin; he took not on sin, but he took on the likenes of sin. Quhat call I that likenes? Our flesh is the likenes of sin; he took on our flesh and nature, the likenes of sin, quhilk was perfitelie sanctified, in the verie moment of his conception, in the verie womb of the Virgin: He took on this flesh, that in this flesh and nature sin might be banisht and dung out of us for ever. And quhere we suld all have gane ea gait, (for there was na exception of

persons be nature,) Christ Iesus, our Saviour, has elected us; and according as his Father, in his secret election, before the beginning of the world, had elected us, the same Christ Iesus, in his awin time, he callis us; he makes us partakers of that salvation quhilk he has purchased; and he repairis not only that image quhilk was lost in our forefather Adam; he places us, not in a terrestriall paradise, quhere Adam was placed at the beginning, (and quhat mair could have been sought be us?) but he gives us a far mair excellent image nor we lost; he places us in a mair high and in a mair celestial paradise nor we lost. For, sa meikle the mair heavenlie is the paradise quhilk he gives us, as the second Adam is mair excellent nor the first, and as the Son of God, and God himself, gais far above any creature that ever was, man or angell. Therefore it comes to pass, that be the benifite of the second Adam, Christ Iesus our Saviour, the Son of God; (quhereas, gif we had remained in that image quherein our forefather was first created, we suld have settled ourselfis in the earth for ever; we could not have craved a better paradise nor ane earthly paradise for earthly tabernacles;) be the benefite of the Son of God, I saye, it comes to pass, that we are plucked up out of the earth to the heaven, and to ane heavenly paradise. And quhat have we to do with heaven? Are we not made of the earth, to returne to the earth? Becomes not ane earthly paradise ane earthly bodie? Yit the Lord, in his mercy, sendis downe his Son to draw us up out of the earth to the heaven. This is sa high a thing that it cannot be easily considered; for this drawing of us to ane heavenlie paradise is a thing mair nor could have been thought of; that we suld live ane angel's life in heaven, how could the heart of man think on this? Yit it pleased the living Lord, in the great riches and bowels of his mercie, and in the exceeding greatnes of the power of his mercie towards us, (the Apostle, in that Epistle to the Ephesians, cannot get words anew to expresse this; he knowes not how to begin, nor how to end, quhen he speakes of the riches of that mercy. And gif ye look that Epistle to the Ephesians narrowlie, ye sall find ma high and excellent stiles given to the riches of that mercie, in that

Epistle, nor in ony other parte of the Scripture :) it pleased him, I say, of his awin mercy, not to give us simply the image quhilk we lost, nor to leave us in this earth; but it pleased him to give us a better image, and, beside that, to place us in heaven to byde with him for ever.

Now, rests his mercy and grace here? Na: But that this salvation, quhilk he has already purchased and brought about be his Son, our Saviour Christ Iesus, that it might be alwaies accomplished, having nathing lacking in it, as he redeemed us in his awin person perfitlie, sa he makes this same redemption to come to our knowledge, and makes us sure of it in our owne consciences; and to this end, quhat dois he, I pray you? As he be his death purchased our full redemption, sa he makes it known to us; he intimates it to us, be our inwarde calling, letting us baith find and feel in our heart quhat he did in his bodie for us: For our Lord, quhen he maks his servants to proclaime this redemption, and to intimate it to our consciences, he workis this jewell of faith in our saulls, quhilk assures us that the Son of God has died for us: For quhat could it availe us to see our redemption, to see our salvation and our life afar of, gif a way were not found out, and a hand and a moyen given us, quhereby we may apprehend that salvation, and apply it to our selfe? Quhat can it availl a sick man to see a drog in ane apothecarie's booth, except a way be found out how it sall be applied to his sick bodie? Sa to the end that this work of our redemption and salvation may be fullie and freely accomplished, look how freelie he has given his onely Son to the death of the cross for us; als freelie has he found out this way and moyen, and propyned us with this hand quhereby we may take hold on Christ, and apply him to our saulls.

This moyen, to conclude, is faith. There is not a way, nor ane instrument in the Scriptures of God, quhereby ony man or woman may apply Christ to their saulls, but only the instrument of faith; therefore, faith cannot be eneugh commended. Turn to faith, and it will make thee to turn to God, and sa conjoin thee with God, and

make all thine actions to smell weill in his nose: And there is never a good action that we do, suppose it glance never sa weill before the world, gif it be not done in faith, but it is abomination before God, and will help forward to our damnation. Having faith, all the creatures of God man laugh on us, they man all conspire to the furtherance of the work of our salvation! As, be the contrare, lacking faith, there is never ane of the creatures of God but they sall be enemies to us, and conspire to our damnation: For faith conjoyns us with the God of heaven, and maks us heavenlye. This jewell of faith seasons all the giftes and graces quhilk God gives us. I will not give a straw for all the riches of the earth to my saull, without faith. And quhat availes it to ony man, to have all the sciences, wisdom, and knowledge in the earth without faith? for the devill has all this knowledge, and is not the better. Quhat availlis it to me to conques all the monarches, kingdomes, and haill riches in the earth? quhat can all thir availl to my saull? Nathing but to make out a process against me, gif I want faith. Therefore, all the benefites and gifts of God without faith availes nathing but to augment our misery. All the gifts and graces of God are abused without faith: Faith onelie makes thee to use the benefits and graces of God rightly; faith onelie suld be sought, keeped, and interteined heir in this life. Having faith, all the rest of God's graces are profitable to thee; for this jewell keeps them all in order, and makes them all fruitfull; quhere lacking this jewell, there is nothing here in this earth but it will beare testimonie against thee.

How faith is created in our sauls.

Then let us come to speake yit of this faith, how it is created in everye ane of your saulls. I take my ground out of the Evangelist John vi. 44, quhere our Maister sayis, "Na man can come to me, except the Father quhilk hath sent me drawe him." In the quhilk words, we see clearelie, except that we be drawne, except we be compelled, except we be rugged, except of unwilling we be made willing, be God the Father, it is not possible for us to come to his Son. Quhat is the reason of this, that the Spirit of God

man draw us, and make us willing, or ever we come to God? Because, be nature, we are not onlie wounded and lanced be sin and iniquitie; but as the apostle shows, Ephes. ii. 1, we are "halilie dead in trespasses and sinnes." Yea, farder, look how voide any carcase is of a naturall life, als voide are our sauls, (suppose they be livand the naturall life,) als voide are they of the life of God, of that heavenlie and spirituall life quhereunto we in this life do aspire, unto the time that the Spirit of God draw our hearts and mindis, that is, quicken our heartes and mindis. Nay, it is not a draught as we take it commonlie, it is a verye quickening of a dead thing: It is a quickening of that thing quhilk was voide of the life of the Spirit. Then, except the Spirit of God draw us, that is, quicken us with that spirituall and heavenlie life, it is not possible to us to come to heaven; and except he nourish this life quhilk he has begun, it is not possible that we can stand in this life. Sa, the Spirit of God is said to draw us, that is, to begin this life in us, and be the same Halie Spirit to continue and nourish this life in us. Now, be the draught of the Spirit, our sauls are quickened, and be the drawing of the Spirit I understand na uther thing but the forging and creating of faith in our sauls, quhilk makis us newe creatures.

Let us see now, quhat order the Spirit of God keepis in drawing us, and in forging and creating this faith in our saulls. First of all, I devide the saull in na ma parts nor commonlie it usis to be devided: that is, in the heart and in the mind. Our mind, then, being ane clud of darknes, altogether blinde naturallie; there being nathing in that mind of ours but vanity and error, quhereby we vanish away, and can never bide at na good purpose: Quhat dois the Spirit of God? The first work that ever the Spirit of God dois, he takis order with the mind: And quhat dois he to the mind? He bannishis darknes, he chases out vanitie and blindnes, that naturally lurkes in the mind; and, in stead of this darknes, he places in the mind a light, a celestiall and a heavenlie light, a light quhilk is resident in Christ Iesus onlie. Then, the Spirit chases out that clud of mist and darkness, and places light in the

mind: And quhat dois he be this light? We getting this inward and heavenlie light in the mind, and ane sanctified understanding, incontinent he makes us to see God, not onlie as he is God, the Creator of the world, but alsa as he is, God the Redeemer, and has redeemed us in his Son Christ Iesus.

Now, before I get this light, quhat is my heart and mind doing? There is never anè of you, but ye have experience, as I myselfe have, in quhat estate the heart and mind is before this light enter. The mind is lyand drowned in blindnes, and the heart is hardned, and they baith conspire together in ane vice, to set up ane idoll in stead of God, ane domestick and invisible idoll, and quhat a sort of idoll is that I pray you? Na doubt, ane worldly or fleshly affection, ane or uther. This is set up in the throne of thy heart: And on this idol thou bestows the service of thy haill heart, of thy haill mind, of thy haill saull and bodie; sa that the service baith of saull and bodie, quhilk suld be bestowed upon God onlie, is imployed upon that idoll quhilk is set up in thy heart, that is, in the place of God, in the stead of the Maist High God: And thou art mair addicted to the service of that idoll nor ever thou was to the service of the living God. Yea, unto the time that this idoll of ours be banished, and that this blindnes quherethrow this idoll is served be tane away, there is not ane of you but ye are servant to ane lust or uther, and thy saull, that suld be consecrat to the service of the living God, it is imployed upon ane affection or uther, upon ane worldly or fleshly lust of thine awin.

But now, fra time the Lord begin to scatter the cluds of our natural minds and understanding, and begin to chase away this thick mist of the dark saull, and places therein a spunk of heavenly light, quhilk flowis out of Christ; and quhere we were children of the night and darknes of before, he makes us to be light in the Lord, and to be children of the light and of the day: Then we see that all the things in the world, beside the living God, are vanities, deceaveable allurements, unconstant shaddowes, fleetand and flowand without ony byding, and then we see that our hearts and mindes was set on ill continuallie. Then we begin to abhor that idoll, and

to seek to serve God onlie. Now, except the Lord, of his mercy and goodnes, place in us this light, unto the time that we get some glimmering of this light, we can never see our awin vanitie, let be to see God. This, then, is the first work of the Spirit, he banishes darknes and errors, and places light in our minds. Now, this first work of the Spirit is termed oftymes in the Scripture under the name of faith; for the mind has the awin assent and persuasion in the awin kind als weill as the heart has; and, therefore, the mind being illuminat and seasoned with this light, the assenting and knowledge in the same mind is called faith. The Apostle and the Evangelists gives to this knowledge the name of faith; for fra time ains thou have ane eye to ken God and quhom he has sent, Christ Iesus, fra ains thou get a sight of him and gets accesse to him, gif it were na farder nor in the mind, it is called faith.

But we are forbidden to stand here. Gif faith ga na farder nor the mind, it is not the faith we are seekand. For the faith that justifies, and dois us good, man open the heart als weill as it opens the mind; it man banish that idoll and affection out of the heart, and in his stead set down a throne to Christ Iesus. Sa that, except the good Spirit of God ga farder nor the mind, and banish this idoll als weill out of our hearts as out of our minds, we get not that justifiing faith quhereby we may look for mercie. Yea, the Spirit of God man not onlie stand in lightening the mind, but it man mollifie this heart of thine and change thine affection: And quhere thy affection was wicked and ill, God's Spirit man change the will; and he never can change the will, except he make the ground of thy heart good, that it may be set on God, and bring forth good fruit abundantlie to the awner. And quhat teaches this? This teaches you to seeke for ane honest heart, and to seeke instantly quhill ye obtaine it. For quhat availes it to ony man to ken quhat is good or quhat is ill, except he have a way showin him how he sall eschew the ill, and a moyen given him to make himselfe partaker of the good? Is not this ane idle and unprofitable knowledge to me to see afar off, and to ken that this is good for me, quhen as I find not

a moyen how to be partaker of that good, that it may be ane speciall good thing to me? Is it not ane idle knowledge also to ken that this is ill for me, that it will do me ill gif I doe it, and yit that same verye thing I will do, and na uther? Sa, the Spirit of God linkes thir twa together in this work; and as he reforms the mind, he reforms also the heart, and makes you to be partakers of that good quhilk you see, and to eschew that ill quhilk ye see.

And this is the second work of the Spirit, not onlie to present a thing to thee, but to make it thine in effect. For, howbeit the mind would do hir turne never sa weill, and let thee see that Christ is thine; and present him to thee, never sa oft; gif the heart be not reformed, that will and crooked affection that is in thy heart will prefer it selfe to Christ, and will make thee to compt all but follie in respect of that idoll. And, therefore, it were ane idle and ane foolish thing for me to see my salvation, except I get grace to be partaker of it; and quhat availes it to thee to see the divel, to see thine awin sins that slayes thee, except thou get grace to eschew them? And sa the second work of the Spirit is this; he enters in the heart, he dantons the heart, and wonderfully changes it, and makes the will of it obedient; he mollifies the affection quhilk was hard of before, in sic sort that it is made to poure out thy affection in some measure on the living God, quhere it was poured out on ane idoll or uther of thine awin before. Then, except the heart will do his part, as the mind dois his part, the haill saull is not consecrate to God; for God has not made the saull that the heart suld serve thee, and the mind onely suld serve him; but thy service is then onelie acceptable to God quhen thou consecrates thy heart as weill as thy mind to him.

A similitude of the apprehension of the corporall food to illustrate the spirituall.

Now, this matter is sa cleare, that it misters not to be illustrate be similitude: Yit, to make it mair cleare unto you, we sall let you see be a similitude that the apprehension of the mind is not enough, except ye get the apprehension of the heart also. In corporall things, in meat and drink that serves for the use of your bodies; there man be of this meat and drinke twa sort of apprehensions;

and as there is twa sort of apprehensions of the meat and drink, that is the food of the bodie, sa there is twa sort of apprehensions of the bodie and blood of Christ Iesus, quhilk is our meate and drinke spirituall. Of meat and drink corporall, there is ane apprehension be the eye and be the taist; that quhill as the meat is present to you on the table, your eye takes a view of this meat, discernes on it, and makes a choyce of it: Yea, not onelie the eye, but also the taist, discernes on that meat; and the taist approving it, that is called the first apprehension.

Now upon this, quhilk is the first, the second apprehension followes, that is, after that ye have chewed that meat, letten it over your halse, and send it to your stomachs, quhere it digests and converts in your nuriture; then in your stomach, ye get the second apprehension. But gif sa be that your eye like not of that meat, and that your taste like not of it nather, the second apprehension followes not; for thou wilt spit it out again, or reject it, and prefer an uther thing to it that thou likes better. That meat quhilk thou likes not, enters never in thy stomach, and sa it can never be converted in thy nuriture: For it is onlie the second apprehension of the meat, that is the cause of the nurishment of the body, to our corporall food; sa that gif ye chewe not this meat and let it over, it feeds you not. Then it is onely the second apprehension that nurishes our bodie.

It is even siclike in these spirituall things, (sa far as they may be compared.) In the food of Christ Iesus, quha is the life and nuriture of our saules and consciences, there man be twa sorts of apprehension of Christ Iesus; the first apprehension is be the eye of the mind, that is, be our knowledge and understanding; for as the eye of the bodie discernes be ane outwarde light, sa the eye of thy mind discernes be ane inwarde and renewed understanding, quhereby we get the first apprehension of Christ. Now, gif this first apprehension of Christ like us weill, then the nixt followes; we begin to cast the affection of our hearts on him, we have good will of him; for all our affection proceeds fra our will, and our affection being renewed and made halie, we set it halely upon

Christ; we love him, and gif we love him we take hold on him, we eat him, and digest him, that is, we apply him to our sauls; and sa, of this love and liking of him, the second apprehension dois follow. But gif sa be that we have na will of him, that we have na love nor liking of him; quhat doe we I pray you? Then we reject him, and prefer our awin idoll, and the service of our awin affection to him, and sa the second apprehension follows not. We cannot digest him, and gif we digest him not, that spirituall life cannot grow in us. For look in quhat place the eye serves to thy bodie; in that same room serves knowledge and understanding to thy saull; and looke in quhat place thy hand and thy mouth, the taist and the stomach, serves to thy body; in that same room serves the heart and affection to thy saull; sa that as our bodie cannot be nurished except our hand take, and our mouth eat the meat, wherethrow the second apprehension may follow, likewise our saules cannot feed on Christ, except we gripp him, and embrace him heartelie be our will and affection. For we come not to Christ, be ony outward motion of our bodie, but be ane inward motion and apprehension of the heart: for God, finding us all in a reprobate sense, he brings us to Christ, be reforming the affection of our saulls, be making us to love him. And, therefore, the second apprehension, quhereby we digest our Saviour, will never enter into our saulls, except as he pleases the eye sa he please the will and the affection also. Now, gif this come to pass, that our will and affection is halelie bent upon Christ, then na doubt we have gotten this jewell of faith! Have ye sic a liking in your mind, and sic a love in your heart of Christ, that ye will preferre him to all things in the world? Then na question faith is begun in you.

How faith is nurished and entertained in us.

Now, fra time a thing be begun, there is farther required: For suppose this faith be formed in your minds, in your hearts and saulls, yit that is not eneugh, but that quhilk is formed man be nurished, and he quha is conceaved man be entertained and brought up; or els the love that is begune in me be the Halie Spirit, except be ordinare means it be daily entertained and nurished it will de-

cay; except the Lord continue the draught and working of his Halie Spirit, it is not possible that I can continue in the faith. And how man we nurish and continue faith in our saulls? Twa manner of wayis: First, we nurish faith, begun in our saull, be hearing of the word, not of everie word, but be hearing of the word of God preached; and not be the hearing of everie man, but be hearing the word preached be him that is sent. For this is the ordinair meane quhereunto the Lord has bound him. He will work faith be hearing of the word, and perception of the sacraments; and the mair thou hear the word, and the oftner thou receave the sacraments, the mair thy faith is nurished. Now it is not onely be hearing of the word, and perception of the sacraments, that we nurish faith. The word and the sacraments are not able of themselfis to nurish this faith in us, except the working of the Halie Spirit be conjoyned with their ministerie: But the word and sacraments are said to nurish faith in our saulls, because they offer and exhibite Christ to us, quha is the meat, the drink, and life of our saulls; and in respect that in the word and sacraments we get Christ, quha is the food of our saulls, therefore the word and sacraments are sayd to nurish our saulls, as is set down, Acts ii. 42, "The disciples of Christ were earnestlie occupied, and continued in the apostles' doctrine and fellowship, and breaking of bread, and prayers;" be thir means, entertening, augmenting, and nurishing the faith that was begun in them. Then the Halie Spirit begets this faith, works this faith, creats this faith, nurishes and entertaines this faith in our saulls, be hearing of the preached word, and be participation of the sacraments, quhilk are the ordinair meanes quhereby the Lord nurishes us, and continues this spirituall food with us: For, look be quhat means the spirituall life is begun, be these same means it is nurished and entertained, as this temporall life is entertained and nurished be the same means quhereby it is begun.

Conclusion, with an exhortation.

Then seeing be thir means the Haly Spirit begets this work of faith in our sauls, it is our dutie to crave that he will continue the work[13] quhilk he has begun; and for this cause we suld resort to the hearing of the word quhen it is preached, and to the receaving of

the sacraments quhen they are ministred, that we may be fed in our sauls to life everlasting. But, alas, we are come to sic a loath, disdain, and offcasting of this heavenlie food, in this countrey, that quhere men in the beginning would have gane, some twentie miles, some fourtie miles, to the hearing of this word, they will scarcelie now come fra their house to the kirk, and remain ane hour to hear the word, but bides at hame. Weill, I say, over great wealth gars wit waver, and the abundance of this word engenders sik a loathsomnes, that it is a rare thing to find out ony that has that thirst and desire to hear the word as they were wont to have in the beginning. And as to our great men they will not hear it at all; for they cannot hear the thing that accuses them, and convicts them, but because this word accuses and convicts them, they run fra it. But they suld not do sa; they suld not run fra Christ, nor fra his word that accuses them but they suld hear the word, and as the word accuses them, they suld accuse them selfs also, that thereby they may come to a confession of their sin, and obtain mercie for the same. Sa, quhen Christ accuses thee thou suld not run fra him, but thou suld draw neer to him; thou suld threep kindnes of him, and make irruption, as it were, and forciblie enter in his kingdom. It is not the way, quhen thy sinne twitches thee, and quhen Christ accuses thee, to run fra him: Na! Thou suld then turn to him; thou suld confes thy sin, cry *peccavi*, and seek mercy; and after that thou has gotten mercy, this word sall become als pleasant to thee, and thou sall take als great delite to come to the hearing of it, as ever thou delited to fly fra it before. But, alas! our lothsomnes and disdaine is grown to sic ane height, that truly I am moved to beleeve firmly that the Lord has concluded that we sall not enter in his rest; and that only for the great contempt of his mercy and grace, quhilk is now sa richly offered. For why? God cannot deal utherwayis with us nor he dealt with our forefathers the Israclites, for the negligence of the Evangell, quhilk was but then obscurely preached; for then it was far fra the Incarnation of Christ; and the farther that it was fra his Incarnation, the Evangell was ay the mair obscurely preached, under dark types and

shadow. Yit notwithstanding, the fathers that hard that Evangell preached, and beleeved it not, they perished all in the wilderness, except twa, as ye have heard sometime fra this place. And gif they, for the contempt of sa dark ane light, perished, meikle mair man ye, that are their children, perish, for the contempt of the Sun of righteousnes, quha is risen sa plainlie, and shines sa cleirlie now, in the preaching of the Gospel; except the Lord, in his mercy, prevent you; and except ye prevent His judgement, be earnest seeking; and except ye seek a feeling, and seek inward senses, that ye may see and feel the grace that is offered. Crave again, that he will sanctifie your hearts be repentance, that ye may repent you of your sins, and take up ane honest and ane godly conversation in all time comming; that baith body and saull may be saved in the day of the Lord. The Lord work this in your sauls, that ye may seek mercie; and seeking mercie, ye may get mercie; and in mercie, ye may get a grip of Christ, and that for his righteous merits: To quhom, with the Father, and the Halie Spirit, be all honor, praise, and glorie, for now and ever. Amen.

THE FIFT AND LAST SERMON.

UPON THE PREPARATION TO THE LORD'S SUPPER.

PREACHED THE SECOND DAY OF MARCH, 1589.

1 Cor. xi. 28.

Let every man therefore examine himself, and so let him eat of that breade, and drinke of that cup, &c.

In the Doctrine of our triall and due examination, the Apostle, as ye heard, (weil-beloved in Christ Iesus,) gave us a speciall command, that every ane of us suld try examine narrowlie our selfis; that is, that every man suld condescend and enter into his awin conscience, try and examin the estate of his awin conscience, in quhat estate he finds it with God, and in quhat estate he finds it with his neighbour. He enjoynes this tryal to our selfs, and commands that every ane of us suld take pains upon the true examination of our consciences; he injoyns this work to us: Quhy? Be reason na man knowes sa meikle of me as I do myself; be reason, na man can be sure of the estate of my conscience but I myself; be reason na man can sa diligentlie, nor sa profitably, try my conscience as I myself; therefore, chiefly, it becomes every man and woman, or ever they enter to the hearing of the word, or give ear to the word, or their mouth to the sacrament, it becomes them to try and examine their

awin consciences. Not that the Apostle would seclude the tryall of uther men; for as it is leasum to me to try myself, sa na doubt it is leasum to my Pastor to try me; it is leasum to uther men that has a care over me to try and examine me; but na man can do this sa profitably to me as I myself. And suppose we had never sa mony examiners and triers, all is lost gif we try not our selfs: Sa, quhither there be a second or a third trier, let our self be the first, and let our self be ane: And na doubt the Apostle's mind has been this to let us see cleirlie, that he or she that comes to that table and has not that knowledge, nor is not of that ability to try them selfs, are prophane comers, comes uncleanly as dogs, and therefore man come to their awin destruction. Let every man therefore grow in knowledge, grow in understanding, grow in the Spirit, that he may be the mair able to try and examine his awin conscience.

To the end that ye might ga fordward, and proceed in the work of this triall with the better speed, and with the better fruits, in this examination we laid down this ordour. First of all, we let you see quhat is that quhilk we call a conscience, and quhat is meaned thereby: Nixt, we let you see for quhat causes ye suld put your consciences to this triall and narrow examination: And, thirdlie, sa far as time suffered, we entered into the points quhereinto every ane of you suld try and examine your awin consciences. As to conscience, that ye may call that definition to your memorie, I will resume it shortlie. We call a conscience a certain feeling in the heart, resembling the righteous judgement of God, following upon a deed done be us, flowing of knowledge in the mind; a feeling accompanied with a motion in the heart, a motion either of fear or joy, of trembling or rejoicing. I leave the opening up of thir parts to your memories; and I pray God that they may be weill sanctified.

I come nixt to the causes, quherefore everie ane of you suld be carefull in trying and examining your awin consciences. The first cause is: Because the Lord of heaven has his eye continuallie upon the conscience; the eye of God comes never off the conscience and

heart of man; as I proved to you, be sundrie places. Nixt, be reason this God has chosen his lodgeing, and has sett down his throne to make his residence in the conscience: Therefore, that he may dwell in cleanness, you ought to have a regard to his dwelling-place. Thirdlie, He is the Lord, yea, the onelie Lord of thy conscience, quha has power onely to controle, quha onelie has power to save or to tine; therfore, that it may do good service to thy awin Lord, thou ought to take tent to thy conscience. And last of all, in respect that the health of thy saull stands in the estate of thy conscience; and gif thy saull be in good health, thy bodie cannot be evill; therefore, in respect that saull and bodie depends upon the estate of the conscience, everie ane of you suld carefullie look to your consciences. I will not amplifie this, but remits the matter to your memories, how the health of the saull and weilfare of the saull suld be keeped.

Nixt, I come, in the Thrid and last room, to the points, into the quhilk everie ane of you suld try and examine your consciences; and, as ye remember, I set down twa points, quhereinto it behoves you to put your consciences to triall. First, to know quhether your conscience was at peace with God, or not: Secondlie, quhether your conscience was in love, in charitie, and in amitie with your neighbour, or not. Into thir twa points, chieflie, ye man try and examine your selfis. To ken quhether ye be at peace with God, of not, ye man try quhether ye be in the faith, or not, (as the Apostle speaks,) quhether ye be in the faith of Christ, or not: For, being in the faith, and justified thereby, of force ye man have peace with God, as the Apostle speaks. Then the nixt cair man be to try your faith, and to see quhether ye have faith, or not. Faith can na ways be tryed but be the fruits; faith can not be judged on be me, that looks on it at the least, but be the effects: Therefore, to try quhether ye be in the faith, or not, take tent to the fruits, take tent to thy mouth, take tent to thy hand, take tent to thy words, and to thy deeds. For, except thou glorifie God in thy mouth, and confess to thy salvation, and except thou glorifie him also in thy

deeds, and make thine haly life to testify of thy haly faith, all is but vain, all is but meer hypocrisie.

How ane sincere faith is knowin.

Therefore, to know the sinceritie of thy faith, thou man take tent that there be ane harmony betwixt thy hand, thy mouth, and thy heart; that there be a mutuall consent, that thy doings prejudge not thy heart, that thy mouth prejudge not thy heart, but that mouth and hand may testifie of the sinceritie of the heart. Gif the heart, the hand, and the mouth, consent and agree in ane harmonie together, na question, that heart breaks forth in sa good fruits is coupled with God; there is na question the light of thy actions, the beams and shining of thy life, sall make the name of thy good God to be glorified. Therefore, the haill weight of our triall stands chieflie upon this point, to see quhether we be in the faith, or not; to examin quhether Christ dwells in us be faith, or not: For, without faith, there can be na coupling nor conjoyning betwixt us and Christ; without faith our heart cannot be sanctified and clensed; and without faith we cannot work be charitie: sa all depends on this onlie. And, therefore, that ye might the better understand quhether ye have faith, or not, I gaid somequhat mair highly in this matter, and I begoud to let you see how the Haly Spirit creats faith, and works faith in your sauls, hearts, and minds. I begoud to let you see quhat order the Halie Spirit keeped, in forming and in creating this notable instrument in your hearts and minds: Not only how he ingenders and begins faith, but also how he enterteinis it, how he nourishes it; and we let you see the externall means and instruments quhilk he usis to this effect.

To beget faith in our saulls, the Halie Spirit uses the hearing of the Word preached be him that is sent; and the ministerie of the sacraments, as ordinarie means and instruments; quhilk ordinare means are onelie then effectual, quhenas the Haly Spirit concurs inwardly in our hearts, with the Word striking outwardlie in our ear, and with the Sacrament outwardlie receaved. And except the Haly Spirit grant his concurrence to the Word and to the Sacrament, Word and Sacrament will not work faith. Sa, all depends upon

the working of this Haly Spirit. The haill regeneration of mankind, the renewing of the heart and of the conscience, depends on the power of the Haly Spirit; and, therefore, it becomes us cairfully to imploy our travails, in incalling for his Haly Spirit. Be the same means, and na uther, that the Halie Spirit begets faith in us, be the same means he nourishes and augments that quhilk he has begotten. And, therefore, as we get faith be hearing of the Word, sa, be continuall and diligent hearing, we have this faith augmented and nourished in us. And here I drew out my exhortation, that gif ye would have that spirituall life nourished in you, and gif ye would have a farther assurance of heaven, on force ye man baith continuallie and diligentlie hear the blessed Word of God.

Now, it rests that every ane of you cairfullie apply this doctrine to your awin saulls, and enter into the tryall of your awin consciences; to see gif this faith, as I spake, be begun in your hearts and minds, or not: How far, or how little, the Halie Spirit has proceeded in that wark, try with me, and I with you. The first effect of the Haly Spirit, quhereby ye may try your mind quhether it be in the faith, or not, is this: Revolve in your memories, and remember gif at ony time it pleased the Lord, in his mercie, to turn the darknes of your mind unto light, to make that darknes quhilk was within you to depart. Be the quhilk darknes, nather had ye ane eye to see your selfis quhat ye were be nature, nor yet had ye ane eye to see God in Christ, nor ony part of his mercie. Examine, I say, quhether gif this darknes of the naturall understanding be turned into light, be the working of the Spirit, or not; gif thou art become a child of the light, a child of the day; gif thou art become, as the Apostle speaks, light in the Lord; gif there be this alteration made in thy mind, that quhere naturally of before it was closed up in darknes, quhere it was filled with vanities and errors, quhere it was closed up in blindnes; gif the Lord has at ony time enlightened the eye of thy mind, and made thee to see thine awin miserie, to see the uglines of thine awin nature, to see these hainous sins in the quhilk be nature thou lyes; gif he has granted to thee ane in-

sight of thy self in some measure: And, upon the uther side, gif he has granted thee ane out-gate, and has given thee ane insight of the mercie of God in Christ Iesus; gif thou have gotten ane insight of the riches of his grace in Christ: Na doubt, the Halie Spirit has begun a good work in thee! A work quhilk will bring forth repentance, quhilk in his awin time he will perfite. Sa, this is the first care that ye ought to have; and the first point quherin ye ought to examine your minds, to see gif there be any light in it quhereby ye may know your misery, and have ane insight of the mercy of God in Christ.

This being done, that thou finds a sight of thir twa in thy mind; fra thy mind go to thy heart, and as thou has tryed thy mind, sa try thine heart. And first examine the heart, gif it be altered or not; gif it be in ony sort reformed or not, that the will of it be framed and bowed to God's obedience; that the affection be turned in the love of God, and be poured out on Him, as it was poured out on vanities, on filthines, and on the world, of before. Try quhither the ground of the heart, and the fountain quherefra the motions and affections proceeds, be sanctified, or not: For of ane haly fountain, haly waters man distill; of ane haly fountain, halie motions, halie cogitations, and sanctified considerations, man flow.

Try, then, and examine your heart, gif the Spirit of God has wrought ony sik reformation (as I spake of) in the heart, or not: And that thou may take up the working of the Halie Spirit the better in thy heart and conscience, quhilk makis chieflie residence in the heart, I sall lay before thee the first effect that ever the Haly Spirit brings forth in thy heart, in framing it, in mollifying it, and in bowing it to the obedience of God. Thou sall know the working of the Haly Spirit be this effect, to wit, gif, as thy mind sees and beholds quhat is good, sees and beholds thine awin miserie, and thy sins that has casten thee in this miserie, and sees and beholds the riches of the mercie of God in Christ; gif, as thy mind sees thir twa, thy heart be reformed and prepared, to love the sight of them; as thou sees in thy mind the mercie of God, and that in Christ; gif thou has ane heart to desire mercie; gif thou has ane thirst and

carnest desire to be partaker of mercie; quhere this desire and thirst is, there the Halie Spirit is: He has, na doubt, opened the heart. Upon the uther side, because, as thou sees mercie, thou sees thy miserie; gif as thy mind sees the miserie, sees the fountain quhere fra thy misery flows, to wit, fra thine awin sins; gif then thine heart also hates this, the Halie Spirit is there. Gif as thou seest sin, quhilk is the cause of thy miserie, with the eye quhilk is given thee in thy mind, thou hatest this sin with thy heart, na question, the Haly Spirit is there: And as thou hatest it, gif also thou sorrow for it, (for it is not eneugh to hate it, gif thou lament not the committing of it, and with a godlie sorrow deplore it,) the Halie Spirit is there. And, thirdlie, gif with thy lamenting thou have a care and a studie to eschew that sin; for quhat avails it to lament, gif, like a dog returning to his vomit, thou fall in that same gulf again? Therefore, quhere there is ane hatred of sin, a sorrow for sin, a care and a studie to eschew sin, na question, the Halie Spirit has opened the heart, and is working out that precious instrument.

Take up all this, in a word; take up all the operation of the Haly Spirit, and working in the heart, in a word, and be this examine thy heart. See and perceave, gif the Halie Spirit has entred sa far with thee to work in that hard heart of thine an carnest, a diligent study, a carefull solicitude, continually to be reconciled with the great God, quhom thou has offended: Is there sick a thing as ane thirst and ane desire to be at amitie with Him, quhom thou has offended; to be reconciled with the God of heaven, quhom thou has offended be thy manifold transgressions? quhere this care and study of reconciliation is, gif this care and study of reconciliation be in the heart, there is na doubt, but the heart that thirsts for this reconciliation is heartelie content, not onlie to renounce sin, to renounce all the impieties that severed thee fra God; but the heart that is indued with this thirst will be heartely content to renounce it self, to cast down it self, for als stubborn as it was of before, to cast down the self at the feet of the mighty God, and be haillie content, in all times coming, to be ruled be His halie will; not to follow the awin lust, the awin will and appetite, as it did of before,

but to resign the self haillie in the hands of the mightie God, to be rüled be his will at his pleasure, and to obey his appetite. * And except ye find this disposition in your awin heart to quit your selfis, to renounce your selfis, it is a vain thing to you to speak that ye have a thirst to be reconciled. Sa, the greater thirst of reconciliation that we have, and the mair that this study growis, the greater that the apprehension of my miserie, of the deep gulfis and very hells (quhereunto my saull is subject) grows in my saull, the mair earnest wald I be to be reconciled; and to be reconciled, I would not stand, for the renouncing of the lusts of my heart; but I would renounce my heart and the obedience of the will and appetite of it. Quhy? Because I see I man die for ever, except the Lord reconcile himself with me. I see the huge deeps and oceans of all misery, in the quhilk I sall fall in the end, except in mercie the Lord reconcile himself with me. To eschew thir deeps and inconveniences, is there ony question, but the heart that hath a sense, and is touched with them, will maist willingly quit the self?

Again, seeing the Lord has tane pains to deliver me out of that deep misery, in the quhilk I drowned my self, and has purchased my redemption be sick a costlie price, not with gold nor with silver, or ony draffe in the earth, but be sick a wonderfull way, be sick a pretious price, and rich ransome! Looking to the greatness of our misery, and to the greatnes of the price quhereby he has redeemed us, quhat heart is it but it willinglie would renounce the self to get a part of that redemption, and to be delivered out of that hell quherein we are presentlie, and quherein we will be in a greater measure after this, except we be reconciled? Sa, then, with this choice, there is joined a disposition in the heart, quhereby the heart is willing, in some measure, to renounce the self. This lesson is oft told over to us be Christ in his Evangell. We man either take up a crosse and renounce our selfis also, or we cannot follow him. The mair that this thirst grows in the heart, the mair this renouncing of our selfis grows; the mair that this thirst decays, and is diminished in the heart, the mair cleave we to the warld, the mair cleave we to the flesh, and the mair are we ruled and guided be

them. Sa, ather man we nourish a thirst of righteousness, a hunger of life everlasting, a thirst of mercie, a hunger of that justice that is in Christ; or it is not possible that, in any measure, we can be disciples to him!

Now I ga forward. The heart that after this sort is prepared, that with a thirst to be reconciled is disposed also to renounce the selfe, this heart into the quhilk there lyes sa earnest a thirst, is never frustrate of the expectation; that greedie heart is never disappointed; but, as the Lord has imprinted in it ane earnest studie to be reconciled, and to get a grip of Christ, sa in his mercy he grants unto that heart the possession of mercie, he puts that heart, in some measure, in possession of the mercy quhilk it seeks, in possession of Christ Iesus himself, quhom it seeks. The quhilk apprehension of Christ the heart sensiblye feeles and gripes, in that peace quhilk he gives to the conscience; sa that the conscience quhilk was terrified, exceedinglie gnawen, and distracted of before, be the incomming of this peace, and of Christ with his graces, incontinent it is quieted and pacified; there comes a calmnes and soundnes in the heart, and all troubles and storms are removed.

With this peace is conjoined ane taste of the powers of the world to come. The heart gets a taste of the sweetnes that is in Christ, of the joy whilk is in the life everlasting, quhilk taste is the only arlis-penny of that full and perfite joy quhilk saull and bodie in that life shall enjoy. And the arlis-pennie (as ye know) man be a part of the sum, and of the nature of the rest of the sum. And, therefore, that arlis-pennie of joy assures us, that quhen we sall get possession of the haill sum it sall be a strange joy. And thir documents holds up the heart, and makes it not to linger nor wearie in the expectation of that life, but being refreshed now and then therewith, be sa mony arlis-pennies, they assure us of the full fruition of that joy for the quhilk, in patience, we will sustain all troubles. Sa, as the Halie Spirit works a thirst in us to be at Christ, a thirst of mercy and reconciliation with him, the same

Halie Spirit disappoints not that same expectation nor thirst, but puts the saull and heart in possession of Christ; be the quhilk the conscience is pacified, the heart is rejoiced, and we get a taste of the sweetness, and of the powers of that life to come. The sensible feeling of the quhilk taste, that passes all naturall understanding, quhat dois it in my heart and conscience? It works a wonderfull assurance and persuasion that God loves me. The feeling of his mercie in the bowels of my heart, in the bottom of my conscience, works a certain assurance and persuasion that he is my God, that he will save me for Christ's cause; that the promise of mercy, quhilk I durst not for my life apply to my conscience of before, now, be the feeling of mercie, I dare boldly apply, and say, "Mercie appertains to me, life and salvation appertains to me!"

For the conscience being exceedingly terrified, and seeing nothing in God but fire and wraith, it is not possible but it man flee fra him; it cannot approach to ane consuming fire, but fra time the conscience get a taste of this peace, mercy, and sweetnes, look how fast it fled fra him off before! Now, after this reconciliation, it will run als fast to him, and will posses him, mair and mair fullie. Sa, the assurance and persuasion of mercie rises of the feeling of mercie in the heart and conscience: And except the heart feel it, and taste it in some measure, I dare not, nor na conscience dare, for the life, apply God and his mercie to the self. I may be sure in generall, that all my sins are remissable, and that I may come be mercie, or I feel it; but to apply this mercie in particular to my selfe, quhill I feel a taste of it first, I dar not. Sa, this particular application, quhereby we claim God and Christ, as propertie to us, as gif na man had title to him but we, and to call him my God, my Christ, and to claim his promises, as na man had interest to them but we, this comes of the sense and feeling of mercie in the heart: And the mair that this feeling grows, and the farther experience that we have in our awin heart of this peace and mercie, the greater grows our faith and assurance: Our persuasion becomes sa strong, that we dare at last come out with the Apostle and say, "Quhat can twin me fra the love of God? Neither death,

neither life, neither angels, nor principalities, nor powers, nor things present, nor things to come, is able to separate me fra the love of God, quhilk is in Christ."

This particular application, quhilk rises (na doubt) upon the feeling and sense of mercie, is the specifik difference, the chief mark and proper note quhereby our faith quha are justified in the blood of Christ, is discerned fra that generall faith of the Papists. Our faith, be this particular application, is not onlye discerned fra the generall faith of the Papists, but it is discerned fra all the pretended faithes of all the sectes in the world. For the Papist dare not applye the promise of mercy to his awin saull, he compts it presumption to say, "I am ane elect, I am saved and justified." And quherefra flows this, I pray you? Only fra this, that in their conscience they have never felt mercie, they have never tasted of the love, favour, and sweetnes of God. For, look how fast the conscience flees fra God, before it gets the taste of his sweetnes, it runs als diligentlie on him, and threapes love on him, after that he has gotten that taste. Sa, they miserable bodies contents them with this generall faith, quhilk is na uther thing bot ane historicall faith, that leanes only on the trueth of God, quhereby I know that the promises of God are true: Bot the Papist dare not come, and say, "They are true in me:" Quhy? Because he has not felt it, and the heart of him is not opened. But our justificing faith, as I tauld you, consecrates the haill saull to the obedience of God in Christ. Sa that it rests not only upon the truth of God, nor it rests not only upon the power of God, suppose these be twa chiefe pillars of our faith also; but speciallie and chieflie, it rests upon the mercie of God in Christ; it rests also upon the truth and power of God, but speciallie upon the promise of grace and mercie in Christ. The saull of the Papist, being destitute of the feeling and taste of mercie, dare not enter in this particular application, and sa he cannot be justified. Yea, na doubt, sa mony of them as are justified, in the mercy of God gets a taste of his mercie and kindnes, or they die. This far concerning the effects.

Then ye have onely this to remember; the opening of the heart,

the pacifying and quieting of the conscience; they work ane assurance and a strong persuasion of the mercie of God in Christ. The mair that the heart be opened, the mair that the conscience be pacified, the mair that the taste of that sweetnes continue and remaine, the mair art thou assured of his mercie. Sa, then, would thou know quhither thy faith be strong or nor, quhither thy persuasion of God's mercie be starke or not? Take tent to thy conscience; gif thy conscience be hurt, assuredly thou will doubt; and gif thou doubt, thou cannot have sick a strong persuasion as utherwayis thou would have gif thy doubting were away. Not that I will have faith to be sa perfit in this life, that there be alwaies na doubting joined with it. I claim not to that perfection; but I say, that ane hurt conscience man ever doubt, and the mair we doubt, the less is our persuasion: Sa, the mair thou hurt thy conscience, the less faith thou has.

Then thou man come to this point: Keep me a sound conscience, intertaine peace in thy conscience, and thou sall keep faith, and sall have thy persuasion in that same measure that thou has of rest and peace in thy conscience; and the mair that thy conscience be at peace and rest, the greater sall thy faith and persuasion be. Sa this ground holds fast, ane doubting conscience makes a weak faith; and the mair the doubting in the conscience be, the weaker is the faith. Then the apostle lies not, quha says, that "faith dwells in a good conscience," that faith is locked and closed up in a good conscience. Sa that, gif ye keep a good conscience, ye sall keep a strong faith, and gif ye hurt your conscience ye sall hurt your faith. Now, to make this mair sensible, how can I be persuaded of his mercie quhais anger I feel kindled against me, and against whom my conscience shewes me to be guiltie of many offences? Na question, sa lang as the sense of his anger and feeling of my offences bides, I cannot have a starke persuasion that he will be merciefull to me; but quhen I get access to his countenance, and ane sight that he has forgiven me, then I begin to be persuaded. Sa keep a good conscience, and thou sall keep faith; and the better that thy conscience be, the starker man thy faith be.

Exhortation. Then the hail exhortation that we gather on this point depends

upon this: That everie ane of you, in quhat ranke sa ever ye be, take tent to your conscience; for losing it ye loose faith, and loosing faith ye loose salvation. Be ye in the rank of great men, ye aught to take tent to your consciences; speciallie, in respect that the Lord has placed you in ane great calling. Ye have mony things quherein ye aught to controle your consciences; ye aught to crave the advise of your conscience or ever ye put your hand to onie work, in respect ye are bound to manifold duties to God and to your inferiors; and na doubt, gif some of our great men had advised weill, these dissolutions had not fallen out into their awin bodies. Thir oppressions of the poor, thir deadlie feids with their awin companions, would not burst out in sick ane high measure, gif they had advised weill with their consciences. But the Lord seeing them take sa little tent to their consciences, he spoiles them of faith and of the hope of mercie; and out of question, ye sall see their end miserable; ye sall see them spectacles of the judgements of God; they that has eyes to behold it sall see the God of heaven make thir men, quha gais sa dissolutely to work, spectacles of his judgements to the world; for the Lord leaves not sic men unpunished! Be their example, it were verie necessare that men of inferior ranks suld take tent to their consciences; and, therefore, let everie man, according to his calling, examine his calling be the rule of his conscience.

And speciallie, this becoms you that are Judges: It becomes you, before ye pronounce and gif forth judgement, to advise with your conscience and law thereof, and in judgement not to follow your affection, but to follow the rule of your conscience. Likewise, ye that are of inferior ranks to Judges, and ye that are advocats, controlle your doings be your conscience, and give not the leages nor subjects of this country just cause to complain on you; terrifie them not fra the pleading of justice be exorbitant prices, and extraordinair kind of doing, but moderate all your actions sa that they agree with the rule of your consciences, that, sa far as in you lies, justice cease not. This that I speak to them, I speak to you

of the merchant estate also: See that ye look not sa meikle to this or to that, as to the conscience that is in you; quhat in conscience ye may do, according to the measure of knowledge that God has placed in you; and quhatever ye do, beware ye do not against your knowledge. I grant your knowledge will not be so learned as it suld be, and this makes mony deformed actions; yit let not a man do against his knowledge, but let everie man doe according to the measure of knowledge quherewith God has indued him: And suppose it be not weill reformed, yit or thou do be guess, be advised with thy conscience, and follow thy knowledge; for that quhilk is done doubtinglie is sin. Sa, quhatever thou do, let not thy eye, thy hand, nor any member of thy bodie, do against thy knowledge, for this is a step to that high sin against the Halie Spirit. This is the readie way to put all knowledge out of your mind; for gif men do against knowledge, and continue in doing against knowledge, at last they will become a mass of darkness; the Lord will scrape all knowledge out of their mind, and all feeling of mercie out of their heart, giff they keep it not better; therefore, every ane of you, follow your knowledge, and according to the measure of your knowledge let your actions proceed.

Faith is the free gift of God.

It has pleased the Lord to pour this liquor, this precious ointment in us, suppose we be earthly and lame vessels, miserable creatures, yit it has pleased our gratious God to pour sic a precious liquor in our hearts and minds, and to concredit sick ane jewell in our hands and keeping, that be the vertue of this liquor we may take hold on Christ, quha is our justice, our wisdom, sanctification, and redemption. Suppose we be miserable creatures, yit the Lord of his mercie has a respect to us in Christ, in giving us this precious liquor, quhereby our sauls may be seasoned to life everlasting. In this, that he powres it in our hearts, we see clearlie that it grows not in our hearts, nor breeds not in our nature. Na! this gift of faith is not at man's command, nor under his arbitrament, as gif it lay in his hand to beleeve or not to beleeve, as he pleases. It is

the gift of God, poured down freelie of his undeserved grace, in the riches of his mercie in Christ.

That it is a gift, ye see clearlie, 1 Cor. xii. 1, quhere the Apostle sayis, And to an uther is given faith be the same Spirit; as also, Phil. i. 29, quhere he sayis: For unto you it is given, for Christ's cause, that not onelie ye suld beleeve in him, but also suffer for his sake. Sa faith is the gift of the Halie Spirit: and this gift is not given to all men and women, as the Apostle plainlie declares, "All has not faith." This gift, suppose it be given, it is not given to all, but is onely given to the elect, that is, to sa mony as the Lord has appointed to life everlasting. This gift, quhere ever it is, and in quhat heart soever it be, it is never idle, but perpetuallie working, and working weill be love and charitie, as the Apostle saith, Gal. v. 6. This gift, quhere ever it be, is not dead, but quick and lively, as the Apostle Iames saith, in his second chapter. And to let you know quhither it be lively and working or not, there is not a way but to look to the fruits and effects that flows fra it.

Certain effects quherebye ane may know gif we have faith.

And, therefore, that ye, be your awin effects, may be the mair assured of the goodness of your faith, I will give you three speciall effects to look on, be the quhilk ye may judge upon the goodness of your faith. First of all, look to thy heart, and cast thine eye on it: Gif thou has a desire to pray, a desire to crave mercy for thy sins, to incall upon God's halie name for mercie and grace; gif there be sick a thing in thy heart as ane desire to pray; gif there be ony piece of thine heart inclined, and has a thirst to seek after mercie and grace; suppose the greatest part of thy heart repine, and would draw thee fra prayer, yit assuredlie that desire that thou has in any measure to prayer is the true effect of the right faith. Gif thou have a heart to pray to God, suppose this desire be but slender, assure thy self thy saull has life, for prayer is the life of the saull, and maks the faith livelie; for why? Prayer is God's awin gift; it is not our gift, for gif it were ours it would be evill; but it is the best gift that ever God gave man, and sa it man be the gift of his awin Haly Spirit, and being his awin gift, it man make our faith lively. Beside this, thou art not able, nor thou dare not call upon him in quhom

thou beleeves not, as the Apostle saith, Rom. x. 14. For gif I intreat him be prayer, I man trust in him. Then prayer is a certain argument of justifying faith and beleif in God, for I cannot speak to him, let be to pray to him, in quhom I trust not. And suppose the heart be not fullie resolved, and weill disposed, yit gif there be any part of the heart that inclines to prayer, stick be it; it is a sure gage that that part beleeves.

The second effect, whereby thou sall know quhither faith be in thee or not, is this; look and advise with thy self, gif thy heart can be content to renounce thy rankour, to forgive thy grudges, and that freelie for God's cause. May this be done be thee? and will thou forgive thy neighbour as freely as God has forgiven thee? Assuredlie, that is the effect of the right Spirit, for nature could never give that. There is nothing quhereunto nature bends the self mair nor to rankour and envie; and there is nothing quherein nature places her honour mair guckedly nor in privie revengement. Now, gif thy heart be sa tamed and brought down, that it will willinglie forgive the injurie for God's cause, that is the effect of the right Spirit. This is not my saying, it is Christ's saying, Mat. vi. 14, quhere he saith, "Gif ye do forgive men their trespasses, your heavenlie Father will also forgive you;" and 15th verse: "But gif ye do not forgive men their trespasses, na mair will your heavenlie Father forgive you your trespasses." Sa would Christ say, "He that forgives wrongs, sall get wrongs forgiven him; but he that will revenge his wrongs, wrong sall be revenged upon him." Therefore, as thou would be spared in thy wrongs done to the mightie God, spare thou thy neighbour. I will not insist; examine quhither ye have faith or not, examine it be prayer, examine it be the discharge of your awin privie grudges; for gif ye want thir effects, ane heart full of rankour, ane heart void of prayer, is ane heart faithless, and meet for hell.

The third effect of faith is compassion; thou man bow thy heart, and extend thy pitie, upon the poore members of Christ's bodie, and suffer them not to lack gif thou have; for except ye have this compassion, ye have na faith. Examine your selfs be thir three effects;

and gif ye find thir, in any measure, howbeit it were never sa small, you have the right faith in your heart; the faith that you have is true and livelie, and assuredlie God will be mercifull to you.

This faith of ours, suppose it be lively, yit it is not perfect in this world; but everie day, and everie hour, it craves a continuall augmentation, it craves ever to be nurished; for the quhilk increase, the apostles themselves, Luke xvii. 5, incalled and said: "Lord, increase our faith." And our Master commands us to pray, and say, "Lord, increase our faith; I believe, Lord, help my unbelief." Then Christ's command lets us see clearely, that this faith misters continually to be nurished and helped, and it cannot be helped but be prayer; sa we suld alwayis continue in prayer. That this faith suld be helped, and that we suld be perpetuallie upon our guard, in feare and trembling to get it augmented, the terrible doubtings, the wonderfull pits of desperation into the quhilk the dearest servants of God are casten, dois clearely teach: For the best servants of God are exercised with terrible doubtings in their saulls, with wonderfull stammerings, and they will be brought at sometimes, as appears in their awin judgement, to the verie brink of desperation. Thir doubtings and stammerings lets us see, that this faith of ours would be perpetuallie nurished, and that we have need continuallie to pray for the increase of it. It pleases the Lord, at sometimes, to let his servants have a sight of themselfes, to cast them down, and to let them see how uglie sin is: It pleases him to let them fall in the bitterness of sin, and to quhat end? Not that he will devour them, or suffer them to be swallowed up be desperation. Suppose Ezekiah cries out, that, "like ane hungrie lyon, the Lord is like to devour him, and bruise him in pieces," yit the Lord suffers him not to dispair. And suppose David cry, "I cannot away with his consuming fire, I may not bide the fire of the Lord's jealousie," yit he dispairs not. But the Lord casts his servants very low; to quhat end? To the end that they may feel, in their hearts and consciences, quhat Christ suffered for them in the yard, and on the cross, in saull and bodie: Yea, we would think that there had

Our faith man be continually nurished, because it is joyned with doubting.

been plaine collusion betwixt the Father and the Son, and that his suffering had been na suffering, except we felt in our saulls, in some measure, the hell quhilk he sustained in full measure. Sa, to the effect that we might clearelie understand the bitternes of sin, that we might know how far we are addetted to Christ quha suffered sicke torments for our sin, and that we may be the mair able to thank him, and to praise his halie name, he suffers his awin servants to doubt, but not to dispair; he forgives thir doutings, he forgives thir stammerings, and in his awin time he supports them, and brings us to the waters of life.

Doubting and faith may lodge in ane saull.

Thir doubtings, as I have oft spoken, may lodge in ane saull with faith, for doubting and faith are not extremely opponed. Onelie faith and dispair are extremelie opponed; and, therefore, faith and dispair cannot baith lodge in ane saull, for dispair cuts the pillars of hope, and quhere there is na hope there can be na faith. But as to doubting, it man lodge, it will lodge, and has lodged, in the saulls of the best servants that ever God had. Look to the apostle, "We are alwayis in doubt," saith he, "but we dispair not." Sa, doubting and faith may lodge in ane saull; and quherefra flows this doubting? We know that in the regenerate man there is a remnant corruption, for we get not our heaven in this earth; suppose we begin our heaven here, we get it not fullie here: And gif all corruption were away, quhat suld there rest but a full heaven here? Sa it is onelie begun in this life and not perfited; therefore, there remains in the saull a great corruption quhilk is never idle, but continuallie occupied. This corruption is ever bringing forth the birth of sin; part less, part mair: Everie sin hurts the conscience; ane hurt-conscience impairs the persuasion, and sa comes in the doubting. For there is not a sin that we commit but it banishes light, and casts a slough over the eye of our faith, quhereby we doubt and stammer in our sight. And were not the Lord, of his mercy, takes us up, gives us the gift of repentance, and makes us every day, als oft as we sin, to cry als oft for mercy, and sa to repair the loss that we have of faith, to repair the loss quhilk we have of the feeling of mercie, we would gang on and halely put

out that same light. But it pleases the Lord, suppose we be everie day sinning, to give us the gift of repentance; and be repentance to repair our faith, to repair the sense and feeling of mercie in us, and to put us in that same estate of persuasion quherein we were of before. Therefore, gif God begin not, continue not, and end not with mercie, in that same moment that he abstracts his mercie fra us we will decay. Sa, ye man be diligent incallers for mercie; ye man be instant continuallie in seeking to have a feeling of mercie. Thus far for the doubting.

A doubting and a weak faith is faith, and sall never haillie decay.

Now, howsoever it be sure and certain that the faith of the best children of God is subject to doubting, yit it is as sure and certain that it is never haillie extinguished; albeit it were never so weak, yit it sall never utterlie decay and perish out of the heart quherein it makes ains residence. This comfort and consolation the Spirit of God has set down in his word, to hold up the troubled heart, that howsoever faith be weak, yet a weak faith is faith: and quhere that faith is there man be ever mercie. Ye have in Rom. xi. 29, that the gifts and calling of God are without repentance. But among all his gifts that are of this sort, faith is ane of the chiefest, therefore, it cannot be revoked again. Ye have in Jude 3, that faith is ains given to the saints; ains given, that is constantly given, never to be changed, nor utterlie tane fra them. The Lord will not repent him of this gift; but the saull quhilk he has loved ains he will love perpetually. It is true and certain that the spunks of faith quhilk are kindled in the heart be the Spirit of God, certain it is, they may be smored for a long time, they may be covered with the ashes of our awin corruption, and with our awin ill deeds and wickednes in the quhilk we fall; it is true that the effects of a livelie faith will be interrupted, and that thy lusts and affections will prevaile for a long time, sa, that quhen thou looks on thy selfe, upon the judgements of God that hangs on saull and bodie, and quhen thou looks upon thy dissolute life, and on the anger of God against this dissolute life, in the mind, in the heart and conscience of him that has sa smored and oppressed his faith, it will oft times come to pass in his awin judgement, having his eyes fixed on him-

self onlie, that he will thinke him to be a reprobate, to be ane offcast, and never able to recover mercie. Quhere this corruption bursts forth in gross manner, after that the Lord has called thee, look how soon the Lord begins to walken thee again, incontinent thou fixes thine eyes upon thine awin life, and enters in a deep consideration, as weill of the gravity of thy sin as of the weight of the wrath of God, quhilk thou sees following thereon, and is so laith to remit thy cogitation to pans upon the deepnes of the mercie of God; standing fixed in this consideration, it cannot bot come to pass, in thy awin judgement, bot thou art ane offcast! And yet, God forbid it were sa; for suppose these spunks of the Spirit be covered be the corruption that is within thy saull, yet these spunks are not haillie put out.

The spunks of faith, suppose they be smored, they are not haillie put out, nor are not idle.

And to let you see that they are not put out, suppose they burst not forth in the outwarde effects, that the world may know thee to be ane faithfull man, as it wont to doe, yet thir spunks are not idle, and thou sall find them not to be idle in thee. As for the confirmation of my argument, that howsoever our bodies be loosed to all dissolution, after our effectuall calling within us in our saulls, and that yet the spunks are not idle, ye see, that suppose the fire be covered with the ashes, yet it is a fire; there is na man will say that the fire is put out, suppose it be covered. Na mair is faith put out of the saull, suppose it be sa covered, that it neither shewe hue nor light, outwardlie. Example of this we have clearelie in David: After his lamentation, in that psalme of repentance, Psal. li. 11, he prays to God in thir terms: "Cast me not away from thy presence!" And quhat subjoines he? "And take not thine Halie Spirit from me." Had he not lost the Spirit be his adultery and murther? Na: for he would not have said then, "take it not from me," but "restore it to me." It is true, he uses sick fashion of language, as Psal. li. 12, he says, "Restore to me the joy of thy salvation;" not that he lacked the Spirit haillie, but that the Spirit lacked force in him, and mistered strengthening and fortification. It would be steered up, that the flame of it might appear. Therefore, I say, in respect David says sa clearlie, after his adulterie and mur-

ther, "Take not thy Spirit from me," it is a certain argument that the faithfull has never the Spirit of God always tane fra them in their greatest dissolutions.

The second point is this, How prove I that thir spunks are not idle, suppose the outward effects be interrupted? As David felt this in his conscience, so every ane of you may feel it in your awin consciences. The Spirit of God in man's heart can not be idle, but thir spunks, in the mean time that the body is casten loose to all dissolutions, thir spunks are accusing thy dissolution, are finding fault with thy manners; thir spunks suffers thee not to take the pleasure of the body without great bitterness, and continuall remorse. And thir spunks quhere they are, they will make the saull quherein they dwell to utter thir voices, at ane time or uther, ains in the twentie-four hours: "Alas, I am doing the ill quhilk I would not do! Gif I had power and strength to resist my affection, and gif I might be master of my affection, I would not for all the world do the quhilk I do. Again, gif I had power to do the good quhilk I would do, I would not leave it undone for all the world." So thir spunks, suppose they have not sic force and strength presentlie as to resist the affection, and to hold the ill turns undone, yet perpetuallie in the heart they are finding fault with thy corruption, and suffers thee not to take thy pleasure without pain; but, last of all, makes thee to utter thir voices: "Gif I had strength to resist, I would not do the ill quhilk I do!" Quhere thir voices are, na question they are the voices of a saull quhilk the Lord has begun to sanctifie; and being ains sanctified, in despite of the divell and of the corruption that is in us, this faith shall never perish! But gif the haill saull, without contradiction, with a greedy appetite and pleasure be carried to ill, and has na sorrow for it, that saull is in ane ill estate: I can look for nothing to sick a saull but death, except that the Lord prevent them. But quhere this remorse and sorrow, and sick voices are in the saull, that saull, in the time that God has appointed, sall recover strength: The Lord sall never suffer these spunks to be haillie tane away; but in his awin time he sall fortifie them, and make them to break out before the world in good works,

The Lord in his awin time he will sanctifie them; he will scatter the ashes of corruption, stir up the spunks, and make them to break out in a better life nor ever they did before; as ye may clearly see that David's repentance has done mair good to the Kirk of God nor gif he had never fallen. Thus far concerning the effects.

Similitudes shewing that the spunks of faith, suppose they be covered, are not extinguished.

Suppose the effects of repentance be interrupted, yet these spunks are not extinguished: For, there is no man will think that the fire quhilk is covered with ashes is extinguished, but being stirred up in the morning, it will burn as clearlie as it did in the night before. There is na man will count the trees, that now, in the time of winter, wants leaves, fruit, and externall beautie, to be dead; there is na man will count the sun to be out of the lift, suppose it be overclad with a cloud of darkness and mist. There is a great difference betwixt a sleepy disease and death; for men are not dead suppose they be sleepand; and yet there is nothing liker to death nor sleep. As there is great odds betwixt a drunken man and a dead man, sa there is great odds betwixt the faith that lurks for a quhill, and utters not the self, and the light that is utterlie put out. Quhen we burst not forth in outward deeds, God forbid that we suld think that thir spunks are haillie extinguished: Indeed, the saull that is visited after foul defections fra his calling, and against his knowledge, or this saul recover the former beauty it is in a strange danger. For gif the Lord suffer thy corruption to get loose, in sik sort that it carrie thee as it will, and be all means possible make thee to labour to put out the spunk of regeneration, quhen the Lord begins to challenge thee, or to gar thee render a compt of thy bygane life, the saull of that man, quhen it is challenged, is in great danger. So that, na question, when the Lord begins to lay to your charge your dissolute life, the contempt and abuse of your calling, assuredlie your sauls are so near the brink of desperation that there can be nothing nearer. For, will thou look to God, thou will see nothing but his anger kindled as ane fire against thee; will thou look to thyself, thou will see nothing but sin provoking his anger; thou will see the contempt and abuse of thy calling multiplying his anger; thou will see nothing but matter of despair.

And quhat is the best pillar and surest retreat quhereupon sick a saull that is so near to the brink of desperation may repose? I will give thee ane help quhereupon quhen thou art assaulted be all high tentations thou may repose: quhen there is nathing before thee but death, quhen thou sees the divell accusing thee, thine awin conscience bearing him witness against thee, thy life accusing thee, and the abuse of thy calling accusing thee, quhere sall thou go? Go back over again, to thy bygane experience, cast over thy memorie, and remember gif God at any time in any sort has loved thee; gif ever thou has felt the love and favour of God in thy heart and conscience: Remember gif ever the Lord has sa disposed thy heart, that as he loved thee thou loved him, and had a desire to get him. Remember on this, and repose thine assurance on this, that as he loved thee ains, he will love thee ay, and will assuredlie restore thee to that love or thou die. The heart that felt ains this love of God sall feel it again; and look quhat gift, or grace, or quhat taste of the power of the world to come, that ever the Lord gave to his creatures in this life, to that same degree of mercie he sall restore his creature or ever it depart this life. So the saull that is tossed with high assaults and great dangers, quhere present things will not help, it is necessare that it have recourse to bigane things, and keep in memorie the bigane experience of mercie quhilk the Lord has freely shown toward that saul. This same memory sall be so pleasant to the saull that it sall stay it presently fra desperation, and uphold it unto the time the Lord pacifie that heart, and give comfort to that saull; quhilk being done, that saull sall see that howsoever he was angry, he was angry only for a quhile.

A sure retreat to repose on, in highest tentations.

I speak thir things, not that I think that every ane of you has tasted of them; and yet in some measure the servants of God man taste of them, and ye that has not tasted of them may taste of them or ye die. And, therefore, quhither ye have tasted or not tasted them, it cannot be but profitable for you to lock up this lesson in your hearts, and remember on it faithfully, that gif the Lord at any time put at your hearts, ye may remember and say with yourselfs, "I gat a lesson, to gang back to my bigane experience, and thereon

A lesson.

to repose." And suppose ye be not put at presently yourselfs, yet quhen ye visit them that are troubled in conscience, let thir things be proponit to them as comforts, and use them as medicaments maist meet to apply to the grief of the inward conscience, and so ye sall make your fruit of this doctrine, and possess your sauls in a good estate. This far for the first point, quherein every ane of you ought to try and examine your consciences.

Of love, quhilk is the second point of our triall.

The second point is this, try quhither ye have love towards your neighbour or not, for as we are coupled with God be faith, sa be the band of love we are coupled with our neighbour; and gif ye want love ye can have no society with your neighbour, for love is the chief and principall branch that springs of the root of faith. Love is that celestial glue that conjoyns all the faithfull members in the unity of ane mysticall body. And seeing that religion was instituted of God to serve as ane pathway to convey us to our chief felicitie, and happie we cannot be except we be like unto our God, like unto him we cannot be except we have love, for as it is set down, 1 Iohn iv. 8, "God is love." So, seeing God is love itself, quhosoever will resemble him man be indued with the oil of love. This only ane argument testifies to us that this love is ane principall butt quhereunto all things that are commanded in religion aught to be referred. To spend long time in the praise of love, it sall be no ways necessare, seeing the Haly Scripture resounds in blazing the commendation of it; but that we speak not of a thing ambiguous, we sall let you see how this word is considered and tane in the Scriptures.

How the word love is tane in the Scriptures.

Love is considered, either as a spring and fountain quherefra the rest proceeds, that is, for the love whereby we love God. And as love comes first fra God, and is poured be his Halie Spirit in our hearts, so, it first redounds upward, and strikes back upon himself, for the love of God man ever go before the love of the creature. Next, we take this word for that love quhereby we love God's creatures, our neighbours, and specially them that are of the family of faith. And, thirdly, it is tane for the deeds of the Second Table,

quhilk flows fra this love. Now, quhen I speak of love, I speak of it as in the second signification, to wit, as it is tane for the love of our neighbour: And taking it so, I call love the gift of God poured in the hearts of men and women, be the quhilk gift we first love God in Christ our Saviour; and, next, in God, and for God's cause, we love all his creatures, but chiefly our brethren that are of the familie of faith, the children of ane common Father with us. The definition of love.

We will examine this definition. I say, first, the love of God, as it comes fra God, it returns to God; as it comes down fra him, sa it strikes upward to him again; and is it not good reason? For quhy? Let thy heart fixe thy love as lang as thou will upon the creatures, thou sall never be satiate, nor thy affection sall never be content, except thou get a grip of God. But gif ains thou love God in thy heart, and cast thy affections upon him, and get ains a grip of him, the longer thou love him, the greater satiety and contentment sall thou have; thou sall not thirst for ane uther. For, as to the creatures, there is never a creature that God created, but it is stamped with his awin stamp, and every creature bears his image; and looking to the image of God in the creature, suld it not draw thee to him, that thou fix not thy heart upon the creature? for his awin image in his creature suld lead thee to himselfe. And, therefore, the mair that thou knowes the creatures, the greater varietie of knowledge that thou has of the creatures, the mair suld every particular knowledge of them drawe thee to God, and the mair suld thou wonder of thy God and know thy duty towards him. And seeing that delite flowes of knowledge, and that every knowledge has the awin delite with it; as the varietie of knowledge that rises upon the creatures suld make the mind to mount up to the knowledge of God, sa the varietie of delites that rises upon the diversitie of this knowledge suld move the heart upward to the love of God; and the heart, getting a grip of God, and being seased with the love of God, and the mind being occupied with the true knowledge of God, so soon as heart and mind is full of God, the heart is quiet and the mind is satisfied. So that the mair this knowledge grows in thy mind, the greater contentment has thou, and the Of our love towards God.

mair the love of him grows in thy heart, the greater joy and rejoising has thou in thy saull. For quhy? In God ye have not only all the creatures, but ye have himself beside the creatures: And, therefore, in God ye have all the knowledge and delite that can rise of the creatures; and beside the creatures, ye have God himselfe, quha is the Creator. And sa I say, the mind of man can never quiet the selfe in the knowledge, nor the heart can never settle the selfe in the love, of naked creatures; in respect they are flowing and vanitie, as Solomon calls them; but in the infinite God, rightlie knowin, and earnestlie loved, the mind sall see a full rest, and the heart sall have a perfite joy. For our affection is sa insatiable that na finite thing will satisfie it, nor there can be na solid settling upon the thing that is transitorious; sa the love aught to strike upward and redound first to God, in quhais face the heart sall find full and perfite joy.

Of love towards our neighbour.

The second argument that I use is this: Seeing there is only ane precept left be our Master in recommendation to be observed be us, to wit, that every ane of us suld love anuther, therefore, our wise Master, understanding well that quhere love was there mistered na ma laws, that the life of man be love only behoved to be maist happy, left only the same in chief recommendation, and takes up the haill Law and Evangell in a word, love. And gif the heart of man were indued with love, his life might be maist happy and blessed; for there is nothing makes this life happy but the resemblance and likelihood that we have with God. The nearer we draw to God, the mair blessed is our life; for there cannot be sik a happy life as the life of God. Now, sayis Iohn in his 1st Epistle iv. 8, "God is love," therefore, the mair we draw near to love, the mair near are we to that happy life; for we are in God, and partaker of the life of God. Quhen I speak this, ye man not think that love in God and love in us is ane thing; for love is but a quality in us, and it is not a quality in God; there is nothing in God but that quhilk is God; so love in God is his awin essence; therefore, the mair ye grow in love, the nearer ye draw to God and to that happy and blessed life. For there is nathing mair profitable, mair agreeable, and convenient to nature, nor to love, and

above all things to love God; and therefore it is, that God and his angels are maist happy and blest, because they love all things, and desires ever to doe good. On the uther side, there is nothing mair unhappy, nothing mair noysum, mair hurtfull, and that eats up nature mair, nor to burn with envie and hatred; and herefore it is that the devils are maist miserable, quha torments themselves with continuall malice and hatred, burning with ane vehement appetite to be noysum to all creatures. So, as the life of the devill is maist unhappy, because he is full of envie and malice, siclike our life man be maist happy gif we be full of love. To speak of love I will na farther: Onelie, gif we have love, marke the effects of it, set down, 1 Cor. xiii. 4, 5, 6, 7, verses; quhilk effects, gif ye have not in some measure, ye have not true love.

Conclusion, with an Exhortation.

I end here. Ye see in quhat points every ane of you ought to be prepared; ye man be indued with this love, and ye man be indued with faith, and gif ye have thir in onie small measure, gang boldly to the hearing of the word and to the receaving of the sacrament. This is the preparation that we allow of: I grant, the Papists has a preparation, but nothing like to this; and, therefore, they can have na warrand of the Word of God. Last of all, seeing we are commanded to try our selfs, he that lacks knowledge cannot try himselfe: A furious man cannot try himselfe, a child cannot try himselfe, therefore, they ought not to come to the Table. All thir things being weill considered, he that has faith and love, in ony kind of measure, let him come to the Table. And all thir things servis, as weill for the hearing of the word fruitfully, as for the receiving of the sacrament. Therefore, the Lord of his mercie illuminate your minds, and work some measure of faith and love in your hearts; that ye may be partakers of that heavenly life offered in the word and sacraments; that ye may begin your heaven here, and get the full fruition of the life to come, and that in the righteous merits of Christ Iesus: To quhom, with the Father, and the Halie Ghaist, be all honor, praise, and glorie, for now and ever. Amen.

SERMONS

PREACHED

IN THE KIRK OF EDIN-
burgh, be M. Robert Bruce, Mi-
niſter of Chriſts Evangel there: as they
wer received from his mouth:
Meet to comfort all ſik as are
troubled, ather in bodie
or minde.

THE NVMBER OF THE SER-
mons, ar ſet doun in the Page
following.

EDINBVRGH
PRINTED BE ROBERT
VValde-graue, Printer to the
Kings Majeſtie. 1591.
Cum priuilegio Regali.

THE NVMBER OF THE SERmons contained in this booke.

6 Vpon the 38. chap. of Iſaiah.
2 Vpon the 76. Pſalme.
1 Vpon the 40. Pſalme.
1 Vpon 2. Timoth. 2. 22. &c.
1 Vpon 2. Timoth. 2. 15.

TO THE

RIGHT HONORABLE, MY LORD PROVOST, BAILYEIS,

COUNSELL AND SESSION OF THE KIRK OF EDINBURGH:

MR ROBERT BRUCE,

MINISTER OF CHRIST'S EVANGELL THERE,

WISHETH GRACE, MERCIE, AND PEACE, FROM GOD THE FATHER, &c.

Right Honorable and worthie Senatours, ye may claime justlie the fruits of my labours, gif their value were great: For why? My first publik ministerie I discharged it with you; ye were the hearers of these Sermons, and at your suite they come forth. So, gif there were anie profit to be reaped of siklike stuffe, it justly appertaineth to you. And in respect they are the first fruits, suppose things be not so well digested, and so ripely advised, as they should, yet I doubt not but ye will bear with it: And when it shall please God to mend with me, and to multiply his talent farther on me, it shall be good reason that I mend with you. For, amang the many distractions and waightie affairs wherewith we have been burthened these years bigane, as ye your selfis know perfitly, it was meikle to me to possesse a quiet and sanctified mind, to get any little thing done. Alwayis they will serve to confirm your memories in sik things as ye have heard of before, and to comfort, in some small measure, all sik as it shall please God to touch with sik troubles of mind. The Lord bless you in all your affairs; and, as your duty is, be instant for me, that the Lord would open unto me a farther door of utterance, and continue his favourable countenance with me unto the end; and that to his Majestie's glory, and to the fulfilling of my ministery, quhilk I have received of the Lord; to whom be all praise, honour and glory, for ever and ever, Amen. From Edinburgh, the sixt of December, 1591.

THE FIRST SERMON

UPON THE 38 CHAPTER OF THE PROPHECIE OF ISAIAH,

PREACHED IN THE PRESENCE OF THE KINGIS MAJESTIE.

ISAIAH xxxviii.

1. *About that time was Hezekiah sick unto the death. And the prophet Isaiah the son of Amoz came unto him, and said unto him, Thus saith the Lord, Put thine house in ane order: for thou shalt die, and not live.*

2. *And Hezekiah turned his face unto the wall, and prayed to the Lord,*

3. *And said, I beseech thee, Lord, remember now how I have walked before thee in truth, and with a perfite heart, and have done that which is good in thy sight. And Hezekiah wept sore.*

IN the words quhilk I have presentlie redde, (well-beloved in Christ Iesus,) the heavie disease whereintill this godlie king fell is at length descrived, and the manner of his behaviour under this disease is well set down. It pleased the Lord to exercise this godly king with this heavie tentation, amongst many ma; and suppose it be true that diseases are common to all flesh, yet the manner how to behave us under diseases is not common. Therefore, let flesh take heed to the pairts of this historie, that they may learn how to behave themselfis in the day of their miserie; that, taking up this king's behaviour, they may in end obtain his comfort.

Heads to be entreated in this sermon.

In the beginning of this chapter, the king is brought in under ane heavie disease; the kind and manner of this disease is conceiled, alwaies it may be gathered of the penult verse of the chapter, and, therefore, I note it here.

Secondly, the time when he fell in this disease is also noted.

Thirdly, the gravitie and weight of this disease is likewise noted.

And, last of all, the manner of the king's behaviour under so terrible ane disease is at length set down.

To return to the first: The kind of the disease, as ye may gather out of that verse, was a pestilentious boil, for the name quhilk is given to that boil is that same name quhilk is given to the botch of Egypt, that same name quhilk is expressed Exod. ix. 9, ane attrie kind of boil, striking out in many heads or in many plukes; for so the nature of the word signifieth: The maist dangerous and deadly kind of pest and boil that was in the dayis of that king. Indeed, sensine, as the world hath growen in wickednes, so it hath brought forth more dangerous kinds of botches nor of before; the experience whereof this town hath had. For as man is ingenious to invent new sins to provoke God to wrath, the Lord being both just and prudent on the uther part, deviseth new botches and plagues to punish thir new sins of men; for the store-house of the Lord's judgement can never be emptied. But surely it is a wonderfull matter that he should have visited so godly a king with so terrible a botch, in respect this plague proceeds commonlie fra his hot rage and wrath; for from his wrath it taketh thir names oftimes, as when it is called the finger of the Lord, his fear by night, his flying arrow by day, and the devouring plague.

Now, I say, the matter is wonderfull, that he loving this king so well, should so extremely have plagued him in the sight of the whole world. What should this learn us? This visitation of the king's learns us twa necessare lessons: First, it learns us not to measure the favour and hatred of God be anie externall thing in the earth; for gif we look to the visitation of God upon his children, gif we look to the nature of the plague and affliction, either in quantitie or qualitie, gif we look to the long last and diuturnitie of the plague,

in the judgement of man, and in the judgement of him that is afflicted, some time it shall come to pass, that he shall think himself in a war case then any of the reprobate. But howsoever it be so esteemed in the heart and judgement of man, yet it is far utherwaies in the judgement and heart of God; for there lurketh one thing in the heart of God concerning us that are his children, and ane uther thing concerning the reprobate, in sic sort, that suppose affliction be common to us and them, yet the cause wherefra the affliction proceedeth is not common, nor the end whereto it tendis is not common. For as to us, our affliction floweth from the favour, love, and mercy of God in Christ Iesus, and tendeth to our great profite and commoditie, to wit, that we being corrected here should not perish after this with the wicked world; but as to the affliction of the reprobate, it floweth from the hot wrath and indignation of God, and from him as a righteous Judge; beginning their punishment here, quhilk shall last for ever: so affliction, that is unto them a part of his justice, unto us is a mercifull correction. The Prophet Isaiah, in his xxvii. chapter, expresseth this matter so livelie, that I think there is no part of Scripture in the quhilk there is greater comfort. In the 4th and 7th verses of that chapter he saith to the kirk, I am not, saith he, in furie, I am not in rage, suppose I strike thee; yea, suppose I strike thee, saith he, I strike not thee as I strike them that strike thee. I slay not thee as I slay them that slay thee; for in striking thee I purge thee from thine iniquitie, in striking thee I remove thy sins from thee; but I doe not so with the rest.

Then, the first lesson that ye have to learn here is this; measure not the favour of God be any externall thing in the earth, quhither it be a prosperitie or adversitie: The second thing that ye have to learn here is this; ye see kings may take the botch. There is no prince in the earth exemed from the judgements of God, when he pleaseth to applie them. Thus far for the name of the disease. First lesson. Second lesson.

The second thing that is noted here is the time when the king fell in this disease. There is na certaine time set down here, but the time that is specified is relative to the last historie: It is rela- The time when the king fell in to this disease.

tive to that time when the King of Asshur took arms against him, quhilk was the thirteenth year of his reign; so it was the fourteenth year of his reign that he fell in this disease; for this godlie king reigned twenty-nine years, fifteen of them were given him after his disease. In the fourteenth year of his reign the wars began, and this time is relative to that history; so it man be in the fourteenth of his reign that he fell in that disease. Whither the disease was after the siege or in the meantime of it, the judgement of the learned varies, always in 2 Chron. xxxii. it appeareth that he fell in this disease after the siege and time of his deliverie; for we read in that historie, that the king, in the meantime of this siege, was bigging up the ruinous walls, was stopping the conduites of the waters, was sending messengers to Isaiah, and was resorting to the temple. Thir were all arguments of ane wholesome and well-disposed king, and there is no argument of infirmitie here; so it appeareth that it was after the siege that he fell in this disease.

Observation. Now, take tent where my note riseth; he is scarslie freed from the fearfull wars, when he falleth into a terrible pest. We see, then, that the estate of the godliest and best princes is to be subject to continuall tentation, fashrie, and vexation, so that the issue of one trouble is the beginning of another; so it pleaseth the Lord to exercise them. And to what end, I pray you? To the end that this life, with the pleasures and glorie of it, may become bitter to their taste, and so they may be moved to seek for a better. And this lesson it appertaineth to all Christians; for, gif thou be a Christian, thou man look for trouble, of necessitie thou man take up thy dailie cross and follow Christ. As for the fed-marts of this world, the Lord in his righteous judgement has appointed them for slaughter. But gif thou be one of them whom he has not appointed for slaughter, thou man be subject to ane continuall exercise, either in soul or in bodie, in familie or fame; one way or uther, thou man be subject to ane continuall exercise. For there is no way to pierce the clouds but be ane continuall tribulation: And seing it is so, it becometh us not to have our hearts here gruntling upon this earth, but it becometh us to have our hearts heased, and our minds lifted up

to the heavens, where our Maister reigneth in glory, and to use the things of this world as they may best furder us to the next world; or utherwayis, terrible is the judgement and incommoditie that the things of this world shall bring upon us. Thus far concerning the time.

[Thirdly,] As to the gravitie of the disease, I find it noted in the verse quhilk I have read, by syndrie things: First, the prophet sheweth the gravitie of the disease, whereas he saith, he was sick to the death: Secondly, the gravitie of his disease is aggreaged, while as the prophet getteth command in the name of the Lord to assure him of death: And, Thirdlie, the boil itself quhilk struck out was deadlie, and sheweth also the weight of the disease.

Now, in this extremitie the prophet visiteth him, and in the name of the Lord enjoyneth two things to him: First, to tak order with his house: Next, to make him for death; and to pull his heart the more from all present things, and all earthlie comfort, assureth him of death shortlie; and for his farther assurance, he doubleth the word, saying, "Thou shalt die, and not live:" It is so hard a thing to get the hearts of kings rugged from their wealth, and from their glorie! The prophet visiteth the king, and injoyneth twa things to him.

The prophet in visiting of the king, he learneth us a point of dutie towards our diseased brethren, a point whereunto we are bound be nature, be charitie, and be all sort of laws, but chieflie we, who hath the care of souls, and represent Esay in our office: At this time, chiefly, we are bound to visit our brethren, for at sik times the devil is maist busie, the bodies of men are abstracted from the hearing of the preached word, and old sins begin to revive and return to their memories; and, therefore, at that time there is great need of comfort. We are also informed here, be the prophet, how to propone our comfort, lest we spend our time in idle and unprofitable talk, as worldlie men do: To wit, first of all, that we bid the patient take order with his house, that is, make his testament, and lay aside the worldlie part, that so his heart may be readie to go when the Lord calleth on his soul. The most part of The dutie of the pastor toward his diseased brethren.

the world are so negligent in this point of dutie, that there are verie few that have their heart free when the Lord shoppeth; but they are compelled to leave their heart behind them, where their pose is, or where they love best, and that because they set themself here as in a permanent city. And in their lifetime they will not so meikle as once think of death, but dream to themselfis length of days; and quhilk I wonder most of, there is not a man about them that will do so meikle as once to put them in mind of death, yea, not when the Lord beginneth to strike; but part say, "It will trouble him, and make him wa;" others come in, and say, "They would doe it, but they cannot for tears and sorrow;" the doctor saith, "Nature is strong eneuch; be of gude comfort!" So that gif the pastor leave this point of duty, there is not a friend almost that beginneth to admonish a man, while his outward senses begin to leave him. Now, as it becometh the pastor to propone this, so it becometh the patient to obey it; for this command is not given be men, but be God: For Esay giveth it in the name of God; and it is not onlie given to kings, but it reacheth to all masters of families whosoever, for the Lord hath willed them to have a care of their families, not onlie in their lifetime, but in their death also; that be this mean all occasion of quarrels and debates might be cutted off after their decease. The patriarchs, the godlie kings, they have left their example registrate concerning this point, so that I will not insist at this present farther in it. Now, the worldly part being set aside, and the conscience put at rest, the soul is prepared to hear of death; and so the prophet cometh, in the second room, with the denunciation of death. Indeed, Esay, in his denunciation, appeareth to be well strait; but how strait however he was, he hath his warrant: We have not the like warrant, therefore we ought not to use the like straitness toward the patient. Always, generallie, we aught to exhort him to exoner his conscience, to disburden his soul, and to make him readie, whensoever it shall please the Lord to call. So, in a word, the chief points of our visitation stands in thir twa; first, to bid the patient lay aside the worldlie part; and, nixt, to prepare for the heavenlie part.

Yet, or I leave the denunciation, there appears in the denunciation three faults to concur. First, it appeareth that the prophet, in his denunciation, is over-rigorous against so godlie a king, and handlis the king over-extremelie in this heavie disease; for he cuts from him, at the first, all hope of this present life; he doeth far otherways nor our doctors of medicine; for gif they see any certain sign of death they will not shew it to the patient himself, but to some of his friends; he, be the contrair, denounces death to himself, constantly affirming that he shall die. Now, this appeareth to be well hard; but I answer, gif this denunciation had been used against ane Ethnik or a licentious liver, in deed it had been ane hard denunciation. For as to ane Ethnik, he hath his hope only in the earth, it is not possible that he can make his hope to mount above the earth, so that he thinketh when he is gone all is gone to him. Secondlie, this denunciation, it would appear hard and extreme to them that live according to the flesh; for, oh! how bitter is the death, saith Solomon, to them that live according to the flesh. And I pray you, what is the cause that death is so bitter unto them? Because, in the agonie of death, they feel another thing nor this violent separation of the soul from the bodie; for beside this, they feel a conscience of iniquity gnawing them; they feel also the heavie wrath of God kindled against their sin and iniquity, and the sense of this wrath striketh sic a horror in their souls, that at the very memorie of death they tremble. Therefore, I say to sic kind of persons as thir, this would have been a hard kind of threatning; but unto Christians, and namely unto sik a godly king as this was, it was no hard language. For as to us that are Christians, we man not look to death as she is in her awin nature; but we man look unto her as she is made to us by the benefit and mercie of God in Christ Iesus: And looking on death this way, is not death spoiled of her sting? is she not sanctified to us in the death of Christ? and is she not made to us ane entrie to everlasting felicitie? is she not a returning from our banishment, and passing to our everlasting heaven? So, looking on death, not in the awin nature, but as she is made to us in Christ, at the voice of death we ought to

The first eye-last that appeareth to be in this denunciation.

lift up our eyes, and be glad that the redemption of our soul is so near; when the separation shall be made, and the Lord shall call on us, we aught to rejoice, seeing he hath made death to us a farther step to joy, and a moyener of a straiter conjunction. But it is not possible that words can make men prepare them for death! The readiest way to eschew the horror of death is to think upon death; and yet, notwithstanding of all the great spectacles that we see daylie, we are never ane hair moved. Always, the readiest way, as I have said, is to take up sic a life, presentlie, as may best agree with that life quhilk we mynt unto. Thou man take up a new course, thou man conform thy life here with the life to come, that ane harmonie being betwixt the two lives, death may be to thee ane entrie to that everlasting joy. Thou man bid all thy foul affections good night, for thou and they cannot come both to heaven: Thou man bid sin, whereunto thou art a slave, and ane ordinair servant, farewell; for except thou be this way altered, thou man not think that death shall be to thee a passage to heaven. Then learn, ye that would have death pleasant, so to rule and square this life, that it may agree in some measure with the life to come.

The second eye-last.

The second eye-last that appeareth in this denunciation is this, it appeareth to be superfluous: For why? The kind of pest assured him of his death, the physicians assured him, the weakness of his own nature assured him that he would die; so the denunciation appeareth to be superfluous; but it is not superfluous, in deed, gif we shall examine our own nature, how loath all sorts of men are to die; for we know, be experience, that there are some who will scarslie take death to them even at the last gasp; and what love we have to this life it is known to all men: Therefore, the prophet so straitly denounced death, that be this strait denunciation the king may be moved to lift his hope above nature, and all naturall moyen, and of God onlie to seek support, where nature had denied him: And so the denunciation is not superfluous; it is the readie way to make him to run the right gait.

The third eye-last.

Now, the last eye-last that appeareth in this denunciation is this, the Lord appeareth by his prophet to dissemble; for is not this

ane high dissimulation, to say that he shall die, and in the mean time to mean the contrair? So there appeareth a great dissimulation on God's part denounced be his prophet, that he should die instantly, and yet he was of mind that he suld live fifteen years after this! To answer unto this, this generall man be laid down for a ground, that unto all the threatnings and promises of God there is a condition annexed, quhilk condition is either secretlie inclosed in the promise or threatning, or then it is openlie expressed. That this is true, ye see, Ezechiel xviii., and Dan. iv. 27, this condition hath place.

Then this being the nature of the threatenings of God, this terrible denunciation, how terrible soever it appear, yet it hath a condition in it, to wit, except he repent, except he seek me and make his recourse to me be prayer; for out of question, the Lord was of mind to punish Ninive, except they had prevented him be repentance. So, I say, all the promises and threatnings of God have a condition annexed, quhilk is either openly expressed, or covertly to be understood. And, therefore, the denunciation hath a secret condition, and this condition made the king to live; for, suppose it be simplie proponed, yet it is not to bring him to despair, but onely to mak him the more instant to seek grace and health at the hands of the living God. Now have I touched the gravitie, the time, and the kind of the disease. Let us make our profit of this; for it is necessary that this doctrine be applied to our times.

Then, I say, praised be the living God, our king is not diseased, but surely his country is heavily diseased; for so long as Papists and Papistrie remain in it, so long as thir pestilent men remain in it, and so long as thir floods of iniquitie quhilk flows from the great men remains, there is a heavy judgement hanging over this country; and, in my conscience, I cannot but look for a heavy judgement while thir things be removed. There is no great man but whatsoever liketh him, he thinketh it leisum; and not only is this in this part of the land, but in all uther parts of this nation grosse iniquities are committed, and the kirk is made a praie to all men; there is sik disdaine and contempt of the Word in the whole

Application.

estates. Except thir things be purged, I cannot look but the Lord shall raise some, and it were out of the farthest Indies, to plague this land. Alwaies I doubt not but the libertie of the kirk here, and the sobs and sighs of the godly here, have delayed the judgement from the whole land; yea, I am assured of it, and, therefore, I pray God that he may so work in your heart, (Sir,) by grace, that ye may put to your hand to purge your part of the ile. The Lord of his mercie establish your heart be grace, that for no man's pleasure ye communicate with uther men's sins. Three manner of ways we are said to communicate with uther men's sins: First, when baith with heart and hand we doe one thing with them: Secondly, when we consent with our heart onlie: Thirdlie, when we oversee where we suld reprove, and forbear where we suld punish. And, in this last way, magistrates are only guiltie.

Thus far for the application. Now I go fordward to my text.

The king's behaviour in this disease.

The last thing that we have to speak of is the manner of the king's behaviour under so terrible a disease; we have, in the second and third verses, his behaviour livelie expressed. As to his behaviour, I speake onlie of it as the text speaketh; I doubt not but he reasoned utherwaies, and gave other answers to Isaiah; but I content me with that quhilk the text saith. Then, in his behaviour we see, he retireth himself, first, to God be prayer; and to testifie that he prayeth from his heart, it is said that he weeped bitterlie. Surely, this is ane evident argument that his prayer flowed from his heart, and was dited be the right spirit; for, gif God leaves us to our awin naturall spirit, we wait neither what to pray, nor how to pray; but as it is said, Rom. viii. 26, it is the Spirit of God that diteth our prayer, that raiseth thir sighs, and thir sobs, that maketh our heart to melt in those tears that like him. So it appeareth here, be the earnestnes of his prayer, that it flowed from the right fountaine, and, therefore, it cannot be but pleasand to God.

The king's behaviour makes us

This prayer and manner of his behaviour brings us to twa things: First, it makes us certain of his faith: Secondly, it makes us cer-

tain of his repentance. I say, it makes us certain of his faith; for how is it possible that I can crave any thing at the hands of him in whom I trust not? Or how can we incall upon him (saith the apostle) in whom we believe not? Then, prayer to God is ane evident argument that we trust in God; so I say, it is ane argument of his faith, and where faith is, of necessitie repentance man be; for thir twa companions, faith and repentance, are inseparable, as Peter testifieth in the Acts, 15th chapter; for, so far as the heart is purged, so far is the life renewed; so faith and newness of life go together. Then his prayer testifieth his faith, his faith testifieth his repentance, his repentance testifieth of the secret condition inclosed in the threatening; and the condition being fulfilled, the threatening cannot strike. So, by this deduction, it may appear, that suppose the prophet denounced verie straitly, yet, under the denunciation there was a condition contained, quhilk condition taketh effect in the king. This far concerning his behaviour. certain of faith and repentance.

Now, as to his gesture, I shall be short in it: It is said that he turned him to the wall. He has done this, out of question, for twa respects: First, that he might weep the more bitterlie; for it is said that he poured forth his soul in tears; and so he desired not that he should be seen: Secondly, he turned him to the wall, to the end that his eyes should not carry his mind from God; for we know casilie, that when any of us is making our prayer in any publick place, there is no incident that falleth in our senses but it will draw us from that communing quhilk we have with God. So it is necessare for them that would pray earnestlie, to draw them to ane secret place, according as our Master commanded his disciples to enter in their secret chalmer. Thus far for his gesture. The king's gesture in his disease.

As to the words of the prayer, they are set down in the third verse: In his prayer he suppresseth his petition (for his petition is the prorogation of his days) according to the custom of the godly men of old, as Daniel ix. 4; and, in place of the petition, he setteth down the reasons why this petition should be heard. As to the reasons, they are three in number. The words of his prayer.

The first is, "Remember, Lord, that I have walked in thy truth:" Secondly, "I have walked with ane upright heart:" Thirdly, "I have done that quhilk is good in thy sight." In all thir three, it would appear that he is boasting of his own merits; for the words appear to be full of ostentation and pride. But to answer to this, the Lord measureth not ostentation and pride by words, but by the heart wherefra the words proceed: A broken, a contrite, and humble heart, is ever acceptable to him, use what form of words it will; and a proud heart is ever displeasant to him, use what form of words it will.

Now, what is he doing here? He is not making a vaunt or bragging of his works only, he is shewing to God that howsomever his plague was great, yet he had a good conscience, the testimonie whereof upheld him; in sic sort, that suppose all outward things said that God was angry at him, yet he could not be perswaded in his conscience but he was his friend: And, therefore, in his whole prayer he reasoneth as though he would say after this manner: Lord, thou knowest the prophane men of this countrie will think it ane extreme curse that I shall die without children, and be this they will esteem the deeds to be accursed quhilk I have done of before. They will curse and damn the religion that I have reformed, and the order of thy house quhilk I have begun; and yet, notwithstanding, I am assured in my conscience that I have the warrant of thy law in all that I have done; for I sought not myself, but thee onlie; therefore (Lord) deliver me." So this kind of reasoning cometh neither of ostentation nor of pride. "Now, as to myself, (would he say,) when I examine my doings, I find my conscience so pure, that in all my proceedings I had a good warrant, and in all my doings I sought not mine awin particular, but thy glorie: And, therefore, Lord, remember me, and take not my life from me, that I be not a stumbling-blok to the weak ones, and a rejoicing to mine enemies." This is the only thing quhilk we are taught here. We see this good king, when all worldlie comfort faileth him, and in his greatest extremitie, he reposeth him upon the testimonie of his own conscience. This is the only thing that sustaineth him,

this is the only thing that comforteth him; and wherein now, in the verie article of his death, he hath to glorie. Surely, when I read through the Bible, I find that all the servants of God, in their greatest trouble, had recourse to this testimonie of conscience. Ye see Moses, when he hath to do with Core, Dathan, and Abiram, he hath recourse to the testimonie of his conscience: Ye see David, when he hath to do with Saul, he hath recourse to this testimonie of conscience: Ye see Nehemias maketh recourse to this: Ye see Daniel maketh recourse to this, vi. 22: And the Apostle Paul, 1 Cor. iv. maketh his recourse to this, and saith, "I pass very little your judgment or ony man's judgment; my glorie is the testimonie of mine own conscience:" And the author of the Epistle to the Hebrews, in his last chapter, "I am assured, (saith he,) that I have keeped a good conscience in all things." So, go through all the servants of God, and ye shall see they have had ever recourse to this testimonie of conscience; and blessed is that man that is not condemned in his doings be his awin conscience: For, gif we are not able to eschew the condemnation of our awin heart, how shall it be able to us to eschew the condemnation of God, who seeth all the secrets of the heart? So that man is more nor blessed that is not condemned of his own heart: For, as to this conscience, it is a faithfull wad-keeper; the gages that it receiveth it renders; of good turns it giveth a blyth testimonie, of evil turns it giveth a bitter testimonie; and suppose the most part of our deeds be now covered from the eye of man, and her testimonie for the most part hid from ourself, yet there is a day coming, quhilk now is at hand, in the quhilk all thir things that are now hid under darkness shall come to light, and the secrets of all hearts shall be disclosed. The books of conscience shall be casten open; and he that bringeth not in these books the discharge of his sins in register, purchased by the blood of Christ Iesus, whereby our consciences are onlie washen fra thir dead works; he that bringeth not this discharge with him, to him shall his whole sins present themselves; so that not onlie shall he be judged by the sentence of the righteous Judge; but his own conscience, quhilk in this life prejudged him, shall condemn

him there; and the whole angels of God, with his elect children, shall justifie his judgment: Therefore, it is time we had now our discharge registrate.

Now, would to God I might obtain this of office-bearers in kirk or policie, that they would now cast them in their life, to have the approbation of their conscience in the time of their death: The Lord grant it to all of them that seek to serve him; but, speciallie, the Lord make you (Sir) so to walk in your life that you may have a joyfull testimonie of your conscience in your death; that being approved with your own conscience, and the testimony of God within your conscience, in the mouth of thir twa faithfull witnesses your salvation may be sure, not in yourself, but in the blood of Christ Iesus, whose mercie is onlie our merit.

As this is craved in him, so it is craved in the rest of the office-bearers: Lord grant that they may follow sic a trade of life, that in their death their conscience may make mention of their deeds to their joy. Thus far for this part of his behaviour.

Now resteth one thing to speak, and so I shall end: Take up the manner of his behaviour under this disease; he is straited with ane extremitie of his disease on the one side, and with the Lord's threatening on the uther side; what doeth he in this strait? He seeketh be prayer to the same God that struck him, and now by his prophet threateneth him. This is wonderfull: For gif he had had to do with any uther person, as, namely, gif he had had to do with the King of Asshur, as before, it had been ane easie matter to have retired to God; but now, having to do with God, and God appearandlie being his enemie, it is wonderfull that he should have recourse to God. This is a notable faith in him; for he hopeth against hope, he runneth to that same God that boasteth him. So, notwithstanding that he threateneth him with death, yet he runneth to him, and he appealeth from his justice to mercie in the merits of Christ; he appealeth fra God as a righteous Judge, unto him as a Redeemer in Christ; and his appellation is heard. For, as we shall hear hereafter, (be God's grace,) he is healed. Thus far concerning his repentance.

Now, as to the prorogation of his days, the question might rise, quhether it was leisom to him to crave it or not? I shall touch it but in generall: And first, I say, in Hezechiah's person it is verie lawfull, for he lacked posteritie; and in this the promise of God had not tane effect in him, and so it was lawfull to him to seek the accomplishment of the Lord's promise made to his father David; and, also, the reformation of the kirk was but new begun; the commonweil was not as yet established, and all thir craved the presence of the king. So, gif we look to the particular, in him it was leisom. I come to the general, it is leisom at some times to seek at God prorogation of days; and my reason is this: Length of days is one of the greatest blessings temporall that we have, as in that promise annexed to the command appeareth; and as the Apostle, in the 2d chap. to the Philippians, 27th vers. when, as he maketh mention of the disease of Epaphroditus, he saith, "No doubt he was sick verie near unto death, but the Lord had mercie on him, and not onelie upon him, but on me also." So he counteth the prorogation of days a speciall mercie. And there is no mercie nor benefit of God but it may be craved, so that it be craved to the right end. For we, directing our life to the glorie of God, and using it as pilgrims and strangers seeking our home, and having it readie to lay down in the hands of God at his pleasure, why is it not leisom to crave it? Indeed, Iohn in his 12th chap. 25th ver. seemeth to gainstand this, where he saith, "He that loveth his life shall lose it." This may be soon loosed: There is a love of this life quhilk is commendable, and there is a love quhilk is worthie of reproof, whereof Iohn speaketh; to wit, ane extraordinar love, and sic a love whereby we place our whole felicitie in this life, not looking for a better after this; so this love is damned by Iohn. The uther love, quhilk is of God, when we are readie to lay down our life at his Majestie's feet, and seek the prorogation of our life for no respect but for his glorie, (as this king did, as he shews clearlie in the end of his own words, in the 18th and 19th verses. Thus far concerning the petition. So, gif we respect God and his glorie, we may seek this blessing. Always ye see, in his greatest extremitie, the onlie com-

fort that he hath is the testimonie of a good conscience; and this ought to be our uphold when we are threatened of God, either with pest or any uther calamitie.

Well, as I said in the beginning, gif it wer possible that the Lord's threatenings could make us have recourse to him, that he might cleanse our consciences in time, we should have as great comfort in our trouble as this king had. Would to God he would give us melting hearts!

Lord work this in you, (Sir,) that as he hath honoured you in your birth, so ye may honour him be your doing in your government! Lord, of his mercie, give us hearts to crave this! Lord give us hearts to sigh for the things we cannot amend! Lord give us grace to have a recourse to Christ Iesus, and in his mercie to enter in that city; for outwith it there is nothing but swine and dogs, nothing but papistrie and idolatrie. Let us, I say, have recourse to this God, who is onlie able to preserve both kirk and countrie. To this God be all honour, praise, and glorie, for now and ever. Amen.

THE SECOND SERMON

UPON THE 38 CHAPTER OF THE PROPHECIE OF ISAIAH,

PREACHED IN THE PRESENCE OF THE KINGIS MAJESTIE.

ISAIAH xxxviii.

4. *Then came the word of the Lord to Isaiah, saying,*
5. *Go, and say unto Hezekiah, Thus saith the Lord God of David thy father, I have heard thy prayer, and seen thy tears: behold, I will add unto thy days fifteen years.*
6. *And I will deliver thee out of the hand of the king of Asshur, and this citie: for I will defend this citie.*

Recapitulations.

IN the discriving of this king's disease, we observed: First, the manner and kind of the disease. We noted, Secondly, the time when it took him. We noted, Thirdlie, the gravitie of the disease. And, Last of all, we marked his behaviour under this disease.

As to the kind of the disease, we marked it to have been a pestilent kind of boil, like unto the botch of Egypt; a boil of the worst kind that could be in these days. So it pleased the Lord to exercise the patience of his tender servant; suppose he had ane entire liking of this king, yet it pleased him so roughlie to handle him. Upon this we marked, that the favour and hatred of God should not be esteemed be any externall thing in the earth. Suppose plagues and afflictions be common both to good and evill, yet

the cause quherefra they come is not common, and the end whereunto they tend is not common. The Spirit of God assureth us that this kind of exercise is the only way to purge our iniquitie. Be this kind of exercise, the sins of Iacob are removed. Then, let no man judge the woe of his brother be reason of affliction. Secondly, we marked the time when he took this disease; and we noted this time to have been the fourteenth year of his reign, shortly after he was delivered out of the hands of Sennacherib; so he is not so soon delivered from ane fearfull war, but he falleth in the hands of ane terrible pest. And here we gathered, that the life of a good king is a continuall fashrie, and a continual tentation, so that the issue of one trouble is the beginning of a greater, and their whole life is as it were a continuall vexation. So it pleaseth the Lord to exercise the patience of his own, to the end he may engender a bitterness of this life into them, that this life being bitter, they may seek for a better; for the Lord feedeth not his awin as slaughter oxen: No, but he holdeth their backs under continuall crosses, that be this they may learn to have their minds aloft, that they may learn how to use the world and all thir trifles beneath, to wit, as they may serve them to the life to come. Thus for the time.

As for the gravitie of the disease, we painted it forth be twa circumstances. First, of nature it was deadlie, for there was no force of nature that could prevail over it. Secondlie, the servant of God, be a denunciation, assured him that it was deadlie; and this aggregeth highlie the gravitie of this disease. Upon this denunciation, we took up a general lesson concerning the promises and threatenings of God, to wit, that in all his promises and threatenings, there is a condition annexed, quhilk either is expressed or perpetually to be understood, so it is here; for suppose the prophet used the simple form of denunciation, yet it was not to bring him to dispair, but that he might the more earnestlie seek grace and mercy at God.

Last, we marked his behaviour under this disease, and we found, that suppose the pest threatened him on the one hand, and God boasted him on the other hand, yet in this extremitie he maketh his

recourse to him that boasteth him. It was ane easie matter to have retired to him, when the king of Asshur boasted him; but this is a wonderfull triumph of faith, that the Lord appearing to be his enemie, yet he maketh his recourse unto him. This he could not have done except he had been sustained be the testimony of ane good conscience. It is not possible that he could have retired to God, that is a consuming fire in a guiltie conscience, except he had been upholden be ane testimonie of a good conscience. Having this testimonie, he knew that this threatning was to mend him, and not to slay him, in word and not in deed. Upon this we gathered this observation, Blessed is the man that is not condemned in his own conscience; for, gif we cannot escape the condemnation of our awin heart, how meikle less can we be able to escape the condemnation of God, who made the heart? For the Lord condemneth no man but him whom his conscience first condemneth; so the Lord hath placed this conscience here to resemble the judgement quhilk is to follow after; for whom the conscience condemneth assuredly the Lord condemneth; and whom the conscience, with the warrant of the word, approveth, no question the Lord approveth. Then the lesson we gathered was this, all office-bearers ought so to behave themselfis in this life, that in their death they may have the testimonie of a good conscience; for it is not possible that the conscience can testifie well except in time he take up a new trade of living, except you keep your hands free of uther men's sins: And, therefore, I exhorted all inferiour magistrates, superior, and, in special, the supreme, that the Lord, be his Spirit, would so rule your conscience, (Sir,) that ye may keep your self free of uther men's iniquities. This far we proceeded in our last exercise.

Now followeth the comfort that the king, being placed in this extremitie, did find: The Lord sendeth him comfort from heaven.

The form and manner of the comfort is set down in thir verses quhilk I have read; but the circumstances are mair particularlie set down in the 2d Kings, 20th chapter. Alwayes this order is keeped in thir verses: First, in the 4th verse is set down the cir-

cumstance of time, when this comfort was offered; and upon the circumstance of time the circumstance of place where he was when he received this comfort may be easilie gathered. Besides this, the persons, the author, the giver of the commission, the minister and bearer, are noted. Into this verse, before that he come to the comfort, he useth a preface; in the end of this preface there is a narrative, that the Lord had heard the king's prayer, and had seen his tears. Into the third room he proponed the comfort. And, last of all, we have the confirmation of this proposition, be ane wonderfull sign and miracle from heaven.

Then, to come back to the 4th verse, he touched the circumstance of time very obscurely, when the king received this comfort, for it is said, "Then came the word of the Lord." This particle (then) is relative to that time, quhilk is more clearlie set down in 2 Kings xx. This then is to be understood when the prophet was in the middle court, when the word of the Lord came unto him, and commanded him to stay. Look how great space there was betwixt the king's bed where he lay and the second hall; as great space is there betwixt the denunciation and the retreat thereof. He was not as yet passed the second hall when the word of the Lord came unto him, and commanded him to go back, and to retreat that same sentence in a moment, with one mouth, quhilk before he pronounced; now he commandeth him to pronounce the contrair. This is a wonderfull change in sik a suddenty; and upon this suddenty there is manie notable things that offer themselfis worthie of consideration.

First Lesson. First, of this suddentie, mark this lesson: We see how pithie and effectuall the prayer of the king hath been. This prayer is so effectuall, that in a moment it moveth the great God to retreat that same sentence quhilk he had pronounced, that quhilk heaven, nor earth, nor na uther creature, was able to alter, he maketh the prayer of his awin servant to call back! Beside this, his prayer purchased health of bodie, length of days, a sure and prosperous estate, and afterward all this is confirmed be sik a wonderful miracle, the like whereof was never seen, nor heard of before. Look, then, gif the prayers of the faithfull be not wondrous effectuall! It is not pos-

sible that all these effects can flow of the pithiness of prayer, seeing there is nathing so weak in itself; but it cometh of the free nature of God, whose nature is to be mercifull, and it is the nature of mercie to have pitie upon miserie. This is the reason why our prayers are in ane instant of time heard. And here also we may learn how well God answeris to the names that are given him, Exod. xxxiv. 6; whereas he is called exceeding mercifull, slow to anger, ready to forgive, he uttereth himselfe to be a God of great compassion, and exceeding in mercie towards us, in sik sort that in an instant sometimes he granteth our requests. The last thing that I mark upon the suddentie is the strait and intire conjunction that is betwixt the faithfull soul in earth, on the one part, and God in heaven, on the other part. This conjunction is so entire and strait, that it maketh God as present to our prayers as gif heaven and earth were joined together. This conjunction maketh his Son Christ to be as near in time of our need as gif he had placed his throne of grace in the bed where we lie. To prove this, ye see how speedilie his prayer mounteth, ye see how swiftlie the answer returneth, and with sik a celerity all this matter is done as gif there were no distance betwixt heaven and earth. So the lesson is this; the faithfull soul hath God as present, as gif heaven and earth were joined together. There is no distance of place, no distance of room, that can make God to consume time in doing of his turne; but where faith is, it maketh him so present, that incontinent we get our dispatch. Crave not, therefore, (O Papist!) any uther presence than this, and examine not this presence be naturall reason; for where faith hath place, natural reason man cease. Examine not these things be the reason of nature quhilk are above nature. This far concerning the circumstance of time.

Second Lesson.

Third Lesson.

Now, of the circumstance of time I gather the circumstance of place where the king was when he received this comfort; for, gif the prophet was commanded to turne back when he was in the second hall, it behoveth the king to be at home, lying on his owne bed: And this, be the way, is a great signe of the favour of God to-

The circumstance of place.

ward him, that his sickness taketh him at home, where he might be best eased, without the fashrie of uthers. This is be the way.

Third circumstance.

Now, as to the third circumstance: The author of the comfort, no doubt, was God; for there is no good gift but it floweth from him. The minister that he used is his awin prophet: He useth the ministerie of his prophet in applying of the comfort, not that he was forced to use the ministerie of man in doing of this turn, but so it pleaseth the Lord to oblige and bind himself to his instruments that he will not work beside them, and so it pleased him to bind him to his preached word, that beside his word he will not work; and, therefore, he calleth his word a sword, a fire, ane hammer, and ane arrow, and that fra the diverse effects that he worketh be his word. As he bindeth him to his word, so he willinglie bindeth him to his servants, who are the ministers of his word, to work be their ministerie, in sik sort, that he will not be bound to the word pronounced be everie man and woman, but be them whom he sendeth. And, therefore, they are all in an error, who think that be their awin reading of the scriptures in their private houses, they are able to get as great profite as be hearing of the preaching; yea, suppose they say, they can read better than he can preach. No, read as meikle as they will, their reading shall never bring forth faith; for it is be hearing that faith cometh, and where the ministerie is, and they contemne the hearing, they contemne faith; for faith cometh onlie be hearing, ordinarily. This far for the circumstances.

The comfort that the king received.

Now, the effect of the confort is set down in three points: The first twa points agree with the petition, the third is farther nor came in his mind to seek. The health of bodie is the first, it agreeth with the petition: Length of days is the second, it agreeth also with the petition: The third is farther nor he could have looked for, and mair then he sought: What is that? A sure estate, a prosperous estate, and a glorious estate, promised to him during all the rest of his days. This was mair nor he sought. Now, as to the order that the prophet keepeth or he come to the comfort, he

useth a short preface. The words are thir: The Lord calleth on him, and he saith, "Go [and say un]to Hezechiah, Thus saith the Lord God of thy father David." This preface differeth in twa points from the preface that he used in the beginning of the chapter.

First, there is here mention made of David, quhilk is not in the former, and so oft as ever ye find mention made of David in the beginning of onie preface, so oft let the singular favour and mercie of God come in your mind. And when ever ye see David placed in onie preface, let Christ come in your mind, because David was a type of Christ. This mention of David placed here is to let the king see that the readiness of his comfort flowed from the Messias, to wit, Iesus Christ, from whom all true comfort flowed, and outwith whom there is neither comfort nor consolation. He calleth himself the God of David, because the principal promises of grace were made to David and his house, and specially that promise concerning the Messias, in whom all the rest of the promises are yea and amen, fullie accomplished in him. This is the first point of difference.

Why mention of David is here made.

The Second point wherein they differ is this; into this preface he calleth David the king's father, as gif he would say, "The man whom I love so well, I see him to be thy father, and thee to be his child and his son, not onlie be nature, but be grace; I see thee to be his son be faith, and, therefore, the whole promises of grace made to him and his seed man properly appertaine to thee, where utherwaies gif thou had been his son by carnall propagation onlie, these promises of grace had no more appertained to thy person nor they did appertain to the person of Achaz thy father. But be reason thou art not onlie his son be nature, but also be grace, therefore, the whole promises of grace appertain to thee." For as the Apostle saith, Rom. ix. "It is not carnal generation that maketh us sons of the promises; for not all that are of Israel are Israel indeed. They are not all the sons of God that are the sons of the flesh, but only the sons of the promise are the children of God;" that

Why David is called Hezekias' father.

What maketh us the sons of God.

is, they that through beleife in the promise of mercie become the sons of mercie, and are made the children of God. Then, this beleif in the promises maketh us not onlie sons to God, but sons to David and Abraham; for, following the footsteps of Abraham in his faith, by imitation of his faith we become his sons. This far concerning the words of the preface.

First Lesson. Of this I mark twa or three things; and first of thir words, ye see the prophet stayeth not, nor abideth not, but holdeth forth his course till he be commanded of the Lord to stand and stay; he hath a speciall command and a warrant for him ere he return. This teacheth all office-bearers, that, in God's turn, no man ought to enterprise anything at his own hand, but to have the Lord's awin advise, ere he proceed to his work; and we have his advise when we have the warrant of his word. The second thing I mark, as soon as he is commanded to goe, he stayeth not, but so soon as God saith the word he obeyeth; he maketh no doubting, he speareth no reasons at God, he taketh it not to his advisement, he maketh no opposition, but incontinent he obeyeth; and surely this is true, that gif ever flesh and blood had onie reason to have repined, Isaiah had reason at this time. And why? In a moment, and with one mouth, he was commanded to retreat that severe sentence quhilk he had pronounced, and to pronounce the contrair, quhilk might have ingendered a wonderfull suspicion in the king's heart in respect of the suddentie. Gif Isaiah had been as short and as crabbed as Jonas, no question he would have speared a reason at God; for Jonas was not commanded to retreat his sentence, neither was he sent in sik suddentie to call it back; but he seeing the words of his threatening not to come to pass, therefore, he fretteth and fumeth against God; where, gif he had been commanded in sik suddentie to goe and retreat his sentence, ye may easilie conjecture what should have been his part. This perturbation that was in Jonas, letteth us see that he was ignorant of the nature of the threatenings of God: For gif he had understood that in all the threatenings of God there is ane condition annexed, he would not have taken it so highly; and

Second Lesson.

gif he had understood that the mind of God was not to cast off a sinner, he had not taken it so shortlie; but being ignorant of this, he falleth in this fuming and fretting against God.

So, I say, there is twa things here to be noted; one thing to be eschewed of the teachers in the person of Jonas, another thing to be followed of them in the person of Isaiah. The thing that is to be eschewed is this; Jonas standeth so precise upon his reputation, that he is exceeding angrie that God should change his judgement in mercie: Now, I say, this fault would be eschewed of all, and specially of office-bearers; and I am sure there is no office-bearer quhilk hath the fear of God in his heart, who would not rejoice exceedingly, and be glad to see all these threatenings quhilk fra time to time are pronounced against these bloodie men; all thir threatenings that are pronounced against the manifest oppressors, and against these sacrilegious persons; I am assured there is nane, but he would exceedinglie rejoice to see thir threatenings turned in mercie. Again, I am assured there is not a spirituall office-bearer, that hath the fear of God in his heart, who would not exceedingly rejoice to see all the threatenings and admonitions directed from this place to magistrates of all ranks, inferior, superior, and supreme, turned in mercie. He is more then unhappy that is so inclined to threatening, that gif he see the Spirit of God offer the contrair occasion, that will not be a thousand times more ready to comfort: And, therefore, the Lord in his mercy give you grace, (Sir,) that ye may have that testimony of a good conscience to uphold you, without the quhilk there is no true comfort. But, alas! when I look on the miserie and calamitie of this country, I am almost out of hope: For quhy? Your subjects have gotten sik a custome of sin and evil doing, whereby they have drawin on sik ane habit and hardness of heart, that nothing is pleasant to them but that quhilk is displeasant to God, and nothing displeasant to them but that quhilk is pleasant to him. What is it, I pray you, that custom will not bow? What is it that custom will not alter? What is it that continuall use will not harden? There is no portion so bitter tasted, in the beginning, but gif thou use it a little while, it shall appear

A fault to be eschewed in Jonas' person.

Application to the king.

not so bitter: Continue yet farther in it, it shall appear nothing bitter at all; and go forward yet in it, and in the end it shall become sweet, suppose in the beginning it were never so bitter: Even so it standeth with that miserable man that casteth his whole delight in ill-doing, that he hath sik a custom in evill-doing that nothing is pleasant to him but that quhilk is displeasant to God; and nothing displeasant to him but that quhilk is pleasant to God. For the mischevous custom of evill-doing, it banisheth light out of the mind; and as it banisheth light out of the mind, so it banisheth all feeling out of the conscience; and in stead of light cometh darkness, and in stead of feeling cometh hardnes. Now, the conscience being hardened, and the mind being darkened, what remaineth but a desperate and ane obstinate condition like to the devill, who is said to be bound in chains, under perpetuall darknes? This is wonderfull, that sik continuall thundering of thir threatenings is not able to move them! But it is no marvail, for there is no words will move them; yea, it is impossible to the bloody man or oppressor to refrain, fra time they be once given over to sin; for fra time the sin hath gotten superioritie in them, as Peter saith, it commandeth them more absolutely then a prince would command his subject; for sin hath made them sik slaves, and they are carried so with impotency of their affections, that they dare no more refrain from the service of sin nor a good servant from his masters. I pray God that he may so multiply the spirit of government upon you, (Sir,) and that halie unction of kings, that we may once see this great insolencie, that breaketh out in so great contempt, condignlie punished, that ye may keep your conscience pure and holy. Thus concerning the thing that is to be eschewed in Jonas.

A vertue to be followed in Isaiah's person.

Now followeth another lesson to be followed in the person of Isaiah: Ye see Isaiah is ready to do what the Lord commandeth. When the Lord biddeth him blow the blast of judgement he bloweth it; when the Lord biddeth him come he cometh, and when the Lord biddeth him go he goeth: Then the lesson is this, We that are the trumpets of the Lord, we man not blow as our affections and men biddeth, but as the Lord biddeth us; we man not sound

the retreat when we should sound the march, nor we man not sound the march when we should sound the retreat; we man not sound judgement when the Lord biddeth sound mercie, and we man not sound mercie when the Lord biddeth sound judgement: But now the sins of the land craveth that all pulpits sound judgement; therefore, judgement man be sounded; there is no way to avert this judgement, but that everie man, according to his calling, put to his hand to reform, according to the bounds and power that is committed unto him; and the best way were, that ye that are noble men concur with your Prince, and that his Majestie concur with heart and hand to repair the ruins of this country. Thus far for the second lesson.

Now he subjoineth the narrative. Into the narrative he sayeth to the king, that "the Lord hath heard his prayer, and hath seen his tears:" As he would say, "Suppose thou lay in thy chalmer, and turned thee to the wall, yet I heard all the words that thou spake, and I saw all the tears that distilled from thee; and suppose it was not in the temple, yet all was patent to me. This is a great comfort. Then the lesson in general is this: In all places, and to all estates, the Lord's ear is ever fastened to the cryes of his awin, and he seeth their tears, and he heareth their words: And suppose he be not ay as ready to dispatch them as he was to Hezekiah, yet he leaveth them not; but he sustaineth them in the meantime by the comfort of his Spirit, and in end he granteth them their petition, so far as is sufficient; and, gif it be according to his will, he giveth them mair nor they sought. Observation.

Gif this be true, that the Lord's ear is present to hear the prayers of his awin, and his eye to see their tears, will not the Lord be moved at the cries of them that are oppressed with thir bloodie men? It is wonderfull that no threatening nor denunciation will do at thir men, but gif everie tear be poured in the Lord's vial, and everie word heard of the Lord, how meikle mair shall everie drop of blood be in the Lord's vial? What is the reason that thir men will not give ear? The reason is this; they have laid this ground, and upon this false ground they build all their false conclu- Application.

sions with atheists, that there is not a God; and upon this ground they build all their mischevous works. But I would demand of thir men that have laid this ground, gif there be not a God, wherefra floweth this fear and terror of conscience? This trembling and unquietness, quhilk gnaweth them, gif there be not a God, how is it that they are so tormented? Suppose they have banished knowledge out of their mind, and feeling out of their conscience, and all that should fear out of their heart; yet they have ay this fear and trembling in their soul. And it is not possible to banish this fear, do what they can; yea, the ma murthers they commit the greater is their fear! So, where men think to make themselves sure be slaughter, it is the hie-way to cast themselves in greater unsuretie, and make their heart mair fearfull nor it was. Wherefra come thir torments but fra God, forewarning them of hell; and thir are beginning of hell to thee in this life. Quhilk, gif God would let off in full measure, they would not fail to put violent hands on themselfis, thinking thereby to get ane outgait to their soul; for they think gif the soul were out of this body, it suld be in ane better case, where, in the meantime, they pass to uglier pains and greater torments! Now, all thir torments and uglie pains quhilk eat them up, move them not, and except the Lord work it they will never be moved: He hath commanded all to hear his Word, and he hath promised to work be his servants who utter his Word; and, therefore, I say, these bloody men and oppressors, they aught to be here present, that the Lord, gif it be possible, by this means may call them back be repentance, that they may prevent that terrible judgment whereof they have little feeling as yet. But ere they go they will feel it better.

The point of the comfort that the king received.

Now, I come to the proposition, and there I shall end. He proponeth the comfort, shortly, in three points: Two of them are according to the petition; the third is more than he craved: Health of body agreeth to the petition, prorogation of days agreeth to the petition, a glorious estate, a sure and a prosperous estate came not in his mind, and this also he getteth; he not onlie will deliver him

out of the hands of Ashur, but deliver the whole citie. And this promise of a prosperous and joyfull estate is mair nor he thought on, or looketh for. Of this there might be many things marked, but I leave them, and this onlie I observe: The Lord, having to do with this king, to make him thankfull in times coming, he granteth him mair then he sought, and provoketh him as it were after this manner, saying, "Whatever thou lackest, seek it of me. Lackest thou health of body? Seek it of me. Lackest thou prorogation of days? Seek it of me. Lackest thou a sure glorious and prosperous estate? Seek it of me. There can not be a mair affable kind of intreating nor is betwixt God and this king; he desireth him whatever he lacketh to seek it of him. Observation.

Except kings cast them to honour God, and hold them in his continuall favour, it is not possible that they can look for thir things of him: But, be the contrair, gif kings cast them to serve God, and hold them in his favour, there is no honour nor dignitie that he hath provided for them, be birthright or utherways, but gif he see it serve to their weill, in despite of the world they shall brook it; but gif they fall from the service of God, and cast themselfis out of his favour, they shall lose dignitie, birthright, privilege of nature, and all uther things, and themselfis beside. Examples of this we have in the Scriptures: Cain, being Adam's eldest son, and having the birthright so long as he keeped him in the favour of God, he was in hope of it; but fra the time he losed the favour of God, be the slaughter of his brother Abel, he was banished from the face of God, and tint his birthright with all his inheritance. Ismael, siclike, was Abraham's eldest son; yet, because he was not in the favour of God, he got no part of his inheritance. Esau was his father's eldest son; yet, because he fell from the favour of God, his brother was preferred to him, and his birthright helped him not. Now, the generall is this: It is only the favour of God that maketh men to brook privileges, dignities, or whatsoever they have right to; gif they keep the favour of God, it is not possible that they can be disappointed: So, the exhortation is easy unto you, (Sir,) as your Majestie thinketh to possess that quhilk the Lord hath ap- Application.

Exhortation to K. Majestie.

pointed for you, so look that ye keep you in the favour of God. There is no way to keep the favour of God but to purge your countrie of thir twa, idolatrie and blood; for under thir I comprehend all the sins committed against the Twa Tables. Let this be done, and it is not possible that ye can be disappointed of anything that may serve for your weill: For it is the favour of God that shall make you to enjoy, not only your possessions, but all uther privileges that ye are born to. The Lord of his mercie work it in your heart, (Sir,) that we may see this, as ane argument that ye are in his favour, when ye sall put to your hand to reform this countrie, and so make it known that ye fear God and love his people. This being done, suppose men would be inconstant and lie, yet God is not man, nor the son of man, saith Balaam, that he suld lie. Depend on him! The Lord work it in our hearts, that we may earnestlie crave it and obtain it, that your heart being established be grace, ye may obey His holy will: The Lord grant it for Christ's sake, to whom be all honour, praise, and glorie, for now and ever. Amen.

THE THIRD SERMON

UPON ISAIAH, CHAPTER XXXVIII.

7. *And this signe shalt thou have of the Lord, that the Lord will doe this thing that he hath spoken.*

8. *Behold, I bring again the shadow of the degrees (whereby it is gone down in the dial of Achaz by the sun) ten degrees backward; so the sun returned by ten degrees, by the quhilk degrees it was gone down.*

9. *The writing of Hezechiah, king of Judah, when he had been sick, and was recovered of his sicknes.*

10. *I said, in the cutting off of my days, I shall go to the gates of the grave, I am deprived of the residue of my years.*

11. *I said, I shall not see the Lord, even the Lord, in the land of the living, I shall see man no more among the inhabitants of the world.*

Recapitulation.

In our last lesson, (well-beloved in Christ Iesus,) we heard the manner and form of the comfort that was offered be the prophet unto the sick king. We heard when this comfort was offered; we heard where it was offered; we heard the person that was the giver; we heard the person that was the bearer; we heard the preface quhilk the Lord used to make the king attentive; we heard the narrative shortlie, and the parts of the comfort proponed. As to the circumstances, we noted where the prophet was when he received this commission; he was in the mid court, he was not as yet past the second hall when the word of the Lord bade him stay and go back again. At this time he is commanded to retreat his former sentence, and with that same mouth to pronounce the plat

contrair. No further distance is there betwixt the pronouncing of the one sentence and the uther, nor is betwixt the king's bed and the second hall. Look what space the prophet spent in going betwixt the king's bed and the second hall, as great space is consumed betwixt the one sentence and the uther.

Upon the suddentie, we marked sundrie notable things: And, first, we marked the great force of the king's prayer, to wit, his prayer is so effectuall that it maketh the Lord to retreat his awin sentence in one instant of time. That same thing quhilk heaven and earth, and all the creatures therein, could not have moved him to do, that the prayer of his servant moved him to do. Now, beside the retraction, the force of his prayer appeareth in the health of his bodie; in lengthening of his days; in giving him a prosperous and sure estate; and, last, in confirming it be sic a wonderfull sign that the like was never heard nor seen of before. Judge ye, then, what is the force and effect of the prayer of a faithfull man! The second thing that I marked was this, the wonderfull inclination that the Lord hath to mercie, how weill he answereth to his names and styles, while as he is called a God of compassion, a God of exceeding and infinite mercie! The third thing that we marked in this suddentie was that strait and entire conjunction that standeth betwixt the faithfull soul on the one part, and God on the uther part, to wit, the conjunction is so strait that it maketh God as present to the faithfull soul as gif heaven and earth were coupled together. This conjunction be faith maketh Christ, our help, to be as near in time of need as gif he had placed his throne of grace in the bed where we lie. Ye see how swiftly the king's prayer mounteth; ye see how swiftlie the answer returneth; ye see in sic a celeritie the matter is dispatched, as gif there were no distance betwixt heaven and earth. Then, of this, it clearly appeareth that there is no distance of place that can make the Lord consume time in doing of his turn; also, there is no distance of place, neither thickness of walls, that can hold the Lord's presence fra the faithfull soul, but he is as present to the faithfull soul as any corporall ob-

ject is to the bodilie eye: There is no object so present to the bodilie eye as the Lord is present to the soul. Thus far we proceeded in the first circumstance.

Upon this we gathered and let you see where the king lay; it behoved him to be liand in his awin house: And we shew also that this was a sign of the favour of God, that he should be diseased there, where he might be best eased without fashrie to uthers. As to the giver of the gift, it is God; for there is no good gift but it floweth from him: As to the bearer, it is Isaiah; not of necessitie, for the Lord is not bound to no second instruments, but of a voluntair and free obligation he hath obliged himself to utter his power and to work be them. Here I bade you, in my exhortation, be diligent hearers of the word. Be not deceived with your foolish conceits, "I will read as good at home, and better:" I say, the Lord will not work by thy reading, when thou contemnest the ordinair moyen. He hath bound him to his instruments, that be hearing faith shall come; He will not work be His Spirit except thou hear. Hear the Word, therefore, as long as the Lord giveth thee grace and continueth it. He hath bound himself to grant faith be hearing, and not be reading in contempt of hearing.

As to the preface, we shewed it differed from the former preface in twa points. First, there was mention here made of David, quhilk was not in the uther, and consequently of Christ, in whom the comfort of the king stood, and on whom all the comfort of the Old Testament is grounded; outwith whom there is no true comfort. Secondlie, in this preface, he is called David's son, not onlie be nature but be grace; and, therefore, the whole promises of grace made unto David justlie appertain to him; whereas utherways, gif he had been his son be nature only, the promises of grace had no more concerned him in particular nor they concerned his father Achaz. But be reason be grace he was made the son of grace, therefore the promises of grace justlie appertain to him. Here we let you see, that it is not carnal generation, quhilk we draw from our parents, that maketh us the sons of God, faithfull as they are; but the gene-

ration of the promise, in following the trade of their faith, we are made the sons of our faithfull predecessors.

There was twa things marked in the preface: First, the prophet returneth not while he got a command. The lesson is this, to office-bearers, in their calling, to enterprise nothing in God's affairs while they get his awin advise. The uther thing, we see in him a wonderfull and readie obedience to God; for suppose the prophet saw his threatening in ane instant of time, to be turned in mercie, yet he is not crabbed, but rejoiceth to see the Lord work so with this king. Upon this we gathered a lesson to teachers: They should not be moved greatlie when they see the Lord's threatenings in ane instant of time, gif it were possible, turned in mercie. I think there is none, as I spake then, but they will be exceedinglie rejoiced to see thir threatenings quhilk are threatened against thir bloodie butchers, against thir adulterers, against thir oppressors and sacrilegious persons; there is none, I think, but he will be exceedinglie rejoiced to see the Lord work so that the minister have as great occasion to comfort as he had to threaten! I think, also, that there is none that feareth God, who will not rejoyce to see the magistrate, who is the overseer, and should take order with thir bloodie men; there is none but he will rejoyce to see the threatenings quhilk are justlie pronounced and shall as justlie light, gif they be not prevented, to be turned in mercie! But surely there is no hope of it, for iniquity groweth so, and it is come to sic ane maturetie, that surely the Lord from heaven will take vengeance on it, gif the magistrate put not to his hand in time. On the uther part, we learn, of Isaiah, to blow mercie when the Lord biddeth, and to sound judgment when the Lord biddeth; for, seeing the Lord hath appointed us to be his mouth, we man not speak what we please, for so we are not the Lord's mouth but our awin mouth. Sa he that taketh upon him to be his mouth, let him sound as the Lord biddeth him.

In the narrative, he saith, he heard the king's prayer; and as he heard the king's prayer, so he heareth the prayers, and seeth the

tears of the oppressed of this land, quhilk the magistrate should both hear and see. And as he heareth them, so he hath gathered their tears in his vial, and in his awin time he will provide a remedie.

Last, he proponeth three things unto him, health of bodie, length of days, and a sure and prosperous estate, quhilk never entered in his mind to seek; and, therefore, I exhorted him that was present, and you all, what ever ye like, seek it of God, seek it in Christ Iesus, whether it be for soul or body, in him is placed full treasures for baith; gif ye keep you in the favour of God, and keep you in his protection, nothing shall hurt you: And, be the contrair, gif ye lose his favour, ye sall lose all. Thus far we proceeded in our last exercise.

The heads of doctrine to be intreated.

Now, in the words quhilk I have read, First of all, he confirmeth that quhilk he said unto the king. And he maketh him sure, that whatsoever God hath spoken it shall be found in experience; and for his suretie he giveth him a signe, a wonderfull signe, the like whereof was never heard nor seen of before.

The manner of the giving of the signe was this: First of all, the king he seeketh a signe: Secondly, the Lord granteth a signe; yea, look in what manner the king sought it, in that same manner it is granted: Thirdly, the signe is wrought and kythed, not be the power of the prophet, but be the vertue of God.

To come back then to the first: The king seeketh a signe, as may be seen, 2 Kings xx.; and surely, in seeking of it, he doth no wrong, for gif we look to the circumstance of the historie, he is plainly compelled to seek it; for, as Augustine saith, writing on this same place concerning the miracles of Holy Writes, while as (saith he) the Prophet Isaiah proponeth in ane hour twa contrare sentences, quhilk could not baith stand, it behoveth ane of them to be confirmed be ane signe; and so it behoved. Then, say I, the king faulteth not in seeking of ane sign, or, as gif he had said after this manner to the prophet: Thou came even now, and said, it behoved me to die; thou returnest in ane instant, and sayest that I shall live! Whereby shall I know this last to be true, and what

token shall I have of it? Was it necessair, then? Surely it was necessair.

The cause why he sought a signe.

As to the suiting of the sign, he sought it not of incredulitie, nor to that end to tempt God, but to strengthen and confirm his weak faith, quhilk is weak in us all. And a weak faith, suppose it be weak, yet it is a true faith; for gif our faith be true and livelie, howbeit it be weak, it is the right faith. It is craved of faith, that so meikle as is of it, it be true and lively; but so long as it is here, weak shall it be. Then, for the strengthening of his weak faith, it was necessair that he should have sought a sign, quhilk was done, no doubt, be the advise of the Spirit of God. It is true the wicked

How the wicked seek signes.

have sought signs, as Mat. xii. 38. But when they seek them their heart is void of faith. They seek them not to confirm faith, for they cannot seek them to confirm the thing they have not; but they seek them of incredulitie, and of contempt of God. Again,

Some refuse signs when they are offered.

there is ane uther sort, who, when signs are offered, they will not receive them, as Achaz, this man's father: When the sign was offered to him be Isaiah, and dung on him, he would not have it, but he cast it off be ane shift. This king is not so, but he seeketh a sign for the strengthening of his weak faith; and in this doing, he followeth the example of the good servants of God who past before. Gideon before him sought a sign, Iudg. vi.; Moses also, that was before him, sought a sign, for the confirming and strengthening of their faith. So, I say, the king, in seeking of this sign, doeth not amiss; and to testifie that he doeth no wrong, the Lord granteth it unto him, quhilk he would not have done gif he had done amiss in seeking of it. Beside this, he giveth him his option in this sign; for look in what manner he craved it, in that same manner it is granted unto him; quhilk testifieth that he did not amiss in seeking of it.

How the sign was kythed.

As to the manner of the sign, how he sought it, and how it is granted be God, it is this shortly. The king desireth that not only the shadow of the degrees whereby the hours were discerned in Achaz' horologe should be brought back, but also he desireth that the sun with the shadow should be brought back so many de-

grees. Now, the sun had gone forward in his course, and had spent ten hours of the day, so he had but two hours to his going to. In effect, therefore, he desireth the sun to be brought back these ten hours quhilk he had spent; so that the day quhilk be nature should have lasted but for the space of twelve hours, be the drawing back of the sun in ane instant, is made for to last for the space of twenty-two hours. Look, gif this was a wonder or not! Thus far for the meaning of the wonder, and the manner thereof.

Ye see this wonder was kythed, partly in the body of Achaz' horologe, and partly in the body of the sun. Now, in this that it is kythed in the body of the horologe, it letteth us see that the accurate distinction of seasons and times, together with the arts and sciences that bring them, are not altogether displeasant before God: And farther, it letteth us see that these same sciences, whereby the seasons of times are discerned, had place in Iudah in Achaz' days; for naturally we have that knowledge to discern the seasons of the course of the day, and of the course of the night, naturally we have that. As to the day, we divide it in the dawning, morning, noon, and evening; and sicklike the night, in night, midnight, and cock-crow. Now, time hath brought in these arts and sciences, quhilk hath brought in ane more accurate distinction of times and seasons. These observations appear clearly to have had place in Iudah in Achaz' days. We read not that thir instruments entered in Grecia or Rome; not in Grecia, before Anaximenes Milesius brought them in; not in Rome, before one Marcus Valerius Messala brought them in, and he brought them out of Sicilia, forth of a citie called Catine: Marcus Varro brought in ane more accurate thereafter; always this was the first.

But I leave these particulars; I insist not in them, and I come to that quhilk may most edifie you in the faith of God. So, I say, this sign was wrought in the body of the horologe, and also it was wrought in the body of the sun. It was wrought in the horologe, quhilk was a publick work, set up in ane publick place, upon the head of the steps of the stair of the palace, fore-anent the temple, where the whole citie resorted, so that the work was known to

Why the sign was wrought in the horologe.

the whole citie; and consequently to all Iudah, and that be reason of the publick place. Secondly, it is wrought in the body of the sun, that all the world might see the wonder in the sun, as well as Iudah did, both in sun and horologe, that they might be stupified, seeing Him in his wonderful works who of nature is invisible; that they might say with themselfs, "We are out of the way, and have worshipped the wrong God, leaving the right God." For surely, when I look on the wonders quhilk God hath kythed from time to time on this king, I am moved to think that God hath purposely brought him into these extremities and great dangers, that in his wonderfull deliverances he might be known to the whole world: He bringeth him into sic dangers that whereas nature and naturall moyen could have no place; he delivereth him so miraculouslie be sik wonders to make all the world to stop. Another end was this, that this good king might be honoured of all the world whom God so honoured. For good reason it is that they whom God so honoureth, they should honour. Thir hath been the twa ends why God hath kythed so many miracles in the person of this king. For ye heard how wonderfully in the night, be his angell, he destroyed a hundreth and fourscore thousands of persons. This is a wonderfull thing; and now, when he had fallen in the hands of a terrible pest, so that there is none able to help it, yet the Lord healeth him extraordinarlie, and he confirmeth it be sic a wonder that the like was never heard or seen of before. Indeed, we read in Jehosuah's time, that the sun was made to stand in the firmament; but to go back be so many hours and degrees, it was never heard nor seen of before. Look, then, gif these signs served not to the honour of God, and under God to the honour of his servant!

Why it was wrought in the body of the sun.

The profit that is to be gathered of signs, properlie called signs, institute be God, stands in the representation; for there cannot be a sign properlie, except it represent in some measure the thing signified be it. There man be some conformitie and proportion, or else it is not a sign, as Augustine saith. But this sign whereof we speak is miraculous and supernaturall, and therefore hath no sick

What profit is to be gathered of signs.

relation as sacraments have. But yet there may be a proper and secret relation espied in it, quhilk is this; for it appeareth well that God would let us see, and let the king see, be the kything of this sign, that look how easie it was to him to bring bak the sun quhilk had but two hours to his going to, to that same place where he rose in the morning; as easie it is to him, and far easier to bring back the king's life, quhilk had but two hours to the death, to a fresh morning of youth again, and to ane joyfull age! It is as easie to God to work the ane as the uther. And so we may take up the end why these signs and siclike wonders was kythed be Christ, in establishing of the new covenant. The end, no doubt, was to strengthen our faith quhilk we have already received be the preaching of the Gospell; for signs are not given to creat in us faith; they are not given to begin our conjunction with Christ; it is the preaching of the Gospell that beginneth this conjunction. Signs are given as seals to enlarge and confirm this our conjunction; and, as the Apostle saith well, Heb. ii., signs serve to two ends; first, to bear hand to the truth; secondly, to confirm the faith of the believer. This ye see clearly in our sacrament, the sacrament of the Supper. This sacrament was not appointed to make our conjunction first with Christ. We have not entrie unto Christ be this sacrament, but it maketh us to possess Christ, whom we had already in some measure: It maketh us to possess him more fully, and extendeth the bounds of our narrow heart, that he may be the more largely received of us; so of this sign the king hath great comfort. I grant there is greater comfort to be had in the word nor of the sign, and greater comfort to be had of the working of the Spirit within nor of either them; yet it is as true that everie one of these bringeth their awin comfort. There is greater comfort to be had of the word nor of the sign, and yet the sign hath the awin comfort. There is greater comfort to be had of the Spirit nor of the word, and yet the word hath the awin comfort. And there is no word able to utter, and far less any heart able to receive that comfort, yea, not half the quarter of that comfort quhilk is prepared for them that love God: So this sign, suppose there be not so great comfort

uttered be it as be the word, yet it hath the awin comfort. Thus far concerning the sign itself.

By whose power this sign was kythed.

As to the third thing, the kything of this sign, it is not be the vertue or power that flowed out of Isaiah, suppose he was an instrument; for the text resolveth this clearlie, where it is said, "This is the sign given of the Lord." Let be this, it is certain that there is no force nor vertue in any creature, yea, not in the devill himself, to work anie true wonder, but in God himself onlie: For why? There is no sign or wonder quhilk is a true wonder, but it passeth the force, bounds, and compass of nature; therefore, there is no creature able to work anie wonder: For why? They are bounded within the compass and bounds of their nature; and, therefore, as to all these wonders and miracles quhilk are wrought be the devill, and the Pope his vicar, they are false and lying wonders. I say it not, but the Apostle saith it, 2 Thess. ii. that the coming of Antichrist shall be in the mightie power of the devill, in the quhilk he shall kyth false wonders and lying signs: And as all the rest are false and lies, so these legs and arms, quhilk ye see in the entres and porches of their kirks, are manifest lies and deceits of Satan.

The force of prayer in procuring this sign.

Now, as to the manner of the kything of this miracle, it is said in the 2 Kings xx. that it was procured be the prophet's prayer: It is said there that the prophet incalled that the sun should be brought back, so the prayer of the prophet intervened before it came to passe. Now, that same very thing quhilk the Lord was of purpose to do, and promised to do, yet he will do it in sick sort that he will have the prophet first to seek it. Now, this letteth us see clearlie that there is no merit in our prayer, there is no sick force or worthiness in our prayer as to merit anything, but the Lord promiseth freelie, so he performeth it also freelie. Then, wherefore will he have us to pray? Because prayer is a part of the honour of God; he will have us to feel what the want of benefits is, he will have us exercised in this part of dutie, that when we get them we may use them so meikle the mair to his glorie.

Why the Lord willeth us to pray.

What the prayers of this countrie, speciallie the prayers of the kirk of this town, have purchased in the withdrawing of the Lord's threatening, and chieflie of the last threatening, I mean that huge navie of ships,[1] I think now the manifest effects declare! But what honour God hath gotten for it our manners since that time clearlie testifie. For, gif ye look to the growth of sin, mair uglie sins was never committed nor since that bruit ceased. So, I say, he is mad and voyd of all naturall light, let be supernaturall, that thinketh that the Lord hath taken away his hand, suppose he striketh not. Indeed hath he withdrawn his hand to let us see the force of our prayers, and to tric us how we would use this benefite; but seeing it is so highlie abused, and there were na uther thing but the birth of iniquitie wherewith the land is overburthened, or the Lord want onie moyens to punish the committers and overseers of these iniquities, he will rather punish the land from heaven immediatelie, or else make it to spewe out the inhabitants. For suppose the Lord spare, yet he will not forgive this contempt! But this sparing is of the Lord's benignitie; he letteth them hoard up sin against the day of wrath. I insist na farther in it. Application.

Now followeth in ordour the king's thankfulness unto the Lord for the benefite quhilk he hath received. And, forsooth, this king is greatlie thankfull; and he hath set down and left in register his song of thankfulness to testifie that he is not like to us; he hath set down as notable a song of lamentation and thanksgiving, that we read of nane better in any king, except that quhilk is in Psal. li. He hath set down a song of lamentation, to testifie his infirmitie and disease; and he hath set down a song of praise, to testifie his thankfulness towards God. The king's thankfulness for the benefit received.

This song standeth of three parts. In the first part he letteth us see the great trouble and perplexitie quhereintill he was casten, what he said and what he did in his trouble. In the second part, The parts of the king's song.

[1] In allusion to the recent miraculous destruction of "The Invincible Armada," fitted out by the King of Spain for the invasion of Great Britain, and the extirpation of the Protestant Religion.

he maketh a rehearsal of the greatness of the benefits that he hath received, and promiseth to put his trust in him, and to make his dependance on God and on no uther. In the third part, he letteth us see that he is mindfull to be thankfull as lang as he liveth, and all his days to praise him, and not to be forgetfull of him. I think these be the three parts of the song.

A short sum of the king's life.

Now, or we enter in the first part, it is necessair that ye understand the course of this king's life, and the manner of his behaviour in his whole life, that marking the course of his life, at least, gif ye will not follow the course of other common Christians, ye may learn to follow a king. Take heed, then, unto the course of his life. In the fourteenth year of his reign he was boasted be the King of Asshur, he was boasted be two sindrie ambassadors; and God his Master, and he himself, was in their face blasphemed. After this, in this great extremitie, what doeth he? He and the prophet go to the kirk and address them to prayer, that is one part of his exercise. And upon his instant of prayer what cometh to pass? He purchaseth a wonderfull deliverance. And upon this deliverance what doeth he? He and the prophet praiseth God. So, here ye see prayer and praise are his chief exercises. Now, he is not so soon delivered, but he falleth in the hands of ane terrible pest, and death is so present to him that he seeth no outgait. Now, what doeth he? He and the prophet both pray, I doubt not. What followeth upon this? He is delivered. What followeth of the deliverance? He and the prophet thank God. So, here also ye see prayer and praise. What further? Upon this deliverance he falleth in pride and ambition; he maketh a vaunt of all his jewels and treasures, as gif he had conquested them be his awin industrie. What followeth upon this? The prophet threateneth him. Upon this threatening he is humbled. After humiliation the prophet comforteth him, and upon his comfort he thanketh God, and saith, "The word of the Lord is good; but yet let there be peace and rest in my days." Now, take tent to the whole course of this king's life, and ye shall see his whole life to be nothing else but a falling and rising, a prayer and praising of God continuallie. For as long as we carry about with

us these decaying houses of clay, (as Iob saith,) and are clogged with them; yea, as long as the dregs of iniquitie remain in our souls, we shall be subject to ane continuall falling and rising, be the grace of God, and not of ourselfs. Of the quhilk this his continuall praying and praising of God springeth. He prayeth for strength in his battels, and he praiseth God for his victorie and deliverance.

A Christian's exercise.

Now, take up the lesson, and learn of a king what suld be a Christian's exercise, that seeing this mortalitie wherein we dwell, and the corruption wherewith we are circled, (for our sanctification is but begun, and verie imperfect in this life,) maketh us to slide. And seeing we are subject to dailie troubles, and our life is but a continuall fighting, should not this be our exercise, continual praying and praising of God; praying God for strength in the time of our falls and troubles, and praising him for our victories? He that shall follow the life of this king shall get his end. And suppose his life be ane continuall fighting, yet the Lord shall ever raise him, and comfort him with his Spirit. He that omitteth this exercise of prayer he is unhappie; for gif he craveth not strength he is unworthie of rising. There is none of us but we are all subject to this estate; and, therefore, gif we would rise we man pray, yea, pray instantlie and continuallie. So, I recommend prayer and praising unto you all. Thus far concerning the course of the king's life.

The first part of the song.

Now to come to the first part of the song. In the first part he letteth us see the great trouble, perplexitie, and perturbation of mind wherein he was; he letteth us see what he said in this trouble. Or he enter to the words in the beginning of the 9th verse, he noteth the circumstance of time when he was casten in this trouble and perturbation of mind; and, forsooth, the circumstance is worthie of noting. In the circumstance of time, it is said, "In the cutting off of my days;" when was that? To wit, at what time the prophet told him that it behoved him to die. Then this trouble and perturbation came on me. Fra the time he had once said it behoved him to die, he fell in this fear: Suppose a godlie king, and ane holie king, and as weill reported of as any uther king in the Scriptures,

yet as soon as he heareth the sentence of death pronounced he trembleth and feareth exceedinglie; and surely it cannot be utherways, for death is a violent twinning and rugging sundrie of that quhilk the Lord hath appointed to bide together, to wit, the soul and the bodie. Gif the bodie had bidden in the first estate, and remained under obedience, these twa had never been twinned; but be reason of disobedience and breaking of the law of God, in came sin, in cometh the violent separation, in cometh death, quhilk is the reward of sin, as the Apostle speaketh, Rom. vi.

The diversitie of the seeking of death in the wicked and godly.

It is true, indeed, for this is necessair to be knowin, that there hath been many evill men that have sought the death; and it is as true that there hath been many good men that have sought the death; yet never one of these sought death for itself, for it is not naturall to seek the dissolution of ourself. But these evill men that sought the death, and put hands on themselfs, in their appearance they sought it for a better, to wit, to eschew the present torment and vexation of hell in their conscience wherein they were, thinking that their miserable soul being out of the body should be at greater liberty nor gif it were detained in this prison: but they are all beguiled, for suppose hell be begun here, yet it is not in a full measure whill this life be done, and so the miserable caitiff beguileth himself. On the other side, there hath been good men that have sought the death, but not for itself, but for a better. Gif they knew not and felt not that there were a better to follow on death they would not seek it; but be reason they see there is a greater joy to follow on it, therefore, they regard not to taste in some measure, for the present, of the bitterness of death. It is true, again, and I grant that death unto thee that art a Christian is sanctified in the death of our Master and Saviour Christ Iesus, (for blessed is the death of them that die in the Lord;) but suppose the death be sanctified, yet thou art not wholie sanctified, for gif thou were as sanctified as the death, thou would not have sic a thing as a terror, pain, or grief in thy death. But seeing in the best of us all there is a remanent corruption, (and would to God it were but remanent, for it is so thick and foul that it is shame to speak of it!)

and this corruption urgeth the conscience; and where the conscience is urged there man be a fear, and the mair the conscience be urged the greater is the pain and terror. It is true that this fear is tempered be faith that dwelleth in the soul, and the hope of joy that dwelleth in the faithful soul holdeth this fear in awe; that hope of heavenly joy so swalloweth up and devoureth the fear, and maketh it to appear to the onlooker that the soul hath no fear; but no doubt there is a fear, and it is sure there is some grief; it is onlie, as I have said, the hope of that heavenlie joy that holdeth this fear in awe; where this hope is not, terrible is that fear, wonderfull are these terrors, great is that anguish of soul that is there, so that I cannot get name to express it. Terrible it is to see the countenance of God in his justice; there is no creature that can abide it! Terrible it is to see their awin sins present themselfis, the ugliness and guiltiness of sin; and unto these to be left destitute of hope it is not the least part of their grief; and yet this is not regarded, for men will not rise to get faith, and it should cost them but ane hour they will not come to hear the word. This is a wonderfull and miserable madness that is in the soul of man, that he will never provide for hell till hell catch him!

The way to eschew the fear of death.

Now, to come to our purpose, the less the corruption be the less man be the fear. Wherein then should your exercise stand? should ye not study to diminish this corruption? For he that would be void of fear, he man travell to diminish the corruption, that the conscience may be clean, and ye may have a good testimony, quhilk maketh men to be without terror; for as long as the love of this world and of worldly things occupieth our soul, it is not possible that it can be without fear. For why? There is no heart that can twin with the thing that it loveth, without exceeding sorrow and grief. Then, should we not travell to take order with these affections, and to love worldly things but so far as they may serve to the love of God, and in God to the love of ourselfis and our neighbour, that when he calleth, no strange love may draw us from him? There is a common law in all cities concerning the forbidden

goods, quhilk are discharged plainly to be carried out of the country where we are presently; and suppose they were carried, they can serve to no use into the country where we go. To let you see the exposition of the parable, I say the love of this world and the cares thereof, the love of flesh and the lusts thereof, are these forbidden goods, quhilk serve to no use to the country where we go; yea, they are plainly forbidden be the king of the country. For the heart quhilk is replenished with these shall have no entrie there. There is ane plain discharge sounded concerning these goods, that we cleanse our hearts of them, and make us to bring those wares with us that agree with the nature of that countrie. Let us make us for the love of God and of our neighbour, and let us cast off all contrair love; onlie let us love God, and in God let us love our neighbour. Now, gif I might obtain this one lesson for all the rest, I would think my travell verie well wared; and therefore I insist so meikle the mair in it, that it may sink in your hearts. Now, then, this good king feareth, quhilk telleth me that in all Christians there is some fear.

I come to the next: What saith he in his trouble and perturbation? The effect of the thing he saith is this: First, he saith, "he saw his awin death prepared for him:" Next, because he was troubled with it, and casten in ane great perturbation, he subjoineth the reasons why he was so grieved; and, as I may gather them, they are three in number. But ere I come to the reasons I will tell you his awin words, quhilk he said in time of his trouble; he said, "I shall go down to the ports of the grave, I am drawing near to the ports of death:" For so soon as I heard the prophet say that I should die, so soon I began to make me for it, for gif all hechts had as the prophet hath said, gif I get no outgait in the mercie of God, I man die; for this I know that I am ane mortall man, and suppose I be a king, and ane glorious king, yet I am not exemed from death, and therefore I will make me for it. He knew well that suppose he made him ready, he was not ane hair nearer to death. Now, surely, gif ye would follow this king, ye would be a thousand times readier and more able to live nor ye are in your

Application.

diseases. But ye are casten up in sick a daintie and delicate fashion, that no man will suffer to hear of death, saying, it is a thing that will further man to die: But I say the contrair, and the Spirit of God sayeth the contrair. I say the readier ye be to die ye are the readier to live; he that saith the contrair, I say he speaketh ane untruth, and he were the best doctor of physick. Therefore, when sickness, quhilk is the messenger of death, beginneth to pull your ears, the first thing that ought to be proponed to the patient is to bid to make him ready for death, for the readier he be to die, as I have said, he is the more able to live. Then ye see Hezekiah knew that suppose he was a king, yet he was mortall.

The reasons why earth was grievous to him.

As to his words, he setteth down three reasons wherefore his death grieveth him so meikle. Gif ye look to the reasons, there appeareth at the first no weight in them; yet being tryed more narrowly, ye sall find into them ane greater validitie. The first reason is this, "I am deprived of the residue of my years." He was a man at this time of thirty-eight or thirty-nine years, and of sick age as for age he might have lived twise as long be the course of nature, as David saith. O! but this appeareth to be ane slight reason, and it is slight indeed, and there be no farther in it! He is not so meikle grieved at the cutting of his years as at the cutting of the turnes quhilk the cutting of his years brought with it. So, there was two respectes wherefore this king was so grieved at the cutting of his dayes: The first, because the work of reformation in kirk and policie, quhilk he had begun, would cease. And out of question, this hastie cutting off made him not so weill prepared in his heart to die as he would have been gif he had had leisure. So, in respect he lacked time, and yet he was not so void of all preparation as commonly youth is that cast off ay repentance to the last age, thinking there is time aneuch before them, in these respects, that the work of reformation, be the cutting off of his time, would be imperfect; and in respect he would not have been so well prepared in his heart, therefore he is grieved at his death, and saith, "I am deprived of the residue of mine years."

Application.

Well, to apply this unto our cause, I think there is none but they

see cleirly that gif we come not better speed in the work of reformation nor we are like to do, I fear that we leave not this work only unended but unbegun; for, gif this confusion of kirk and policie grow from day to day, as it doeth without interruption, as gif there were not a king in Israel; I say, gif this confusion last, no question but the birth of iniquitie shall so overburthen the land that it shall make it to spew forth the inhabitants. I will not insist; I am assured there is no magistrate of any degree but he is lawfully forewarned and made inexcusable before God.

The second reason wherefore his death grieved him is set down in the beginning of the 11th verse, where he saith, "I shall not see the Lord in the land of the living:" Then this is it that grieved him, because he should not see the Lord. How can this be? I am assured he had that same eye in seeing of the Lord that David had. How is it that he saith he shall not see the Lord? What kind of eye David had is declared in the 16th Psalm, where he saith, that he set the Lord before him in all his works, he rejoiceth exceedingly in his heart; and he saith, "I am sure that my soul shall be gathered with the rest of the souls of my predecessors, who is in the presence of God, where there is satietie of pleasure, and sweetness of life for ever." I am assured this good man was not destitute of this eye, but in some measure he saw with it, as his father David. How is it, then, that he saith, he will not see the Lord? He exponeth himself after; and ye see a clear commentarie in the end of the verse; he saith he shall not see the Lord in the land of the living. As though he would say, I shall not see him as I was wont to see him of before; I shall not see him in his kirk, as the rest of his faithfull servants see him.

How God was said to be seen of old.

How was this? Ye know the custom of the Scriptures in this matter. God was said to be seen of old when the visible ensigns wherein he gave his presence was seen. For God, being in himself invisible, when the visible ensign of his presence was seen, he himself was said to be seen; as when they saw the temple, God came in their mind; and when they saw the tabernacle, God was

said to be seen; and chiefly when they saw the ark, God was said to be seen, because about it appeared the glory of God, for that same cloud quhilk replenished the inward house, his glory, appeared. Now, be reason that these visible ensigns, wherein he gave his presence, was seen, God was said to be seen. Then, the reason is this, "I shall not see the Lord in the land of the living;" that is, I will be taken from his service, I will not see him in his temple, as I was wont to do. Surelie in this, as in all the rest, he followeth the footsteps of his good father David, as we may read in all the Psalms made in time of his greatest persecution. There was no thing grieved him so meikle as because he had not libertie to convene with the rest of the faithfull; as Psal. lxxxiv. and cxxii., he saith, "My heart rejoyceth when they said to me, Let us go to the house of the Lord." This singular and godly love of the word of God, among many ma vertues, is in heirship to this king. And for this reason he is now grieved.

Now, let us confer ourself with this king, and try whether ye follow him in your hearts in this point or not; that is, whether ye have sik a desire to hear the word as he had. But surely he shall condemn all estates; for gif ye will look to the profane multitude of this country, how weill they like of the hearing of the word their manners declare. For as to the multitude, gif they have a turn adoe, it is casten off untill that day of the Lord; and gif there be any mercatis meetings, tristes and trafiques, all is casten off till that day. And the best of you hath taken sik a loath at the hearing of the word, that ye wearie to rise in the morning to hear it, gif it were but ane hour sooner nor your diet! What man this contempt work? Of necessitie it man bring exceeding famine of that same food quhilk we loathed; for the Lord will not suffer his word, quhilk of itself is so daintie and delicate, to be contemned; and it cannot be but that same word quhilk your fathers, and some of yourselfs, have run monie miles to hear, but it is as daintie now as it was then; and, therefore, it cannot be that the Lord will suffer this contempt, but either man there be greater zeal, or of force we shall be spoiled of it. Thus far concerning the second cause. Application.

As to the third, I shall touch it shortlie, and so I shall end. The third cause is this, he saith, "he shall see man no more among the inhabitants of the earth." Now, what a cause is this? This appeareth to be a verie sleight cause that he should be grieved at his death, because he would see man no more! For I am assured there were men in his days whom he took no pleasure to see, and whom he could not see without great grief, even sik monsters as are now in our days. This general man be restrained to this, as gif he would say, I will not see men, that is, faithfull men, honest and obedient subjects to God and their king, of whose companie I had delight, and whose protection I was, I will see these good men no more! He had sik a care of the kirk, and of the Christian subjects under him, that in the very hour of his death he sheweth his compassion toward them, and is grieved that they should lack his protection in time coming.

Application. Well, the countrie is exceeding blessed who hath such a prince, who is indued with the care of his subjects, and speciallie of the kirk, that in his death he is wae that they should be deprived of his protection. And turn it over again, as cursed and unhappie is that country who hath ane king that hath na kind of care nor soucie of his subjects, let be of the kirk of God, quhilk is the best part of his subjects! Therefore, it is everie one of your duties that hear me, and see what it is to lack this blessing, to crave at God that he would distill his grace in his Majestie's heart, quhilk may move him to take up another manner of protection than hitherto he hath done. Oh! would to God it were so! Thus far for the exposition of the causes, shortlie.

What is worthy of praise or reproof in these reasons. In all these causes, some things are worthie of praise, and some things are worthy of dispraise; for I stand not to justifie him in them all. They are worthy of commendation in so far as they flowed from faith, and tended to the glorie of God and weill of his kirk. They are worthie of reproof in so far as they flowed from the foolish affection and corruption of nature, without the quhilk none can be, so long as we be in this life. Then ye see, the best gear that we have to carry with us of our awin is this corruption

and foolish affections. No question kings have not this power to carrie their jewels and magnificence with them; but surelie they carrie their vices and the faults of their governement with them, quhilk shall meet them. And surely, gif this good king carried any of this stuffe with him, meikle mair shall other kings. And as it is in kings, so is it in everie of us; we shall all carrie with us vertues or vices. Gif we carrie vertue with us, then shall we have a good conscience to meete us there!

Conclusion, with ane Exhortation.

Then, to end this mater, prepare your hearts, and make baith hand and heart void of the love and affection of the world, that your hearts being occupied onlie with the love of good things, ye may carry your hearts with you when the Lord calleth. And as your ears are bent to receive this word, so let it be digested in your heartes, that in your death I may see the fruits and effects thereof. And seeing we man either carrie with us vertues or vices, the favour of God to mercie, or the favour of Satan to judgment, should not our haill endevour be this, that these foul vices may be removed out of our heart? And should not our whole studie be, that our soul, quhilk is holden so fast bound in the chains of wickedness, may be set at freedom and liberty? That we may have melting hearts, acknowledging that be the blood of Christ our sins are forgiven, that throw ane stedfast faith in his blood, and sure hope in his mercie, we may seale up that peace quhilk floweth from the pacification purchased be the offering up of his awin bodie. Now, when I see mine awin conscience pacified, and my soul so washed from the spots of corruption, that all my sins are forgiven me, am I not happie? And this can never be, except in your hearts ye be as attentive as with your ears ye are to hear me. But gif this mater, as it is heard be the eare, so it were learned and remembered be the heart, we would see greater profit in sanctification and newness of life this day nor we do, and death would not be so fearfull to many as it is; for the readie way to eschew the feare of death is not to delay your repentance, but let the whole course of your life be a continuall repentance. Happie is he

that learneth this lesson, and mair nor happie is he that followeth it; and as unhappie he that never practiseth it! The Lord work so with us, and grant us such increase of his Spirit, that we may follow it, and studie to practise it in our life and conversation. The Lord grant this, for the righteous merits of Jesus Christ; to whom, with the Father and the Holy Spirit, be all praise, honour, and glory, for now and ever. Amen.

THE FOURT SERMON

UPON ISAIAH, CHAPTER XXXVIII.

12. *Mine habitation is departed, and is removed from me like a shepherd's tent: I have cut off like a weaver my life: he will cut me off from the height: from day to night thou wilt make an end of me.*

13. *I reckoned to the morning, but he brake all my bones, like ane lion: from day to night wilt thou make ane end of me.*

14. *Like a crane or swallow, so did I chatter: I did mourne as a dove: mine eyes were lift up on high: O Lord, it hath oppressed me: comfort me.*

Recapitulation.

In our last lesson, (well-beloved in Christ Jesus,) the prophet assureth the king of his health, by ane wonderfull sign quhilk was given to him. The manner and forme of the kything of the sign was: The king seeketh a sign, and the Lord granteth a sign unto him: And after the same manner that he sought a sign it was given to him: Thirdlie, the Lord kytheth this sign by his own power and vertue, without the support of any creature. The king seeketh a sign, not that he disfideth God's promise, nor yet to tempt God, as the wicked doe; but he seeketh a sign to strengthen his beleef in the Lord's promise. He beleeveth the promise, yet his beleef was weak; and to strengthen his weak beleefe he seeketh the sign.

The thing that weakened his beleef was this: The prophet, in ane hour and shorter space, he cometh to the king, and proponeth two contrair sentences: First, he saith to him, "Make thee readie, thou man die;" in ane instant of time he pronounceth the plat contrair; and saith, "Thou shalt live:" But these two could not stand; therefore, he seeketh a sign to strengthen his beleef, whereby he might know the truth of the last promise. This sign was given him, as ye heard; and look after what manner he craved it after that same manner it is granted, according to his desire: The sun is brought back, as also the shadow of it, in his father's horologe by ten degrees; and the day quhilk other wayes should have lasted but twelve hours, by this wonder it is made to last for the space of twenty-two hours. This sign was wrought partly in the horologe, partly in the body of the sun. It was wrought in the body of the horologe, because it was ane publick work, set up in ane publick place, at the head of the palace over against the Temple, to the end the miracle wrought in it, quhilk was in sick a patent and common place, might be known to all the citie, and consequently to all that were in Judea. It was wrought in the body of the sun, that the knowledge of that work might come to the whole world, that the whole world who saw that light, might see in that work a God whom they saw not before. This sign was exceeding fit and proper for the purpose; for by this sign the king saw evidently that it was as easie to God to bring back his life to ane fresh youth, quhilk was hastening to go to, as it was to bring back the sun, quhilk was verie near to his downfall. This sign is wrought only by the vertue of God. For that generall is true, there is no creature, yea, not the devill himself, that hath power to kyth any true miracle. Then, all those miracles that are in the Popish kirks, as the images of legs and arms, wax-clothes, and all the rest of that sort, are deceiving lies of the devil. The king purchaseth this sign by his own prayer, to learn us this lesson:—that suppose the Lord be of mind and purpose to give us benefits, and suppose he hath promised to grant benefits unto us, yet he will not give them but to the seekers; he will have us first seeking them

before we obtain them. And so he would learn us this exercise, to stand constant in honouring and worshipping of him who hath these benefits to give us.

Before we entered into the song, we deduced unto you the whole course of this king's life, from the fourteen year of his reigne; and in his whole course ye saw that his whole life was a continuall falling and rising, a continuall praying and praising of God. Praying, in the time of his falles and of his trouble, that the Lord would strengthen him by his Spirit; and praising God for his victories, that he had so mightily delivered him. In this we see ane image of ane Christian life, and of ane Christian exercise, to assure every one of you that while ye are here your life shall be but ane continual falling and rising, rising by the special grace and mercie of God in Christ Jesus. And, therefore, it becometh you to be occupied in the same exercises wherein this king was occupied; in the time of your falles and troubles to be diligent in prayer, seeking strength of the Lord to endure; and praising him in your victories. He that forgetteth to pray forgetteth to rise; and, therefore, take tent that in all your troubles ye have ever recourse to God by prayer.

We took the song to stand of these three parts: In the first part is set down the great trouble, perplexitie, and perturbation wherein the king was; what he said during this trouble, and what he did: In the second part there is ane rehearsall made of the great benefit that he obtained; how singular and how excellent it was: In the third part he maketh a faithfull promise to be thankfull to God for this benefit, to praise him all the dayes of his life; and that so long as he lived he should never forget him. In the first part, we marked the circumstance of time when this trouble of mind overtook the king; to wit, at what time the servant of God came to him and told him it behoved him to die; from time he heard death denounced, incontinent the mention of death striketh a fear and a trembling in him; it casteth him in ane great perturbation of mind. Suppose he was a godly king, and, indeed, sick a king of whom there is as good mention made as of any other king

in the Scriptures of God, yet, notwithstanding, at the hearing of death, he feareth and trembleth. This death it is indeed a renting asunder of those two parts quhilk were appointed to have biddin together; and, therefore, it is no marvel suppose the mention of it strike a fear in the heart. Our own sin hath procured it, and in some measure it is good that we taste what sin hath brought with it. It is true, indeed, our death, that are Christians, is fullie sanctified in the death of Christ Jesus; but it is as true, on the other side, that suppose our death be fully sanctified, yet we, so long as we remain in this earth, are not fully sanctified. And in respect there remaineth in us, yea, in the best of us all, a remanent corruption—yea, would God it were but remanent!—of this floweth this fear, trouble, and perturbation of mind. It is of truth that this faith, and the constant hope of a better, that dwelleth in the other part of the soul, they temper the fear, mitigate the trouble, and swallow up the pain of death: Yet, in respect of the corruption that remaineth, some fear must be, and the greater the corruption is the greater fear falleth upon the conscience. The chief corruption that grieveth us in the time of death is the love of the world, the cares of the world, the inordinate love of flesh and blood; so that he that would make himself void of fear, he must cast him to rid his hands and his heart of these inordinate affections; for experience, suppose unhappy, teacheth us that there is no man can twin with that he loveth without exceeding grief. And, therefore, in the article of death, experience teacheth what it is to cast our affection on frivolous things, that suddenly evanish. So, I say, now it is time to rid your hands and purge your hearts of sik preposterous affections, that death, quhilk unto others is so terrible, when it cometh it may be a blessing to you!

I show unto you that all those cares were forbidden goods, expresslie inhibited by the King of heaven, quhilk are neither profitable for you nor to the countrey where ye goe to; and, therefore, I desired you to carry with you the love of God, and the love of your neighbour in God: And these kind of wares shall both profit you, and be welcome to the country where ye goe. In this trouble, the

first thing that he uttereth, he sayeth with himself, "I see I must die; I am drawing near to the ports of the grave." Suppose he was veric loath to die, as his words do testifie, yet he maketh him ready. It is a foolish and a false thing to think that preparation to death is a furtherance to death. No, the contrare is true. The readier ye are to die the more able ye are to live, and the less shall be your anguish when the Lord calleth. As to the reasons, I will not insist on them; only the last reason that moveth death to be so fearfull to this good king was the great love quhilk he had to the kirk quhilk was in his country; the great care quhilk he had of his faithfull subjects, who sould lack by his death his merciful protection. And in this I let you see that the country had ane exceeding blessing, where the prince is so carefull for the kirk in his countrey, and of his faithfull subjects, that in his death he hath mind of them, and is grieved to depart from them; as, on the other side, the kirk must be as heavelie cursed where the prince hath no regard of the kirk in his country, nor of his faithfull subjects. As to the reasons, I will not stand precisely in justifying of them all: I thinke, as the word soundeth, that there is some thing worthy of praise and commendation in them, and something worthy of dispraise and reproof; for so far as they flow of faith and of the good Spirit of God, no question they are worthy of praise; and so far as they flow from the king's unrulie affections they are worthy of dispraise. And surelie, it appeareth of the words that his affections have been well unrulie. Well, the lesson that I gathered was: This is the profit that we reap of these preposterous affections, they draw our love from God to creatures; and ere these affections can be drawn from the creature they bring sik a grief unto them as it were another death. Therefore, the thing that we craved was, that ye should set your affection upon God. The truth of love is in God, and therefore it becometh you to bring your hearts from the creature unto God, and employ your affection upon him in whom only is solid joy. This far we proceeded in our last exercise.

The heads to be intreated in this Sermon.

Now, in the words quhilk I have read he returneth to his complaint, and he taketh up his lamentation againe; and in the first part of the twelfth verse he uttereth his trouble wherein he was. In the end of that verse, and in the verse following, he uttereth the great rage and furie of his sickness; and in the fourteenth verse he letteth us see what he did in this great rage and extremitie of his disease.

Then, to returne to the twelfth verse, I say, in the beginning of it he returneth to his lamentation, and he uttereth his complaint, as he had wont to do, bursting out after this manner: "Mine habitation (saith he) is departed and transported from me." As gif he would say, My life is to depart, and the Lord is to transport it to ane other part; I see death is instant, and the Lord is cutting off this present life of mine.

The manner of the transportation of the king's life showed, in two similitudes.

He letteth us see the manner how his life is to be transported by two similitudes: The first similitude he taketh from a shepherd's tent; the second similitude he taketh from a webster and his web.

The first similitude.

As to the first similitude, he saith his life is to be transported from him like a shepherd's tent: Look how the tents of shepherds are flitted, transported, and removed, so, saith the king, he saw his life to be subject to the same transportation. It is known to you all that read histories, that in the East and hot countries, as namelie among the Tartares and Arabians, where the shepherds in the summer seasons remain under tents, that so oft as they flit their flockes they flit their tents; and in our own country here, when our shepherds flit their flockes they flit their flaikis, alluding to that same custom: So would the king say, Look how their tents are flitted in the summer season and transported, my life is subject to the same condition.

Doctrine to be gathered of the first similitude.

Of this similitude we have matter full of good doctrine: For this similitude doth first teach us, that there is nothing more unstable and uncertain nor is the life of man here beneath; there is nothing more subject to instabilitie nor this life quhilk we live in this bodie; for, as to the nature of tents, ye see (whether ye call

them tents, pavillions, or tabernacles, all is one) by experience there is nothing more unstable nor uncertain to dwell in nor is a tent. For why? It lacketh a ground, it lacketh a foundation and stabilitie, and instead of a ground it leaneth only to certain pinnes, quhilk enter not deeply in the earth, and, consequently, by the lightest blast of every wind they are made up; and when the pinnes make up the tent falleth: So the king would teach us by this similitude, that this life of ours lacketh a ground, lacketh a foundation, and lacketh a stabilitie: And, therefore, the king, in this comparison, would send us to the life quhilk hath the sure ground, foundation, and stabilitie; he sendeth us to that kingdom, quhilk, as the apostle, Heb. xii. and penult verse, saith, cannot be shaken by no kind of stormy blasts; and, as I remember, Heb. xi. 9, 10 vers. there in these verses the apostle maketh a plat opposition betwixt these tents that lack a ground and the citie of God, saying, that as the tents and tabernacles lack a foundation and ground, so the citie of God, on the contrare, hath a ground and foundation; and instead of one, he calleth them in the plural number, foundations: "Look (saith he) to the citie that hath the foundations, whose craftsman and builder is the God of heaven." He exponeth himself what he meaneth by the foundations, twelfth chap. penult verse, where he saith, "Sik a kingdome as cannot be shaken," that is, whose ground is so sure that it cannot be shaken nor totter, by no process of time nor stormy blasts. Then, the first commoditie that ye have of this part of the comparison is this: learn to seek for the citie that hath the foundations; seek for the citie that cannot be shaken. The Lord give you grace!

Why the patriarchs conversed in tents.

In the other part of the comparison, he letteth us see that so long as we are in this life we have no permanent lodging, nor certain remaining whereunto we may lean. For, as ye may perceive of the history of Genesis, the patriarchs conversed in tents to testifie unto us two things: First, to testifie that they were no countrymen there, nor native-born men of that country, but strangers and pilgrims in that country; and, as they professed themselves, they were not only strangers of that country, but counted them-

selves strangers so long as they remained on the face of this earth. The second thing that they testified by dwelling in tents is, that they were minded not to remain there; it was not their purpose to fix their stake, as we speak, there; but they were upon their journey, and were seeking the way that leadeth homeward, the way that led to their native country, to the city that hath the foundations, as they confessed themselves. Then, I say, there is another commoditie that we may reap of this similitude: It teacheth us that we have no certain dwelling here, we have no permanent being here, and we ought not to settle our hearts nor cast our love on any thing here; but seeing we are subject to flitting and removing, and wait not what hour we shall be warned, there is nothing more sure nor we must remove, and nothing more unknown nor the time. Therefore, it becometh us now in time, while we have leisure, to transport our plenishing, and to send it before us where we are to remaine; to send our substance where we are to abide for ever. For this your own experience teacheth you, that there is none of you under warning, and certain that ye are to flit, but ye will transport your plenishing, and send your substance where you are to abide; therefore, seeing that this is ane concluded principle in all your hearts, that there is no remaining here, but we must remove, and ye are uncertain in what moment ye will be warned, it becometh us to send our plenishing, substance, and riches before us. And gif it be true that our Master saith, that the heart followeth the treasure, let both heart and treasure be sent there. Surely this is ane singular commoditie, and it were well learned; for he is a mad man, and more nor mad, that will place his felicitie where he is not to remain, and where he knoweth not what hour he will be warned to depart. I am assured there is none here but they will say as I say. Yet, on the other side, it is as true there is none here but he doth as pleaseth himself; therefore, I will call only one thing to your minds. I remember there is a parable set down, Luke xii. 16, concerning a rich man that cast down his barns and enlarged them for his great abundance; when all this was done, he saith to his soul,

"Take thy rest, eat and drink, and take thy pleasure; for I have laid up enough for thee." This insatiable fool, as our Master calleth him there, knew not that he was under warning, and he wist not of the thing that was to come; but as gif he had the times and seasons at his command, he layeth this resolution with his soul. But ye see in this parable how soon he is disappointed, and his soul getteth not the use of this conclusion; for that same night it is taken from him. Well I know there is none so gross, that in words will lay this conclusion with this rich man; but I know, again, there is none so wise but in effect they do it! There is none but they say the same to their soul in their deed. Always, I say, all these conclusions are false, and proceeds of ane foolish brain; and the wisdom that bringeth on this conclusion is plain folly, and their souls shall be disappointed. There is no certain conclusion but that quhilk floweth from the truth. This word is sure; therefore thou man have thy warrant out of the word of God. This word saith thou hast no certainty, not ane hour, here; therefore, this word admonisheth all to be ready. And gif ye would be rich, seeing riches is the benefit of God, be rich in good works, and send your riches before; and be rich in God, that ye and your riches may remain together there for ever. Gif I might obtain this lesson, and no more, I would think this day's exercise well employed. Then, let men take sik ane resolution with themselves that they may be so disposed, that when the messenger of death cometh he cannot come wrong, come when he will. This far concerning the first similitude.

The second similitude.

The other similitude is taken from a webster and his web. And in the words he saith after this manner: "I have," saith he, "wrought my life, or woven the web of my life to the off-cutting." As the webster weaveth his web, so is my life woven, ready to be cut off: As gif he would say, in effect, "I see I have shortened my days; there is no remaining for me; I have brought my life to the off-cutting; I have prevented the just time be my own doing; I have procured my death." In the quhilk words he would teach

us, that by his own doings he hath procured and hastened his own death, and by his evil life he hath shortened his time. It is true, indeed, that as by sin death entered into the world, so by the multiplying of sin our death is hastened. For that disease is not that striketh on body or soul but it floweth of sin; yea, the death of soul and body floweth of sin. The thing that shorteneth our days is sin; the thing that maketh our days evil and fashious is sin, saith Jacob. Sin maketh our days full of anguish and grief, full of trouble and sorrow; sin wrappeth us in a thousand cares and exceeding vanities, whereby we are deceived; and sin consumeth us with unprofitable labours and travels quhilk are not necessare. And what more? Sin weakened this body of ours by deceivable pleasures; it vexeth our mind with sick fear and terrors as I can not express them. Shortly, all the evil that ever God forsooke, it floweth of sin.

Application. And gif it be true that this good king had occasion to say that his sin procured his death: Gif so godly a king, so good a youth, had occasion to say this, that sin shortened his days, what may the youth of this country say? What may, I pray you, our young nobilitie say? Surely gif this king walked in sik a behaviour as made him draw neare to his death, it appeareth well that they have taken the post in this way, every one, as appeareth, contending who should run the speediest post to ane evil end, except God prevent it. The Psalmist saith, that "The bloody man shall not end out the half of his days." Gif this be true, what shall become of the bloody adulterer, of the sacrilegious blasphemer, let be the Papist and the idolater, in the quhilk, and infinite other vices, they run the post? Gif a man having this one vice, shall not end the half of his days, how much more shall his days be shortened in whom these vices concurre all in one? This is sure: it cannot fail. I leave the great men, and I come to the inferior sort.

Look to the prophane multitude; ye see in their behaviour how speedily they run this post. There are two sins quhilk are joyned together in them, to wit, gluttonie and drunkenness. And there is none but they know that thir two are the fountains of all bodilie

diseases, and of the chief diseases of the soul, whereby they perish for ever. Now, what, I pray you, saith Solomon, Proverb xxiii.: "With whom (saith he) lodgeth fear, sorrow, contention, debate, and strife? with whom but with the drunken man, and with him that loveth wine?" and yet ye see how the greatest part, in burgh and land, are defiled with these vices, procuring, so far as in them lieth, ane evil end to their own heads. It is ane terrible thing to fall into the hands of God, and yet so many as cast them loose to thir vices must fall into his hands. For it cannot be but the wrath of God from heaven must be poured upon sik ungodliness. And there is none who hath poured forth his love and taken himselfe so to these vices, but surely, except he be wonderfullie prevented, he shall perish in his sin. And this is not one of the least judgements of God: For, Joh. viii., it is counted one of the most terrible judgments when the Lord threatneth the Pharisees that they shall perish in their sin. Gif the word quhilk is now sounded might have been able to have called back men, surelie it hath been clearlie and continuallie sounded; but when I look to the effects, it appeareth well that this word hath been sounded to the hardening of the greatest part, and to seal up their judgment against the day of the Lord's wrath; quhilk day they have blotted out of their minds and put out of their knowledge, that they should not see it. The Lord nourish this light, by his Spirit, into us! whereby we may see that there is a heaven and that there is a hell; that, seeing the danger, we may presse to eschew it; and, seeing the felicitie, we may make us to embrace it. Would God it were so! Thus far for the first part of the similitude.

He goeth forward, and he saith, "He hath cutted him off from his beam," or from the throombes that go about the beam, as ye call them. As gif he would say, after this manner: As the webster doth cut off the web from the throombs of his beam, so the Lord hath taken resolute purpose to cut off my life from his beam. In this changing of the persons, he letteth us see a great discretion and knowledge in himself; he ascribes the cutting off to God, but he taketh the cause to himself; he ascribes the chastisement

to God, but he taketh the sin, quhilk is the cause of the chastisement, to himself; and he acknowledged God to have his entrie in this work, and himself to have his entrie in it: he acknowledgeth God to be a doer, as in all works God hath his entrie. And there is no work so abominable as it floweth from the instrument, but as it floweth from God it is holy and just; so this wise king taketh the cause of his chastisement from God to himself: Happie is he that in time condemneth and judgeth himself, that he may eschew the condemnation of God! Thus far concerning the first part of our division.

Now, in the end of this verse and of the verse following, the king setteth down the great fury and rage of his sickness. It was a pestilent fever, and so the raging fury behoved to be exceeding great. He uttereth the vehemencie of his disease in the words following, and he saith, as gif he would say after this manner: "Gif God hold on as he beginneth, by the same sickness ere even he will make an end of me:" And in the verse following he saith, I propone to myself, and I looked for it, "That like a devouring lion he should bruise my bones;" he should bruise them shortlie, yea ere even; for I take all this to be spoken on one day.

His words, beside the disease of the bodie, utter the disease of his soul.

The words, indeed, beside the terrible disease of the bodie, uttereth more. For it is not possible that so good a king could have spoken so of God except he had felt ane other thing nor any distress in his bodie: so, in uttering of these voices, he letteth us see that he had the pain of his soul and trouble of his conscience joined with the disease of his bodie, and that he felt God to be as it were a consuming fire; it is not possible that he could have uttered sik voices of God, as to call him a devouring lion, except he had felt another kind of fever nor any natural fever. Ye see David, when he is in the like extremitie of bodie and soul, he crieth, Psal. vi. "That his bones are vexed and do quake for fear."

Of all the diseases that can come on any person, no question the disease of the soul and conscience is the greatest; and of all the diseases and troubles that overtake the conscience, no question

this is the greatest, when with the sight of sin, quhilk is enough, and more nor enough, to any to sustain, when with this sight there is a feeling of God's wrath joined. O! then, this sickness is unsupportable, when with the sight of sin is joined a touch and feeling of the wrath of God: Merciful God! gif the horror be not exceeding great and terrible, so that it is an wonderful matter that the soul can stand on the terms of faith, but it should incontinent run to desperation; yet it is true that there is never ane of the chief servants of God but he hath experience of this either less or more; and he hath been touched with the feeling of that hell quhilk the reprobate shall have in ane full measure.

Why the Lord suffered his children to fall into the disease of the soul.

The ends why the Lord suffereth his dear children to be in sik extremities are these, to let them see expressly what Christ hath suffered, while as he suffered the full sum of his Father's wrath, inflamed against their sins; and not onelie against their sins, but also against the sins of the whole elect. He casteth them, I say, in this extremitie to let them see what Christ hath suffered for them, how far they are obliged to Christ, and how precious that redemption purchased by his blood should be unto us. For it is not possible that any man can make much of that benefit quhilk they know not to be a benefit; so, it is not possible to you to make much of heaven except you had some taste of hell. And therefore it is, that he sendeth his servants to heaven even by the gates of hell, to let them see farther there was no collusion betwixt the Father and the Son: For it might have been thought, as many of the wicked think, that there had been a collusion betwixt God the Father and his Son Christ; and, therefore, I say, he letteth them taste of these distractions and pangs of hell, that they may say, I see he hath felt hell in ane other sort that hath redeemed us from hell; and whereas I cannot sustain this, quhilk is tempered in ane small measure, it hath been ane great matter quhilk our Saviour hath sustained while he sustained hell for sins, and for the sins of the whole elect. O, then, this exercise is to let them see how far they are obliged to God.

The dissolute life of the prophane multitude letteth us see clear- Application.

lie that there is never ane of them that have known the meaning of this article; and this is a sealed letter to many of you all: Therefore it is that they make none account of the death of Christ, and think that he died for himself. For it appeareth they have no touch nor remorse of sin, quhilk is the thing that must destroy them except it be prevented, their manifest contempt testifieth over well; for they go forward without remorse in all kind of sins the more they are forbidden. I remember the Apostle is more sharp in his threatning against these men nor any man can be; for he sayeth, Heb. x., at the end, "Gif he that contemned Moses, or any part of his laws, died without mercie, how much more shall he be worthie of punishment that contemneth the person of the Son of God? that treadeth the Son of God under foot, and counteth his blood ane unholie thing? who will not apply the mercy of Christ to themselves, and reject the Spirit of Christ, whereby they should be sanctified?" These threatnings, suppose they take not effect suddenly, as also the promises, suppose they be not believed of you, yet they must be uttered of us, that these walls may testifie and bear hand to your conscience that there was ane prophet here; these things were told us, and we had time to have done them gif we had listed.

Or I leave this, it is necessare to you all that ye mark the examples of these heavy diseases. There is few that are touched with them, always, they are very worthy of marking. I say it is necessare that the examples of these diseases be marked; whether it be men or women that have these diseases, we should mark them, and it were but to learn this lesson. We may see how easie it is to God to repress the pride of flesh. We may see how easie it is to the Lord to daunton the foolishness and wantonness of youth in ane instant of time; in the space of twelve hours a glorious king is brought to the gates of death. Then ye should say with yourselves, It is time to us to change our course; we see how easie it is to the Lord to bring high conceits low. The Lord doth this to this king, and he seeketh no fire nor sword; he useth no external armour, nor he seeketh no foreign instrument to do it, but

he taketh of the stuffe that is within him, he taketh the matter of sin wherein he was conceived and born, unhappy sin, quhilk is the matter of all judgments and plagues, it is the matter of death both in body and soul! This matter within ourselves is as ready at the Lord's hand as gif it were in his awin store-house to plague the best, that intended to gainstand him. Then ye that have your health and the benefite of it, learn to use it well; for gif ye abuse it and use it to defile your bodies, quhilk he hath appointed to be the temples of his Holy Spirit, look how easy it was to him to bring the king low, as easy, and far easier, shall it be to him to bring the best of you low. Then, I say, ye that have the benefit of health, cast you to employ it to the honour of him and comfort of his kirk that gave you it. This far concerning the second part of our division.

In the third part, contained in the 14th verse, he letteth us see what he did in this great extremetie, the raging furie of his sicknes being so great, he letteth us see what was his exercise, and he sayeth, as ye may see in that verse, that notwithstanding God handled him so, yet he maketh his recourse to the same God who plagued him, and he seeketh and forgeth friendship at the same God who boasted him. He seeketh him, as ye may see in that verse, two manner of ways; so long as his tongue served him, that the extremity of his disease took not away the use of it from him, so long by his tongue he sought him. And whereas the extremity of the disease took his speech from him, that he could not utter his mind by words, yet he leaveth not off, but where he might not utter his mind by distinct voices and words, he seeketh him by ane dolorous mourning, "like to the dove," and by ane heavy lamentation, "like to the chattering of the swallow or crane." And, last of all, he in his gesture lifteth up his eyes to heaven. By this means he retireth himself to God, when the benefit of the tongue was taken from him.

By what wnys Hezechiah sought God.

The words that he speaketh, so long as the libertie is granted to him, are few; but they are verie sententious, where he saith, "It

hath oppressed me; refresh me or weave me out," persisting in the similitude, as gif he would say, "I see well, the rage and furie of my sickness is so great, that neither force of nature nor no naturall moyen is able to comfort me, the force of the disease hath overcomed all force of nature, and natural moyen; therefore, seeing there is no helpe in nature, I make my recourse to the God of nature, to whom it is verie easy to give me help where nature hath refused it; and, therefore, I desire of the Omnipotent God, that he would weave out the rest of the web of my life, to restore me to my health, to his glorie, and to the comfort of his Kirk." This, I think, be the sum and meaning of his prayer, whether he mourned, whether he moaned, whether he speak or he chatter.

Why the king sought the prorogation of his days.

As to the words, the petition would onlie be considered; it would appear strange that the king should seek the prorogation of his days, as gif there were not a life better nor this, or a day after this; but gif ye weigh the matter well, and consider the race of the historie, ye shall find that he had many particulars that moved him to seek the prorogation of his days; and chiefly, we know that Manasses, his son, was not yet begotten; he lacketh as yet children, in whom he might see the pledges of God's favour, and accomplishment of the promises made to him, and his father's house, and speciallie of that promise concerning the Messiah. Now, lacking children, in whom he should see the accomplishment of this promise, had he not good reason to seek the lengthening of his days, while he see this promise accomplished?

In what respect it is leisom to seek the prorogation of days.

As to the general, I insisted in it of before, and, therefore, I shall be the shorter. I say it is leisome, in some respects, to crave prorogation of days; for, seeing it is the benefit of God, seeing the servants of God have sought it of before, and seeing the Apostle counteth it ane speciall mercie of God, as ye may see in the person of Epaphroditus, Philip. ii. penult verses, we man also esteem the same ane speciall mercie. Whosoever knoweth surely in their mind that the lengthening of their days will serve better to the glory of God, and comfort of his Kirk, nor present death, I say, it is leisome, and they may in faith crave it. Always, there is a ge-

neral condition to be looked to in this, as in all other petitions, that ye submit your will and affections to be ruled be the good will of God, in such sort that ye have your life and the commodities of it readie to lay down at his feet, ready to offer up in a sacrifice, when it pleaseth him.

Of this I shall gather one or two notes, and so I shall end this present exercise. The first thing that I will you to mark is the contrair voices that this king uttereth in the 14th verse, and in the verse preceeding. Read these verses, and ye shall see how contrair he is to himself. In the 13th verse, ye see he uttereth voices full of doubting, and as it appeareth full of despair, at the least full of doubting; he uttereth such voices as gif God had been his deadly enemie. In the 14th verse, he uttereth the flat contrair, and he maketh his recourse to the same God whom he appeareth to make his enemie in the 13th verse; and he seeketh a benefit of him, quhilk testifieth that he trusted in him; for none can incall on him in whom they trust not: So this is his behavour in this disease: one while he thinketh God a consuming fire; one other while he hath his recourse to him as his only refuge; one while he uttereth voices full of doubting, one other while he uttereth voices full of confidence. First Lesson.

Now, the question ariseth, Is it possible that faith and doubting can have place both in one soul? I say it is verie possible, and there is never one of the servants of God but they have had it. And this is sure, that there is no conscience so at rest, that it is without all trouble, and no estate of man so quiet, that it is without some iniquities in this life; for it is the custom of God to bring his dearest children sometime in doubting; and suppose he do so, yet in the mean time he sustaineth them from despair. Know we not that this faith of ours is imperfect, subject to ane continuall growing and progress, but never coming to ane perfection so long as we are here; subject to stammering, to manifold errors, wrestlings, and doubtings? Yet all these imperfections are freelie pardoned in the righteous merits of Jesus Christ. Where is that soul, or who is he that hath that soul, that, gif he will examine his faith Whether faith and doubting may be in one soule or not.

with the absolute perfection that is in the nature of God, to whom nothing is pleasant but that quhilk is perfect, who will not fall in doubting so soon as he beholdeth him? Examine your faith with that perfection quhilk is craved in the Scriptures, and with that progress that is craved in the Holy Writts, and who shall not doubt? Let be this examination, let him but cast down his eyes on the manifold corruptions that is in him, and on the heavy judgment of God that hangeth over both body and soul for sin, who will not doubt? It is not possible but he man doubt, having his eyes bent on himself and his affections wherewith he is defiled. So I say, doubting is common to all the best servants of God. There is none of you that will esteem Paul to have been one of the worst, and yet his words declair that there was a doubting in his soul; for, 2 Cor. iv. 8, he sayeth plainly, "We are always in affliction, but not in distress; we are in doubt, but we despair not:" So he granteth that there is a doubting in the soul that hath faith, only he denieth despair; as gif he would say, I give you to understand, that doubting may stand in the soul with faith, but not despair; for the word despair importeth of itself the cutting of the pillars of our beleif; therefore, faith and despair cannot both stand in one soul; but faith and doubting lodge in my soul, and shall lodge in all the souls of the faithfull to the end of the world. Under doubting, he comprehendeth all the errors, fashries, stammerings, and wrestlings wherewith our faith is assaulted full oft, quhilk makes us whiles to incline to despair, whiles to hope; while we look on ourselves, to despair; and while we look on the mercie of God in Christ Jesus, to hope. Now, the Apostle taketh this doubting to himself as a thing whereunto all Christians are subject.

What the Apostle comprehendeth under doubting.

There is few of you that wait what this meaneth; always, it is certain ye may be visited this way; therefore, keep in memory that suppose ye have not a do your selves, yet ye may use it when you visit others; for seeing we carrie about with us these bodies of sin, (for the Spirit of faith and sanctification filleth not all the soul in this life,) and the largest part of the soul being defiled with this remanent corruption, it man utter sik stuff as it hath, to wit, doubt-

ing and stammering. Now, seeing there remaineth in the greatest part this corruption, of necessity it man be occupied in doing, it man be working. And what bringeth it forth? Sin. And what doth the multiplication of sin, but hindereth our faith and persuasion, and casteth a balk and a mist betwixt the sight of God and us? And, therefore, the prophet calleth it a parpane, whereby we are deprived of the sight of God quhilk we have in the Mediator, Christ. Seing, then, so long as we are in these bodies of clay, we are subject to sin, we cannot but doubt: For suppose we fall not forth in these gross iniquities, yet sin and the guiltines thereof bringeth a doubting, and casteth a slough over the eye of our faith, and this slough being on the eye of our faith, out of question it hindereth our persuasion, and maketh us not to be so stedfast in our beleife as otherways we would be; for he that seeth evill will oft times take one thing for ane other. So this corruption is the cause of our doubting, quhilk in some measure is ay in the soul.

Now, what learn we of this? First, we learn this comfort; that it is no new thing to the servants of God to utter contrair voices in their great trouble; to utter voices proceeding of an deep sense of the love and the mercie of God in one word, and in ane other word to utter a feeling of his hatred and wrath, as gif he were our deadlie enemie! Some times this king uttereth words full of doubting, some time he seeketh benefits at him, as he were his good friend. Christ used these contrair voices. There was never a special servant of God but they had them; and Christ had them himself more than any servant that he hath, not proceeding of any doubting or mistrust in the mercy of his Father, because in him there was no root of infidelitie, but coming of the feeling of his extreme wrath for a time. Look Matthew xxvi., there he saith twice over, "Let this cup depart from me:" And again he taketh up himself, and he saith, "Not as I will, but as thou wilt:" These are plain contrair. He saith to God, "Why hast thou forsaken me?" and yet he calleth him "My God, my God." So, I say, it is no new thing, the servants of God being in trouble, and having some root of infidelitie abiding still in them, The contrair voice that Christ

used in his trouble. to utter voices some times full of doubting, and sometimes full of faith. This far for the first.

Now, again, to testifie that the soul having faith hath been subject to doubting, and as faith is on the one part, so doubting is on the other; this is a thing that hath been in all the servants of God, and shall be to the end of the world. The example of this ye have in David; ye have the example of it here in Hezekiah, and in all the rest of the good servants of God. Then, suppose many of you know not what I say, yet keep the lesson in memory, for it shall stand you in great good stead; for this is sure, that suppose the pains of the body be great, yet there is as great difference betwixt the pains of the body and the pains of the soul, as is betwixt God and the creature. Ye would choose rather all the torments of the body that can be devised, or ye felt ane touch of the consuming wrath of God in the soul. But yet these words will not make it, for words will not mollifie the heart, except the Lord, by the power of his Spirit, work in the heart. And, therefore, I have to crave of God, and ye have by your prayers to assist me, that ye be not unfruitful hearers of the word; but seeing there is a hell, ye may study to prevent it.

Now, last of all, ye see the king learneth you a new fashion of prayer; and I beseech you mark it. When the extremity is so great that he may not utter nor speak distinct voices, and his tongue is taken from him, yet he leaveth not off to pray, but hath recourse to his lamenting and mourning, counterfiting the distinct voices of the dove, crane, and swallow, by this diversitie of tunes, uttering his great anxietie. And what fashion of prayer is this? I say this kind of sighing, mourning, and lifting up of the eyes, is as good language to God as any language spoken by the tongue. He understandeth the meaning of thy sigh and groan better then thou understandest me that speakest. And how is this? It is his own Spirit that raiseth these sighs and groans, that moveth these mournings. And I pray you, knoweth he not the meaning of his own Spirit? This the Apostle declareth, Rom. viii. He knoweth the meaning of his own Spirit; and, therefore, whether this Spirit

move us to sigh, to mourn, or to speak, the Lord understandeth all alike. Then, learn this form of prayer when the Lord visiteth you with sickness, in such sort that the use of the tongue is taken from you, and ye may not lift up your hands to praise him, nor lift up your eyes to look unto him, yet let your moan be made. Yea, farther, suppose the heart would not make moan with the mouth, yet let the mouth, suppose it hath no help, honour and glorifie God; yea, I say more, suppose the case stand so, as it may be, that the heart be contrair to prayer, and the mind will not assist the mouth to pray, yet or God be not honoured, let him be honoured with the lips; and gif the mouth will not do it, let the hand do it; and every member, sicklike, to the quhilk the Lord hath given leave, let them honour God; because even this striving against the hardness of the heart, and provoking of it with the outward members of the body, is pleasant to God; and no doubt it is he who gives this will as a special grace, howbeit we get not incontinent the performance. Gif ye can learn this, it is not possible that ye can want prayer; for prayer is sick, as sometimes is uttered by tears, sometimes by sighs, sometimes by words, and sometimes by gesture. And ever let thy spirit be well occupied, musing upon God and spiritual things; and whether thou eat, whether thou drink, take thy rest, or what ever thou do, let thy spirit have ever thy mind of God. Comfort thee with this. When the Lord visits thee with such kind of disease that thy tongue is taken from thee, let the rest of thy members honour him; and gif ye be not so diseased yourself, yet in your visitation comfort others herewith, assuring them that this kind of language is as well understanded of God as gif it were spoken with the tongue. I end here.

This king is not exemed from trouble, he is not exemed from tentation, both of body and soul. There is none that cast them to live godlie, but of force they man suffer trouble: There is none that will make them for heaven, but of all estates, prince, or people, or what ever they be, they man walk in the strait way. As to them that walk in the broad way, they shall grow worse and worse, as the Apostle saith, till they come to such an height while,

at the last, the Lord anger them by the same sins whereby they anger him. For this is his just judgment, that as thou hast angered him by adulterie, he shall anger thee by the same sin. Hast thou angered him by blood? He shall anger thee by blood also. Hast thou angered him by blasphemie? He shall punish thee with the punishment of blasphemie. Hast thou angered him with drunkenness? He shall anger thee with the punishment of drunkenness. For every sin hath the awin punishment in the self. Then, as ye would eschew the punishment of sin, so cast you to eschew sin that, so far as the Lord will give you grace, ye may keep your selves free. And so ye shall have not only joy and long days here, but everlasting joy after this, purchased to us in the righteous merits of Christ Jesus: To whom, with the Father and the Holy Spirit, be all honour, praise, and glorie, for ever and ever. Amen.

THE FIFT SERMON

UPON ISAIAH, CHAPTER XXXVIII.

15. *What shall I say? for he hath said it to me, and he hath done it: I shall walk weakly all my years in the bitterness of my soul.*

16. *O Lord, to them that overlive them, and to all that are in them, the life of my spirit shall be known: that thou causest me to sleep, and hast given life to me.*

In our last lesson, (welbeloved in Christ Jesus,) the king returned to his wonted greife, and took up his old lamentation again, uttering his trouble in these words: "My habitation is departed and transported from me;" as gif he should say, My life is ready to depart, death is instant, and my removing is at hand. He sheweth the manner of his removing by two similitudes; the one similitude is taken from a shepherd's tent, the other from a webster and his web. As to the first, look in what manner we see the shepherd's tents flitted and fetched, after the same manner I see my life to be flitted and fetched. In the quhilk we are taught, not to settle our standing here, nor to fix our stake here, but that we may be ready to remove; because we are under warning, and wait not what hour the Lord calleth on us. There is none that is sure that he man flit, and is out of doubt in his conscience that he is to remove, that will

settle his heart in that room quhilk he is not able to keep; but, being assured that he will remove, he will send his plenishing and substance before him. Gif this be true in earthlie things, how much more ought we, seing the Lord giveth us lesour, to send our substance before us? And as it is true that the heart followeth the substance, let both heart and substance be sent to heaven, where they may both meet us to our comfort. Be rich in God, be rich in good works, and that kind of substance shall be able to convoy thee, and shall serve and stand in stead to thee both in heaven and earth.

The second comparison was taken from the webster and his web, and the effect of it is this: As the webster bringeth his web to the off-cutting, so would the king say, "I see I have brought this miserable life of mine to the off-cutting; I have procured my sudden and untimous death by mine evill life, I have hastened this messenger." It is true that all the diseases of the body, and the chief diseases of the soul, flow from sin; and as death entered by sin, so by multiplication of sin death is hastened; sin shorteneth our life; sin maketh our days evil; sin maketh them full of grief and sorrow; sin involveth us in ane thousand cares; sin wrappeth us in infinite unprofitable labours; sin weakeneth our body by deceivable pleasures; sin vexeth our mind with sik terrors as cannot be expressed. Always, gif this good king had occasion to say that his evil spent life spurred him to his death, what may our young nobilitie say? Gif it be true that one sin, blood, cutteth the half of the days, as the Psalmist saith, how much more shall ane heap of sins concurring in one person shorten the days? The sacrilegious blasphemer, and the bloody adulterer, and infinite more other sins, concurring in one person, shall not these shorten this miserable life? The thing quhilk they fear most, and would fainest eschew, that same thing, sick is their judgment, they run headlong on. As to the prophane multitude, ye see these two vices, gluttonie and drunkenness, whereby they draw on their sudden death; and there is never a man but he is subject till one sin or other quhilk shorteneth the thread of his life, and draweth on that quhilk

he would eschew. Well, I will not insist on these occasions of death: Take tent whether ye walk in mercy or in your own sins. Gif ye walk in your own sins, of all judgments it is the most terrible to be left to yourself: Now mercy is offered, and therefore ye that would be translated from death to life use this time diligently.

In the second part of that exercise we let you see the rage and furie of his sickness; we let you see the weight of his fever was so great, that it made him think that God was a devouring lion, ready to bruise his whole bones to powder. It made him to look that both soul and body should be taken from him that day or even. We shewed that these voices could not flow from ane temporal pain only, but there behoved to be ane fire in the soul, a farther pain nor could come of any bodily disease in the earth. Of all troubles that come unto man, the trouble of conscience is the greatest; and of all other troubles this is the chiefest, when, beside a sight of sin, there is a touch of the insupportable anger and indignation of the living God. It appeareth, by these voyces, that the King felt a touch of this wrath, whereby God appeareth to be a consuming fire. It is the custom of God to bring his dear children into these extremities, that, feeling the pangs of hell, they may see how precious the death of Christ ought to be to them, how far they are obliged to him, what is the duty they aught unto him that went betwixt them and so bitter a punishment. This kind of extremitie teacheth us how easy it is to the Lord to repress the pride of flesh, and to ding down this wantonness of our filthie nature. This glorious king, in the space of twelve hours, is redacted to the ports of the grave, and to the ports of desperation, in a manner: So ye see how easy it is to the Lord to bring the proudest flesh low; and to doe this he mistereth not fire nor sword, nor nó other stuff, but sik as we have within our self; he is able to make our own fosteris to be our greatest tortures; for we carry within us either ane viper or other quhilk shall destroy the soul, except the Lord prevent in mercy.

Last of all, we shewed how this king in this greatest extremitie

behaved himself: Notwithstanding God appeareth to be a fire to his soul, yet he retireth to the same God, and where he might not by words utter the grief and trouble of his heart, where the benefit of his speech was taken from him, yet he ceaseth not, but he sigheth and maketh his moan, counterfeiting the dove, the swallow, and the crane; he chattereth, and lifteth up his eyes, using all sik gestures; so long as he had his tongue he prayeth, and the words are few quhilk he speaketh, but they are sententious: "It hath oppressed me; refresh me," or weave me out: As gif he would say, "The force of this disease and fury of this fever is so great that it overcometh all force of nature; therefore, seeing nature will avail nothing, I fly to the God of nature, to whom it is easy to support nature; and of this God I crave health and continuance of my days; I crave that as he hath begun, so he would weave out this web to the glory of his name and comfort of his kirk." Of this last part we shewed you also two things: We marked, first, these contrare voices quhilk the servants of God bursted forth in their greatest troubles, uttering sometimes words full of doubting and sometimes full of confidence. In the thirteenth verse God appeareth to have been a consuming fire and a raging lion to him: In the fourteenth verse he maketh his retreat to the same God, and suppose he threatened him yet he reposeth upon him. Upon this we let you see, first, that doubting and confidence may have place both in one and the self-same soul: There was never a servant of God but had experience of this; yea, it is proper to the children of God to be subject to this doubting, suppose in mercy they be sustained from desperation; for, seeing this faith of ours as long as we are here is imperfect, how is it possible that any faithful soul, controlling their faith with that perfection quhilk is in God, to whom nothing is pleasant but that quhilk is perfect, how is it possible, I say, but the soul man doubt? As the faithful, again, see the Scriptures, and look to that perfection that is craved therein, look to the progress and increase of faith that is craved therein, and see on the other side the great wants, how far we are from this progress, how is it possible but the soul man doubt? Again, laying aside this

trial, and looking down to our behaviour to these sins that are in our flesh, and to the lusts whereunto we are inclined, and to the angry face of God against sin, how is it possible but we man doubt? Therefore, I conclude, there was never a servant of God but in their souls they had this doubting, looking on themselves they doubted, looking on the mercy of God in Christ Jesus they believed. That notable vessel acknowledged himself to be subject to this doubting, 1 Cor. iv. 8, where he saith, "We are always in affliction, but not in distress; we doubt, but we despair not." That good vessel acknowledged doubting, only he denieth despair: He granteth that this doubting hath place in the soul with faith, but not despair; seeing despair cutteth the pillars of our hope, and consequentlie of our faith; therefore it cannot [have place] in the soul with faith. Under doubting, he comprehendeth all other errors, stammerings, and wrestlings, whereby the soul is troubled, wrestling betwixt hope and despair; but all these imperfections are freelie pardoned in the righteous merits of Christ, or else there were no place of salvation for us. I bad them that knew this comfort themselves with it, and they that had not experience of this to remember the lesson that they might make their profit of it, gif at any time it shall please the Lord to assault them with these terrible visitations.

The last lesson that we gathered of the last part was this: We learned at this king to make our recourse to God in our greatest anguish of body and soul, and when the benefit of your speech and tongue is taken from you, that ye may not pray to God in distinct language, yet leave not off, but make recourse unto him by sighing of the heart, by lifting up of eyes, by continual dolouring, moaning, and lamentation, that in these things God may be glorified; for it is true the Lord knoweth the meaning of thy sigh and sob as well as thou knowest this language quhilk I speak: And how is this? Because they are raised by his own Spirit, and are the works of his own Spirit. And, I pray you, knoweth he not the meaning of his own Spirit? Therefore, when the benefit of the tongue is taken from you, that you may not praise him with your tongue, then let

every member of the body and soul concur to praise him as long as there is any of them free. There is none exempted from these troubles, there is none can enter into the kingdom of heaven except first he taste of these troubles: There is no estate, emperour, king, or prince, that looketh for life but he man enter in that strait way. Only they that are appointed for damnation walk in the broad way, but terrible is the straitness that abideth them in the end. They have a short time of largeness to be recompensed with everlasting straitness; therefore their estate is rather to be lamented nor envied. Always, ye that mak you for the city that hath the foundations, and for the kingdom that cannot be shaken, ye should not wearie to goe forward in the strait way, but what ever trouble he hath laid on upon the soul or body, let us take it in good patience, for these are the pledges of mercy, sik as make conformitie betwixt us and Christ Jesus, in whom only is true comfort and salvation. Thus far we proceeded in our last exercise.

Now, in that quhilk I have read, he entereth into the second part of the song. And, first, he bursteth out of hand, as it were, into the praise of God; thereafter he sheweth the benefit quhilk he hath received, and the wonderfull comfort quhilk he hath gotten of God. And, in respect that this comfort did flow from the word of promise, he taketh occasion, in the sixteenth verse, to praise the word of God: And in the seventeenth verse, he noteth the time when he fell in this disease, and in the end of that verse he letteth us see the manner how he was delivered.

Now, to return to the fifteenth verse, I say, while as the king is musing and pausing upon the greatness of the benefit, ravished in an admiration of the wonderful works of God, he cannot contain himself, but he bursteth forth in these voices of praise and thanksgiving: "What shall I say?" A pathetic and cutted kind of speech, signifying that his heart was so boldened that his tongue would not serve him to express the matter, "What shall I say?" As gif he would say, "Where shall I borrow any words to express the matter? Where shall I borrow praise that may answer so great

goodness and kindness as I have found in my particular, in this God of mine? I turned not so soon unto him, and the tears distilled not so soon from mine eyes, but he accepted my person, he granted me health, and promised me his favourable and mercifull protection all the rest of my days. How is it able to me to meet these benefits in word, let be in deed? Yea, it is not possible to the tongue to utter that quhilk the heart thinketh. But suppose I cannot as I would, I shall praise thee as I may, and as thou hast given me the grace."

A notable kind of thanksgiving learned of his predecessor David, who, when he was in the like case, used the like form of praise, saying, "What shall I render to God for all his benefits?" A form of praise wherein this good king granteth three things:— Three things that the king granteth in his thanksgiving.

First, he granteth this, shortlie, that the benefit quhilk he received was free, freelie bestowed on him, without any of his procurement; yea, he acknowledged that he procured the plat contrare.

Secondly, he granteth that he hath nothing in himself to meet this benefit; yea, not ane word, let be a deed, yea, scarcely is he able to render praise for it.

Thirdly, he testifieth, that suppose he may not in sik measure as his heart would, and as the worthiness of the benefit required, burst forth in the praise of this great God, yet he should not be idle. And, surely, suppose he speaketh little talk, yet in these few words he giveth the signs of ane more thankfull heart nor gif he had spoken a cart-full of words, or uttered millions of words. It is not the babbling of the tongue that the Lord looketh to, but he looketh and hath ane eye to the inward disposition of the heart, he looketh to the constitution of the spirit, because he is a spirit. And, therefore, the Lord liketh of this king's heart, suppose his words would not serve him.

Since those corporall sacrifices in the old law ceased, there is not a spiritual sacrifice more acceptable to God nor is the sacrifice of praise and thanksgiving; for the sacrifice of praise and thanksgiving sanctifieth not only thy person, but all the benefits quhilk Sacrifice of thanksgiving have succeeded to the corporal sacrifice of the Law.

the Lord bestoweth on thy person. For that quhilk is true in meat and drink, it is true in all the rest of the benefits, quhilk are pledges of his mercy in Christ Jesus. Now, the Apostle testifieth, in the fourth to Timothy, first Epistle, fourth verse, that "thanksgiving sanctifieth our meat and drink, and maketh it both holy and wholsome." As this is true in these creatures, so it is true in all the rest of the benefits and blessings of God.

In thanksgivings three things are to be marked.

So, when I look on this thanksgiving, I am moved, yea, I am compelled, to mark three things in it: First, I am moved to mark the wonderful goodness of God: Secondly, I am moved to mark our terrible ingratitude: Thirdly, I am moved to mark the great arrogancy of the enemies of God, the Papists. First, then, I say, ye may easily see the goodness of God in this form of praise, who, when he may crave our life, our soul and body, and the whole actions of our life for his benefit, yet he is content with a simple kind of praise and thanksgiving, in sik sort, that, gif the heart be good, suppose we blabber with words, yet it is acceptable to him. As this sheweth his kindness and wonderful mercy on his part, so on our parts it sheweth our terrible ingratitude, that suppose little will content our God, yet we will not bestow that little on him; it cometh never in our mind to think it, let be to do it in deed. So this is ane intollerable ingratitude upon our part. This ingratitude maketh it to come to pass that we possess his benefits with ane evil conscience; this maketh it come to pass that the curse of God hangeth over all your riches, quhilk curse ye either see it in your days, or else it is seen after you in your prodigall posteritie; and this is only by reason ye are unthankfull to God for his benefits. I am assured, and this ground cannot beguile me, there is none of you that hath purchased any benefit in ane good conscience, but ye will thank God for it; for a good conscience will never shake off the memory of God altogether; so, when ye forget to thank God, it is ane evident argument that the benefit is purchased in ane evil conscience: For the quhilk cause the curse of God is hanging over your riches; quhilk appeareth either in your time,

A good conscience thanketh God ever for his benefits.

or, suppose the Lord be long-suffering, in your posteritie. Then to testifie that the benefits are well commed, be thankfull to God for them, and purchase nothing but that whereof ye have a sure warrant in your conscience. Now, the third thing that I am moved to mark, I say, this letteth us see the terrible arrogancy of the Papists, who think that they may not only be thankfull for his benefits in word, but also they are able to do him ane good turn for another in deed; and when after their manner they have satisfied him, they make a superplus, quhilk they call works of supererogation. Those their works of supererogation are a superlative folly and madness quhilk cannot be expressed; that whereas the best servants of God found, in experience, that by word they were not able to satisfy him, they think by their deeds to satisfy his infinite goodness. But I leave them and go forward.

The king sheweth the greatness of the benefit received.

He sheweth in the next words the greatness of the benefit, and he taketh it up summarlie under two words, after this manner, "He hath said it, and himself hath done it:" He said in his promise, he did it in keeping of his promise; he both said and did it himself, that the whole glory of the work might appertain to him: He said it freely; for I procured the contrare: He keeped it as freely for the Lord is true, suppose all the world be false. Ye see how properly he taketh up, under these two words, the mercy and truth of God; the mercy of God in promising, the truth of God in keeping and performing of his promises: The mercy of God in promising freely, for he is debtor to no man; and therefore whatever he promiseth he promiseth freely; for there is none of us can claim to any better condition nor the natural branches might have claimed to; and ye list to read of their natural, ye have many places of Scripture; and, in special, I send you to Deuter. xxviii., Exod. xxxii., Isaiah xlviii. For there speaking of the Jews, the Lord saith, "I foreknew thy stubborness, I saw that the sinews of thy neck were of brass, and thy face of iron; I foresaw that thou should remain false and unfaithfull; yet, notwithstanding, I made my promise freely unto thee, and as freely as I made it I keeped

it as freely."—"It is I, it is I," saith he, in the xliii. of Isaiah, "that putteth away thine iniquities. It is I, that for mine own name sake calleth not thy sins to memory." Gif this be true in the natural branches, how much more is it true in us? Then we have nothing to lay betwixt us and the judgments of God but his mercy freely offered us in the blood of Christ Jesus. "It is God," saith he, "that hath done this:" As gif he would say, all the rest are liars, only God is true; and or he fail in one jot of that, he saith he is able to make the world turn upside down, and to invert the order of nature, as ye may see in the former part of the chapter, in bringing back of the sun by ten degrees. And, therefore, this teacheth us that there lacketh not in God neither a power nor a will, only in our part there lacketh ane hand, ane instrument to receive and believe the promises; and, therefore, suppose there be cartfulls of promises, and as sure promises that there can be nothing surer, it is not possible that these promises can avail anything except the Spirit prepare a way for himself, except the Lord create in the soul faith; therefore, all your care and diligence should stand in this, to crave that with the hearing of the word the Lord will conjoin the working of his Spirit; that faith being wrought, and the heart being opened fully, we may lean and repose stedfastly on the faithful promises of God.

Ane effect quhilk issued out of the benefit.

In the end of the verse, he sheweth ane blessed and happy effect quhilk issued out of this notable benefit: He saith, "I shall from henceforth all the rest of my years walk overpassing the bitterness of my soul:" As gif he would say, By this benefit, the grief of my conscience, and the terrors and troubles of my soul, are removed! He maketh no mention of the rest of the benefits, of the health of his body, of his sure and prosperous estate, quhilk was both promised and given unto him; but he touched that quhilk touched him most, the grief of his conscience was the thing that touched him most, and therefore he maketh mention only of it. This bitterness made sik ane deep impression in his soul, that, in the seventeenth verse, he calleth it bitter bitterness; he hath no words to express this bitterness, whatever it was. Where the

judgments of God make sik a print in the soul, it is long or sin can blot it out; and so long as the memory of the judgment remaineth, it is easy to be thankful; it is easy to go forward in doing some part of our duty; it is easy to stand in awe that we fall not into the hands of God; but where we blot out this memory, we return to that same puddle out of the quhilk we were delivered: Therefore, I commend to you to crave of God a sanctified memory, that ye may keep fresh the judgments of God, quhilk either ye have seen in others or felt in your own careases, that the feeling of these judgments may serve you to be thankful to him, and may make you to stand in awe, and beware to fall into the hands of a consuming fire.

The sweetness of the benefit maketh him to burst forth into the praise of the word, first, in general, nixt, in particular.

Now, this king finding this benefit so sweet, he is compelled to burst forth in the praise of the Word of God, quhilk brought forth so good ane effect: And, first, he praised it generally from the good it doth to all men; thereafter, he praiseth it in particular from his own particular experience and comfort quhilk he received in his own person. This doctrine is necessary and notable for these times.

First, then, he praiseth the word from the good it worketh in all flesh. By these things (saith he) men live; that is, by the force of these words it cometh to pass that we enjoy the benefit of this natural life whereby we live in this body upon earth: For the Lord's word calleth on things that are not as though they were, and his word maketh them to be: By his word he created heaven and earth; by his word he gave man life and breath, and whatsoever is necessary to him; by his word he assigned to him the earth, the seasons, and bounds of his habitation, to this end, that man being create according to the image of God, he might seek God, and no doubt he is not far from every one of us; for, as the Apostle saith, Acts xvii., "In him we live, move, and have our being." And as this is true in this natural life, so is it as true in the entertainment of this life; for by the benefit of this word we are sustained. "For our life standeth not only in meat and drink, but in

every word that proceedeth out of the Lord's mouth," Mat. iv.; that is, of every thing whereunto the Lord giveth power to nourish us; for it is the Lord's word that giveth power to nourish us; and suppose meat and drink were removed, the Lord is able to make stones to nourish us. This good king acknowledged this good effect to come of the word, and therefore he praiseth the word.

Now, after he had praised it from the general effect, he goeth forward, and praiseth it from his own particular experience, and he saith, in the wholware of these things, "The life of my soul standeth;" that is, in thy saying and doing, in thy truth and mercy, in thy promising and keeping thereof, standeth the life of my soul; as gif the king would say, Not only have I this natural life quhilk I live in this miserable body, by the benefit of the word, but I have a more precious life, the life of my soul and spirit, quhilk discerneth me from the rest of mankind, quhilk putteth me in ane better estate nor the rest of the world, quhilk maketh mine heaven to begin here, quhilk never shall end. For as there is a life and death of the body, so there is a life and death of the soul: The life of the body may be conjoined with the death of the soul, and the death of the body may stand well with the life of the soul. The life of the body standeth in the presence of the soul; the life of the soul standeth in the presence of the Spirit of life: "Except the soul be born again by the Spirit of life, ye shall never see the face of God;" before the soul be quickened by the Spirit of life, it remaineth a dead carcase, dead in sin, dead in the lusts of the flesh, as the Apostle saith, Ephes. ii., Colos. ii.; and, consequentlie, there remaineth but a carcase both in soul and body, the soul being as void of a spiritual and heavenly life as a carcase is of a natural life. The words of the Apostle in that place, and in sundry places, are, "Dead in sin, dead in trespasses, and in the uncircumcised lusts of the flesh." Where death hath place life must be wholly extinguished, and where death hath place there can neither be half life, quarter life, nor a breath of life; but so it is that death hath place in our soul by nature, therefore be nature there cannot be so much as a spunk of that heavenly life in it. And gif there be not so

much as a spunk of life in it, where is that half or quarter life whereof the Papists spake? They will not have it dead, but lamed, or crooked. The Apostle saith, in plain terms, that it is dead, and, therefore, that spiritual life must be wholly put out, and consequentlie all kind of will to good, and all sight of God in Christ is banished away; and this death of the soul remaineth perpetuallie in us unto sik time that the participation of the Spirit of life, quhilk is in the body of Christ Jesus, free us from the law of sin, and from the law of death quhilk is in our own nature, Rom. viii.

How a man shall know gif the Spirit of life be begun in him.

Now, would ye know whether your soul liveth or not? Would you perceive whether this Spirit of life be begun in you or not? I will give you certain effects whereby ye may examine the life of the soul. There are many effects given us in the Scriptures, as namely, Galat. vi.; but I leave them, and choose three special effects whereby every ane may discern upon the life of the soul. There is, first, that inward peace of conscience: There is, next, that joy and rejoicing under trouble: There is, thirdly, a love of God, a love of virtue, and an hatred of vice; wherever any of these three hath place, there the soul liveth.

Where thou findest thy conscience refreshed, and thy soul recreate from the great terrors and manifold pangs of sin, no question the soul liveth, for this is the effect of the right spirit; and this is the right peace whereof the world is ignorant, that passeth all natural understanding. The more thou makest this peace to grow the more thou livest in thy soul; the more this peace groweth the more sin decayeth; the more thou castest out all thy baggage of sin that troubleth the quiet estate of the conscience. In ane word, the only thing that troubleth the soul, that unquieteth the conscience, and that we have to cast out, is sin; for sin is the only thing that severeth us from God, in whom there is only true peace, rest, and quietness to be found. Therefore, our exercise should chiefly stand in this, to expel this enemy and monster sin, and to possess that saving juice and wholsome peace that passeth all understanding.

The second effect, whereby we may know that the soul liveth, is the joy and rejoicing under trouble; for we know, by experience, that trouble of the own nature cannot bring forth this joy, but bringeth forth the contrare effects, as sadness, heaviness, and sorrow. Now, where the spirit is so disposed that we rejoice under trouble, this is a sure argument of the blessed Spirit, the Spirit of life, quhilk only quickeneth the soul; and this joy maketh us not only to rejoice in trouble, but to glory also, as saith the Apostle; for surely the cross of Christ is our only joy, and the shame of Christ is our only honour. Hereby we perceive the great honour that the Lord hath called us to, that not only he maketh us to believe his word, but to suffer for him also; only ye have to take heed to your troubles, for this joy convoyeth not all troubles, but only those troubles that are suffered for Christ's cause, for righteousness' sake, and are undeserved; for those troubles that are deserved, the like joy is not to be found in them.

The third effect, whereby we may know that the soul liveth, is the love of God and hatred of evil: Where this love is kindled in the soul, where we begin to know God, to love him, and to taste of him, (for it is not possible that we can love him except we have a taste of his sweetness,) this love maketh us like to God, for God is love, as John saith, Gif love dwell in thine heart, God dwelleth in thine heart, and this love is a sure pledge of the life of the soul where this love is; of necessitie also there must be ane hatred of evil.

Now try and examine gif the Spirit of life hath wrought thir effects in thy soul in any measure, and it were never so small; it is a sure argument that this life is begun, and the life quhilk God hath begun he will perfect it. Gif the love of God were never so little, and the hatred of evil were never so little, and any of these effects were but in ane small measure, ye may be sure that Christ dwelleth in your hearts by faith, and that the soul liveth. Ye that feel this, (as I would that ye felt it all!) press to nourish and strengthen this life; weary not in well-doing, but go forward in working the works of the Spirit; sow not in the flesh, go not forward in the

lusts and appetites thereof; for ye may learn of the Apostle what advantage this labour bringeth, to wit, shame and confusion, death of body, and death of soul, Rom. vi. But, on the contrare, go forward in nourishing of the Spirit, and in well-doing. Sow in the Spirit, and as the Apostle saith, ye shall reap an everlasting and incomprehensible life.

How the Spirit is said to be nourished in us, and how he is said also to be banished.

This Spirit, then, is said to be nourished and corroborated in our hearts when we nourish the light and knowledge of God in Christ Jesus, when we edify ourselves in our most holy faith, and continue in the exercise of prayer: As by the contrare we banish this light of the good Spirit, and by our evil doing we banish the knowledge of God in Christ when we put out this light, diminish our persuasion, and leave off the exercise of prayer; for by the same means whereby the soul liveth, they being removed the soul dieth. Therefore, they that would live this way they ought to nourish the knowledge of God, they ought to be exercised in well-doing, in hearing of God's word, in edifying them in their most holy faith, and in continual craving of grace and mercy by prayer.

Now, the king saith he hath this life, and he hath experience of the good word in this, (for I take this to be a different life from the other, whereof he spake of before; to wit, this is the life of the soul, quhilk proceedeth of the word of promise,) for this word is the power of God to salvation to all them that believe, Rom. i.; "Set your hearts," saith Moses, Deut. xxxii., "upon this word, for it is not a vain word; it is your life and felicitie." "The words quhilk I speak" (saith our Master, John vi.) "are spirit and life;" and from this John calleth him "the word of life," "the bread of life." Peter saith, "To whom shall we go, for in thee are the words of life." It is he that "hath life in himself," John v. From this also it is said, 1 Cor. xv., that "as the first Adam was made a living soul, so the second Adam was made a quickening Spirit;" and by reason we are made participant of this Spirit by the ministerie of his word, therefore it is called the Word of the Spirit; and, by the same reason, we that are his ministers are

counted the ministers of the Spirit, as the Apostle calleth us, 2 Cor. iii. They that would read farther of the praise of this Word, I remit them to the Psalm xix., where the proprieties of this word are exactly set down. And I will end here.

Whoso looketh upon the precious effects of this word, and on the other side looketh upon our unhappy behaviour, I am assured it would astonish any Christian heart to behold how the Lord can suffer our contempt so long as he doth. For of before, whereas there were scarcely crumbs of this bread of life to be had in this country, men sought it out diligentlie, and ran to get it with sik zeal that they compassed both sea and land, they spared neither travel nor cost, but forcibly, as it were, they thrumbled and thrusted in, and made eruption in this kingdom; but now, when it hath pleased the Lord to offer unto us great plenty of this food, we so despise the bountie and liberalitie of this good God, that we turn this great grace and mercy of his into judgment and vengeance upon our own heads. And as to the greatest part of the multitude, they disdain it so spitefully that they had rather embrace the leaven of the Pharisees, and draw them to that companie, where they can have no other food but songs, masks, mummings, and unknown language, and so think to feed their souls by the mockery of God.

Now, as to the gentlemen, earls, lords, and barons, they are so drunken with sacrilege that, or they parted with that gear, they had rather part with the life of their soul; yea, when it cometh to this, that the word cannot be entertained but by their expenses, they make no choise, but they had rather lose their souls ane hundred times or they wared ane halfpennie upon the kirk. This is true in the greatest part, so it is that the Lord wonderfully continueth the light among us, that keepeth a face of a ministerie in Scotland. There is no good entertainment, but a very great povertie in the most part of all the ministerie. See, then, gif the judgments of God pronounced, 2 Thess. ii. goeth not fast forward, who hath given us over as appeareth to be deceived by the mighty power and working of the devil, in sik sort, that every man striv-

eth who shall put his appetites furthest in execution. Oh, unhappy and wrathful country, that hath so abused the merciful calling and great benignitie of God! It is a wonderful thing to look upon this matter, and to consider our great ingratitude. The more that knowledge groweth the more conscience decayeth, as gif conscience and knowledge could not both rest in one breast. Look to the works of all men; it appeareth that the inbringing of light hath banished conscience, quhilk was in the time of darkness. What can be the cause of this, that as light groweth the effect of light decayeth? It is a thing that passeth the understanding of man, and the end of it shall be more nor terrible. Is it not more nor wonderful that the more that this country is watered with that salvific and heavenly dew, the more our hearts are hardened? What must this bring forth? It must bring forth at the last ane eternal consumption; quhilk consumption must be so much the greater, the greater that our contempt be; for it is not possible but that ground quhilk is so oft refreshed with rain and dew, and yet bringeth forth no other thing but thorns and briers, but at the last it must be burnt up. How is it possible that thorns that are prepared for the fire, but they must be consumed by the fire? And seeing our deeds testifie that we are nothing but thorns, of necessitie we must be burnt up, except the Lord work otherways nor I have any expectation; for the longer that judgment is delayed, it shall be the heavier when it lighteth, seeing the contempt is so great. Therefore, the Lord give you grace, that as you know there is a hell and eternitie of pain, and as ye would eschew it, so ye may take up a new course of life. But this cannot be except the Lord work it by his Spirit, except he forget our sins, and assure us of the remission thereof in the blood of Christ. And, therefore, I have to crave with you, and ye with me, that this may come to pass, that in the bowels of his mercy we may eschew that terrible damnation, from the quhilk the Lord preserve us, for Christ Jesus his Son's sake! To whom, with the Father, and the Holy Ghost, be all honour and praise, for now and ever. Amen.

THE SAXT SERMON

UPON ISAIAH, CHAPTER XXXVIII.

16. *O Lord, to them that overlive them, and to all that are in them, the life of my spirit shall be knowen: that thou causest me to sleep, and hast given life to me.*

17. *Behold, for felicitie I had bitter greif: but it was thy pleasure to deliver my soul from the pit of corruption: for thou hast cast all my sins behind thy back.*

18. *For the grave cannot confess thee, death cannot praise thee: they that go down into the pit cannot hope for thy truth.*

19. *But the living, the living shall confess thee, as I do this day: the father to the children shall declare thy truth.*

20. *The Lord was ready to save me: therefore, I will sing my song all the days of our life in the house of the Lord.*

21. *Then said Isaiah, Take a lump of dry figs, and lay it upon the boil, and he shall recover.*

22. *Also, Hezekiah had said, What is the sign that I shall go up into the house of the Lord?*

Recapitulation.

IN our last lesson, (well-beloved in Christ Jesus,) the king entered in the second part of his song: And first of all, as ye heard, he bursteth forth of hand in the praise of God: Thereafter he setteth down the greatest of the benefits received, in two words, with the chiefe comfort that he found; and in respect the comfort flowed

from the Word of God, he entered in the commendation of the Word of God.

Then, first of all, while the king is musing and pausing upon the greatness of the Lord's benefits, and rushed in admiration of the greatness of the works of God, he cannot contain himself any longer, but he bursteth forth in the praise of God, and saith, "What shall I say?" A pathetic and cutted kind of speech, whereby he testifieth that his tongue would not serve him to express the matter; his heart was so boldened with praise, that he was not able to utter it in any quantity of words. In this doing, suppose his words be few, yet he sheweth himself more thankfull nor gif he had uttered a million of words. So, thankfulness standeth not in the multitude of syllables and voices, but it standeth in the heart and disposition of the soul. Where the Lord findeth the heart thankful, there is no word that can flow from that heart but it is acceptable. And howsoever the king's words be few, yet in his words he granteth three things: First, he granteth the benefit was free and freely bestowed: Secondly, he granteth that he hath nothing to render for it; yea, not so much as one word, let be a deed: Thirdly, he letteth us see that howsoever he was not able to answer to the worthiness of this benefit, yet he was not idle, but he uttereth praise as God gave him the grace, for it is not possible that a good conscience and a godly soul can altogether forget God; but in the own time it will ever thank God for his benefits; so that whosoever either forgets or casteth off this exercise, they testifie their wealth to be evil purchased, and that there is a curse hanging over them and their riches both; quhilk curse appeareth either in their own times, or suddenly after in their prodigal posteritie. Therefore, ye that would have the curse removed in time, learn to thank God for his benefits, that ye may possess them with the blessing of God to you and yours.

Thereafter he taketh up the greatness of the benefit, and comprehendeth it under these two words, "He said it, and he himself did it:" He said it in his promise; he did it in accomplishing of his promises. He did and said it himself, that the whole glory of

the word should appertain to him: He said it freelie, for the king confessed that he deserved the contrair; he did it as freelie in keeping his promise; for suppose all the world be false, yet God remained true. Ye see how properly he taketh up, under these two words, the mercie and truth of God; his mercie in promising, and his truth in accomplishing. All the promises quhilk the Lord maketh they flow from his mercie, and all his accomplishings they flow from his truth. His promises from mercie: Why? He is debtor to no man. His accomplishings from his truth: Why? He is truth itself, and there is no promise that he hath made but he will keep; yea, he will invert rather the nature, as it appeareth in the back-drawing of the sun, whereof ye heard; and heaven and earth shall perish ere a jot of his promise fail. Yet, notwithstanding this be true, that there is such a constancie and fidelitie in him, all these promises will not avail us except the Lord prepare our hearts; yea, except he sanctifie our hearts by the moyen of faith, that in our souls we may see this truth, we shall never regard it; and except he gives us ane heart to apply this truth, all the promises quhilk he hath made, and is to make, serve for no use to us. Therefore, it is the dutie of all Christians to be instant in craving that the Lord would prepare their hearts by faith, that seeing him in their minds, and feeling him in their hearts, they may find his mercie and truth, and repose in them for ever.

After this we entered into the recommendation of the Word of God. And generally, we praised the Word from this, that we have the benefit of this temporal life by it; as this is true in general, so he goeth forward, and praiseth the Word from his own experience in particular, and he granteth that not only he hath the benefit of the temporal life by the Word, but of the spiritual also. And as he hath the life whereby he liveth in his body by it, so he hath by it the life whereby he liveth in the soul. For as there is a life and death of the body, so there is a life and death of the soul. The life of the body may be conjoyned well with the death of the soul; for we may live in the body and be dead in the soul at one time. Also, the death of the body may stand with the life of the soul; for

we may depart from this life and go to one better. The life of the body standeth in the presence of the soul, but the life of the soul standeth in the presence of the Spirit of life: Except our souls be born anew again by the virtue of that Spirit of life, it is not possible that we can see God and taste of his joy; for by nature we are not only mutilated and lamed, but altogether dead in sin: So that, look how void the carcase is of a natural life, as void are we of one heavenly and spiritual life. The reason is this; where death hath place there life must be wholly put out; but by nature death hath place in us, therefore, the spiritual life must be wholly put out. Gif the Spirit of life be whollie put out, there remaineth not so much as a breath out of the quhilk any good cogitations or actions may proceed. Gif so be there is not so much as one breath, where is all that free-will of the Papists; where is that integritie quhilk remaineth in the filthie nature? Then, I say, we naturally remain in the death of body and soul still; untill, by the participation of the Spirit of life, quhilk dwelleth in the body of Christ, unto the time that this Spirit free us from sin and death: And so until this time we shall never go above the clouds, nor see the face of God. And, therefore, as I exhorted you the last day, so I insist in the same exhortation now, that every one of you mark and perceive with yourselves, whether you have such a life begun in you or not. I gave you three effects, quhilk will never beguile you.

The first is, gif ye find yourselves refreshed and recreated in your spirit from the terrors of your conscience and the fear of sins, quhilk recreation and refreshment of the Spirit is called "that peace that passeth all understanding," whereof the world is ignorant; he that findeth any of this, gif it were never so little within him, no question he hath this life begun in him, and the more this peace be augmented the more the life groweth: But this peace groweth by removing of sin, therefore, our whole studie should be to remove sin; for the only thing that troubleth the conscience is sin: Take away sin the conscience shall be at rest; wherefore this was the chief effect I bad you take tent to.

The second effect is, joy and rejoycing under trouble; for we

see trouble of the own nature bringeth not forth this effect, but rather bringeth forth sorrow, heaviness, and lamentation. Then when our spirit is so disposed, that under trouble we rejoice and glory in it, this is the Spirit of life. This joy is not in all troubles; it is not in the trouble quhilk we procure, but only in the trouble quhilk we sustain for righteousness' sake, and quhilk we sustain for Christ his sake.

The third effect is, gif ye have a love of God and good men, and ane hatred of evil: Where these effects are in any measure, no doubt but the Spirit of life is there; as, by the contrair, where there is a love of wicked and evil men, no question, let them speak of Christ as they will, the spirit of the devil hath full dominion. This Spirit of life, we shew, was entertained by nourishing of the knowledge of God, when we edifie ourselves in our most holy faith, when we nourish the exercise of prayer; as by the contrair, the Spirit is put out when by our evil doings we put out the knowledge of God, when we diminish our persuasion of his mercie in Christ, and fall from the exercise of prayer. Then, ye that have this life begun nourish it by well-doing, for by well-doing, no question our faith is corroborated. Delight, therefore, in well-doing, sow in the Spirit and not in the flesh; run not with the thief, nor consent not with the murderer, for so ye shall be participant of their punishment; but sow in the Spirit, and of this ye shall reap an everlasting and comfortable life; where otherwise of sin ye shall reap nothing but shame and everlasting condemnation.

I have discoursed long on this head, because it is very necessary, and I would wish you to consider these things. Think on the great benefits of God granted unto this countrey; think, again, upon our gratitude and mischeant behaviour. There is no Christian that will weigh these two in one balance, but he shall conclude that it is wonderful why the Lord suffereth iniquity in this countrey so long to be unpunished. Of before, when there was but crumbs of the bread of life, they ran to seek it, so that they compassed both sea and land, and spared neither travel nor cost to be ingraft in the kingdom of Christ; but now, when there is plenty of

it, we are casten in such a loathing, that we abuse the liberalitie of God offered to us, and turn his grace and mercie into vengeance on our own heads. For as to the multitude, ye see that they have already preferred the leaven of the Pharisees, and gone to mumchances, mummeries, and unknown language, wherein they puddled of before. As to the noble and gentle men, they are so drunken with sacrilege, that rather or they rendered this geir, they will hazard both body and soul. There is none but they see this, and have cause to lament it. I cannot but be ravished in admiration when I see these two, to wit, the more that light is offered, our hearts are the harder; the more that light groweth and knowledge increaseth, conscience decayeth; as gif knowledge and conscience could not dwell both in one country. The more light increaseth, the more well-doing decayeth; quhilk testifieth that the darkness wherein the Papists lived, keeping a conscience, in respect of us shall rise and condemn us that in so great light have lost all conscience; this is a part of my wonder. Now, what man follow of this? The Apostle, Heb. vi., letteth us see that the ground quhilk is watered and refreshed with rain in due season, and in the mean time bringeth nothing forth but briers and thorns, quhilk are only meet fagots for the fire, shall be burnt up in the Lord's judgment.

To apply this, howsoever the judgment be delayed, of necessity there remaineth ane utter burning up, quhilk consumption must be the greater, the greater that light be; for the greater light the greater contempt, and the greater contempt the heavier must the judgment be. And surely I look with my self, and I am in ane constant expectation that except matters proceed otherways in this country nor they have done, it shall be made a spectacle to all other countries in the earth. Thus far we proceed in our last exercise. Application.

Now, in the end of the sixteenth verse, he continueth, and he praiseth that same blessed word of God, from other effects quhilk he found in his own person; and in the end of this verse, he saith,

"By the benefit of the word I have obtained health of the body; for as sickness had taken the strength from me, and had spoiled me of my force, by the benefit of the word I am restored to my strength, to my force, and wealth againe: Yea, not only by the benefit of the word am I restored to my health, but by the same benefit I am preserved in my health, and continues therein."

So that look from the beginning: First, he ascribeth the life of the body to the word: Secondly, he ascribeth the life of his soul to the word: Thirdly, he ascribeth the health of his body and soul to the word: And, last of all, he ascriveth the continuance of the health of both body and soul to this word.

What comfort is there to be found, but it is in the Word? What comfort can a Christian heart wish, but it is in the Word? Yea, I say more, it is not able to the mouth nor to the heart of man to express the comfort quhilk the soul hath in this Word. It is not able to the mouth to utter the joy quhilk it worketh in them in whom this Spirit is effectual. Notwithstanding of all this great benefit that floweth of the Word, let see who runneth to this Word to seek comfort? Gif we look to the prophane multitude, yea, the best of us all, there is never one that runneth to this Word, till all worldly comfort fail us. But when nature and all natural moyen hath left us, then we run, as it were compelled, to the Word; yea, we are late in running, that oft times we get ane evil answer when we come, and the gates are steiked on our chafts as they were on the foolish virgins. Well, the Word is daily and continually sounded; therefore seek to get comfort of this Word in time. Look that ye hear this Word with great reverence, and study to practise it daily more and more in your daily life and conversation.

Now, in the seventeenth verse of this chapter, he noteth the time: First, when he fell in this disease: Secondly, he letteth us know the manner how he was delivered. As to the time when he fell in it, he saith it was in time of peace, after he was delivered from the hands of Sennacherib, and when he was at ease in great

wealth and abundance; and, as he himself confesseth, when he was beginning to misknow God, and to abuse the great benefit of his delivery, at that same time God beginneth to pull his ear, and he casteth him out of the hands of a fearful war into the hands of a terrible pest.

I marked, in the entry of this chapter, some things upon this circumstance. And, therefore, I content me only with this observation: We may perceive of this same circumstance, how hard a thing it is to flesh to bear the cup of great wealth and long health equal; yea, it is a thing altogether impossible to flesh to bear the cup of prosperity and health equally, any long space, but except the Lord exercise us by ane exercise or other, hold us in awe, and tune our ear, like fed horse we begin to repine.

Therefore, I say, seeing this is a common sickness to all flesh, (as I have spoken,) we have to seek our counsel of Agur, the son of Iakeh, who fearing to fall into these inconvenients, craveth two things at God: First, he craveth that he will remove all vanity and lying words from him; that is, that he will remove and forget his sins, and deliver him from evil. Secondly, that he will neither tempt him with over great abundance, nor yet with over great poverty; that he would not tempt him with over great abundance, in case he should forget him, nor yet with over great poverty, in case he should speak evil of him; but chiefly, he craveth of God that he will grant unto him his daily bread, that is, unto every one of us, according to the nature of our calling and estate, so far of these temporal goods as he knoweth meetest for his glory and our salvation. Then, to eschew the inconveniences pf abundance, that make us to misknow God, and of poverty, that maketh us to blaspheme God, crave at God that he would grant you your daily bread.

But, I pray you, what marvel is it that a wealthy and glorious king, in the time of his greatest prosperitie, should fall into the ignorance of God? What marvel is it that a king, who commonly taketh unto him ane absolute power, and hath none about him but flatterers for the most part, and who continually drinketh in vanity

at all his senses like water? What marvel is it that he fall into the ignorance of God, when we see our own mean lords, who are not kings, to fall in sik proud contempt that they are always ready, as appeareth, to take up open wars against God. So that Julian was no greater professed enemy nor they are like to be gif they continue. Suppose a king fall in this ignorance of God, what marvel is it, seeing that these mean lords, in very mean wealth, do the like; yea, and the greater? Well, this king was chastised, in the mercy of God, that he should not fall in the condemnation of the reprobate. And that man, gif he be not chastised in time, in the mercy of God, he shall find it terrible to fall into his hands. It is terrible to fall into the hands of a consuming fire. Boord with flesh as they please, but boord not with God. He shall find in experience, gif he run out this course, that he shall curse the day of his birth, and warie the hour that ever he saw this light, except that same God whom he blasphemed preserve him in his mercy.

The manner how the king was delivered.

In the end of the verse he letteth us see the manner how he was delivered; and he sheweth, in the end of that verse, that it pleased the Lord to turn his bitter bitterness to ane far better contentment of spirit. The way whereby he did it was this: he removed his sins from him; he forgave him his iniquitie; for except the Lord had forgiven him his sins, it had not been possible that the bitterness of his soul and conscience could be removed. Then, so soon as he turned him to his God, acknowledged his life bygone, and sought mercy by all manner of ways, as sometimes by word, by groaning, by tears, by sighs, by dolorous moan and lamentation, and by all kind of humble gesture, he obtained mercy; so that the Lord cast his whole sins behind his back. The cause that moved the Lord to shew mercy he noteth it in the midst of that verse. There was no occasion in the king; for he deserved the contrare: it was only the love of the Lord, only the kindness of the Lord in Christ Jesus, his Messiah, who was to come of this king himself.

In the manner of his delivery, this king acknowledged three things quhilk are worthy of marking.

First, the king acknowledgeth that sin is the only cause of our misery, whether it be in our conscience, body, or soul. Surely this king speaketh very true, for there is nothing that God can hate in us but sin; there is nothing that God can punish in the wicked but sin; there is nothing that he can correct in us but sin; there is nothing that his furious jealousy can burn up but sin; there is nothing that he can purge in us but sin. Take away sin, and the punishment of the wicked shall cease; yea, there shall be no such thing as a wicked, and the purgation of the godly shall not myster. So both punishment and purgation shall cease, sin being taken away; for sin is the only thing that is punished in them, and purged in us. Now, this king acknowledging this, ran unto God, confessed his sins, and found mercy. So, note the lesson, whether the Lord visit us with trouble of body or of conscience, seeing that sin is the cause of our trouble, let us run the high way to God, examine your bygone life, acknowledge your offences, and run unto the throne of grace for mercy; and whosoever runneth to that throne shall find mercy in the day of his greatest necessitie. This is the first that he acknowledged.

Sin is the only thing that is punished in the wicked, and purged in the godly.

The second thing that he acknowledgeth is this: He acknowledgeth the remission of his sins, the best and surest cure that can be applied to any disease; for there cannot be a better cure nor a surer cure than to remove the cause of the disease: Sin is the cause of the disease, therefore the removing of sin cureth the disease. The unhappy world, when they are visited with any disease, they run only to the body, and seek the cause of the disease only in the body, as though the body had the only wit; they run never to the soul, when in the meantime the body is but ane instrument to the soul; for gif the soul were well it is impossible that we could be diseased. Therefore, seeing the cause of the disease lurketh in the soul, when the Lord visiteth you with any disease, run to the soul, acknowledge that sin is the cause, lay the fault where it is, and crave mercy of God; for this is the ready way to cure our diseases. Would God this lesson were learned; for, gif it were

Remissions of sins cureth all diseases.

well observed, we would not see so many kind of pestilent diseases raging in this country as this day we do.

The third thing the king acknowledged, that it is not his own integritie that procured his deliverance; he acknowledgeth that it was not his innocency in life nor his good deeds, as would appear in the beginning of the chapter; for in his prayer he appeareth to have been making ane ostentation of his good deeds and innocency of life, but here in the end of this verse he resolveth this doubt; he letteth us see it was the mercy of God in Christ Jesus that was the only cause of his delivery. Thus far for the meaning of the words.

Now, let us mark the form of speech: The form is this, because (saith he) "He hath cast all my sins behind his back." This form of speech is borrowed from our custom. For those things that men may not behold, that are filthy and abominable, we cast them behind our back, that we should not see them. Now, sin being the only thing quhilk is abominable in the presence of God, when he forgiveth us our sins, he is said to cast them behind his back. The only thing that hideth the countenance of God from us is sin; for there is nothing that can separate man from his Creator but sin only. And what lose we when we are separate from the countenance of God? We lose true pleasure and perfect pleasure: There can neither be true nor perfect pleasure but in the sight and countenance of God, and while we are by sin debarred from his countenance, we are deprived both of true and perfect pleasure. Then, the diligent care of a Christian should stand in this, that sin debar him not from the countenance of God; but we should be diligent in craving mercy for Christ his cause, that enjoying his countenance we may have satietie of pleasure to last for ever.

The second thing that I mark in thir words is this: Where he saith, "He hath casten all," he saith not he hath casten a part, and left ane other part; he saith not that he hath forgiven venial sins and left mortal sins; but he saith, "all sins" of what sort, rank, or degree soever they be, he hath casten them all behind his back.

All these sorts of sins that sever us from God and detain us from his countenance may be all brought under these three sorts. Under the first sort, I understand this original corruption, this foul puddle, this rotten root, of the quhilk all these rotten fruits do flow and proceed, this corruption in the quhilk we are both conceived and born, quhilk maketh us the children of wrath, dead in sin and in the uncircumcision of our flesh. Under the second sort, I comprehend all motions, cogitations, and actions of our whole life, whereby we decline never so little, and go asclent from that perfect duty quhilk we owe to God and to our neighbour: So, in ane word, I comprehend under this second sort all our actual sins. This natural corruption, quhilk we call original sin, by the quhilk it cometh to pass that suppose the substance of our body and soul be not abolished, yet both body and soul is so hurt, changed, and altered, that they appear not to be the thing they were at the first. For as to the body, by reason of this corruption it is subject to death, and from death it is resolved to powder and ashes: As to the soul, suppose the substance of it decay not, yet ye see the qualities of it are so altered and changed that the light of the understanding is turned in darkness, the integrity of the will in wickedness, the uprightness and intention to good is turned in ane declining from good, and in ane bent purpose to do evil. And, shortly, in one word, by this corruption we have lost the image of God, quhilk shined so brightlie in us in our creation. Under the third sort of sin, I understand the lack of the obedience and want of the accomplishment of the law; for by nature, in our first creation, we were not only bound to abstain from sin, but to accomplish all righteousness, and to conform us to the will of God perfectly in all things. Now, by this corruption we fail in this point as well also as in the rest, and so we are guilty of all sorts of sin; and being guilty of all sorts of sin, of necessitie we must be subject to death and condemnation, for the reward of sin (as the Apostle saith) is death.

Now, the king saith not that the Lord hath freed him from one or two sorts, and not delivered him from the third; but he saith he hath delivered him from all his sins, and consequentlie

from death and condemnation. For this is the custom of God in Christ, gif ye mark it well; from the time he beginneth to call his children to repentance, and to work with them inwardly, he forgiveth them not a part of their sins, but from the time he enter to this work, at ane instant he forgiveth them the whole sins of their whole life bygane, present, and to come, as the parable, Mat. xviii. 23, testifieth, where ye see the Lord forgiveth the whole debt. The reason of this is, Christ, his Son, who took our debt on him, and was cautioner for us, he died not for a part of our sins only, nor satisfied not his Father for a part only, but for the whole ware; and, therefore, the debt being once paid, the Father cannot crave farther; and so, when he beginneth to forgive us our sins, he forgiveth us all our sins *simul et semel.*

The remission of sins is freely offered to all flesh in Christ by the publishing of the Evangel, and is freely applyed by the working of the Spirit of God, and is only gripped by the hand of faith, quhilk is in the heart. Except the Lord purify the conscience, cleanse the heart, and open it, as he did Lydia's heart, offer what remission ye will, it is not possible we can apply it to ourselves except the conscience and soul be recreate in the sweetness and peace that floweth out of Christ. Offer remission never so oft, the conscience dare not be so bold as to apply it to thyself; and therefore the whole study of a Christian should stand in this, that he be not beguiled with presumption instead of faith, whilk presumption in end tendeth to desperation. And let us not be flattered by every slight faith and light opinion that flieth in the fantasie; for justifying faith must open the heart, and be digested in the heart, that the heart may be turned thereby: For where the heart is only touched with a light taste quhilk is not stedfast, incontinent how soon the truth cometh, this taste is spewed forth; but where this grace is digested in the heart, in sik sort that the stubborness of our will is abated, our understanding changed, and our affections altered, no question we have access to God, and seeing him in our mind, and feeling him in our heart, there is no storm that can make us to run from him, but the greater the storm be

we will draw the nearer to him, seeing we know there is a better life with him nor is here; all this is the duty of a Christian. So, every one of you try your hearts and minds, interpel God continually by inopportune suiting, and draw this grace out of him, that it may please him to open our hearts; for except the heart be opened that ye may feel the sweetness, and that your will and affections be altered, it is not possible that ye can be inclined to good. Crave of God, therefore, increase of faith, that we may abide the storm, blow when it will.

Now, or we go from the words of this verse, he saith, "It is he that hath casten all my sins." Quhilk He is this? God the Father, Son, and Holy Ghost, three persons, one God, hath done it; no creature but God only. And ye see, as ye may read, Luke v., that the Pharisees were not ignorant of this that God only might forgive sins. For in that same place, Luke v., in that conference quhilk the Pharisees have, they say, "What a blasphemie is this? Who hath power to forgive sins but God only?" Now, look to the behaviour of Christ after these words, who partly by his silence approveth them, and partly by ane miracle, he ratifieth their speaking to be true, that God in heaven hath only power to forgive sins; and there is a good reason, even in our natural judgment, that ratifieth this to be true; for who hath power to forgive the debt but the creditor? Now, God only is our creditor, therefore, God only hath power to forgive, for it is the law of God that is transgressed; for all sin is the transgression of the law, and, therefore, all sin offendeth him, mediatlie or immediatlie; and seeing he properly is offended, he only must forgive. As to Christ Jesus, man, he hanging on the cross, craveth mercy to his murderers of God his Father, and saith, "Forgive them, Lord; for they know not what they do." And when he himself forgiveth sins, in this he testifieth that he is true God, as the ancients gathered well by this effect, that he forgave sins, that he was not a simple creature but true God also; and where the Kirk is said to forgive sins, they remit in the name and authoritie of Christ Jesus; or else, when they forgive, they may be called pronouncers and publishers

of God's remission; for in uttering his word they shew themselves to be his mouth, and not their own mouth. As to us that are brethren, we are said to forgive others, and we forgive others indeed; but our remission releiveth not the man of his guiltiness, but the guiltiness remaineth ay in the soul until God remove it; and in respect the guiltiness remaineth until it be removed by God, and none hath power to wash away this guiltiness but God, therefore it is God properlie that is the forgiver of sins; and for this cause it is, that David, in his fifty-first Psalm, cryeth out and saith, "Against thee, against thee only, I have sinned." Now, seeing it is he only that forgiveth sins, let us seek remission at God and no other.

The cause that moved God to forgive him his sins.

The last thing that I mark is the cause that moved God to forgive him his sins: He saith, because he loveth his person, and for this love that he bore to him, he neither suffered the bitterness to remain in his soul, nor his body to see the grave. It is confessed by the king that there was nothing in himself worthy of this love; therefore, he is not loved for his own cause; of necessity, then, he must be loved for that man's cause that took away his sin. Now, read over the Scriptures, what is he for a man that hath taken away our sins, and taken on our debt, and discharged him honestly and honourably of it, even he that is man and God also, Christ Jesus? And, therefore, in these same words quietly he acknowledgeth his sins to be removed, for the love quhilk God bore to him in Christ Jesus, who was in his loins as yet, according to the flesh. I say, there was no man able to bear and discharge this burden beside this man, who is God also; able because he was God, and as he was able, so discharged he this burden in his own time. And Christ is justly the only Mediator betwixt God and man; and, therefore, whom the Lord loveth, he loveth in him; and to whom the Lord sheweth mercy, it is for his cause only. For why? He perfectly satisfied for the whole ware, quhilk may be easily seen in these three points.

For, First, he delivered us from these sins quhilk we call actual

sins. And how? By this perfect satisfaction, whereby he satisfied fullie, in suffering hell in his soul, and death in his body, and that on the cross, and so freed us from these actual sins, and the punishment thereof; so that in this point he is a perfect Mediator.

Secondly, he delivered us from the puddle and rotten root from the quhilk they proceed. For ye see Christ Jesus was conceived in the womb of the Virgin, and that by the mighty power of his Holy Spirit. So that our nature in him was fully sanctified by that same power. And this perfect puritie of our nature in his person covereth our impuritie; for he was not conceived in sin and corruption as we are, but by the power of the Holy Spirit, who perfectlie sanctified our nature in him, even in the moment of his conception. So, he being throughlie purged, his puritie covereth our impuritie.

Now, in the Third point, also, he is a perfect Mediator, for he not only satisfied for our sins, but he accomplished the whole law for us; yea, and more then the law craved, for the Second Table requireth only that we love our neighbour as our selves. But Christ did more nor this, for none loveth his neighbour so that willingly he will die for him. So Christ, in dying for us, he sheweth that he loveth us more then the law required; and so, not only he accomplished the law for us, but did more then the law craved.

Now, this perfect righteousness of his starteth in betwixt us and his Father, and covereth our rebellion and disobedience; or else we could not be free from condemnation in this point also. All these, to wit, perfect puritie, perfect satisfaction, and perfect righteousness, are to be found in Christ perfectly; and, therefore, only mercy and remission of sins is to be sought for in him; and he that hath not Christ to be his Intercessor he shall never taste of mercy.

Application. Now, let us go to the application: What manner of intercession can Christ make for that man that blasphemeth his Father? It is not possible that the Son can interceed where the Father is blasphemed wilfully and willingly: Yea, of all judgments this is a most terrible judgment, where the spirit of blasphemie hath sik power

that he maketh a man to utter sik voices against his Maker. Thus far concerning these words.

The reason wherefore the Lord forgave him his sins.

Now, in the next two verses, he giveth two reasons wherefore the Lord forgave him his sins, and delivered him from the death of his body; and he sheweth, in that 18th and 19th verses, that the Lord, in this work, had his own entrie, and special respect to his own glory, quhilk glory he saw would be advanced more by the lengthening of his days nor otherways by the shortening thereof. Secondly, that the benefit of his delivery would be a matter of praise to all generations, to the end of the world; for it is said, "The fathers shall instruct their children;" and so fathers and children in their extremities they shall run to God for the like mercy. Now, for these two ends, that God might be praised of the king in his own person, and of his posteritie, and all the posteritics thereafter, the Lord bestoweth this benefit upon the king, and giveth him health.

I take up the reasons in these two verses, the 18th and 19th. And the first reason is taken up in the 18th and beginning of the 19th, for there he saith, "The grave cannot confess thee; death cannot praise thee:" As gif he would say, "Dead men and buried men can not praise thee, as we do in these bodies of ours in the land of the living, living in thy kirk here. Dead men that rest in their graves cannot look for the accomplishment of thy promises; and gif I were dead, and my body in the grave, I could not look for the accomplishment of thy promise in giving me a son. It is only the living, the living that is able to praise thee." There he doubleth the word, to let you see that they must be indued with a double life that praise the Lord aright. They must not only be indewed with the life of the body, but also they must live in their soul. Now, the king saith, "I being restored to this double life, both in body and soul, I shall praise thee; for none can praise thee worthily, as I do this day, but they that are alive, as I am." This is the first reason.

Now, to examine the words, he meaneth not that they who are dead and buried leave off this exercise; only he meaneth, that they who are dead and buried will not praise God in their bodies, will not praise him as we do here on earth. And, therefore, we must not think that they leave off this exercise; yea, by the contrair, we must believe that the souls of the saints departed are more eident in this exercise then when they were alive. And how prove I this? The nearer the soul be unto God, the greater pleasure and delight it taketh in him, but after it is departed out of this life, it is straighter coupled with God: therefore, it taketh the greater pleasure and delight in him. Now the greater pleasure it takes in God, the greater praise it must give to him; for pleasure cannot come into the heart but it must redound back to him that gave it; therefore, the straighter the soul be conjoined with God it praiseth him the more. Now, after the death of the body the souls of the faithful are more straightlie coupled with God; therefore after death they praise him the more. Where Christ hath dwelt once in this life, suppose the bodies die and be resolved in powder, by reason of sin, yet the soul liveth by reason of righteousness; yea, suppose the body be resolved, yet that spirit of life that dwelt in the soul raiseth thy soul to heaven, even as the spirit of life that dwelt in Christ Jesus raised his body from the grave. And as the spirit of life is the only cause that made us to praise him in our bodies, so the same spirit maketh us to praise him out of these bodies, by reason, suppose we be absent in body, yet are present in our soul with the Lord. For the words, Rom. viii., are these: "Gif Christ dwell in you, suppose the body be dead, by reason of sin, yet the spirit is alive for righteousness sake." The meaning of the words is this; suppose they that are departed leave off to praise the Lord in their bodies, and in this earth, quhilk he calleth the land of the living, yet they leave not off at all.

They that are dead in their body live not of the exercise of praise in their soul.

Now, of this I shall mark one or two things. Take up the end wherefore the Lord delivereth any person, city, or country, of any trouble, within or without; the chief end of his delivery is this, that that person, city, or country, may serve as ane instrument to

First observation.

preach his benefit, to sound his praise, and to render unto him heartie thanks for it. Are our sins forgiven us to this end, is there any country or any city set at liberty, to this end, that we should provoke God to anger by heavier sins again? Is this the end wherefore he forgiveth sins? Is this the end wherefore he bestoweth his benefits, that we should use them as weapons to fight against himself? Is not this rather the high way to kindle him to greater severitie, and to sharpen his fury against ourselves; yea, and what exception, I pray you, can we use in his greatest severitie, seeing we have provoked it ourselves? I speak it to this end; there is not a person in particular, nor any in general, but of natural knowledge they will say there was never greater benefit bestowed on a country nor in relieving us of the fear of that barbarous nation;[1] he must either confess this or he is an ass. This benefit, if it were rightly measured and considered, read over the Scriptures, confer benefit with benefit, miracle with miracle, all circumstances being well considered, ye shall find that since the people of Israel came through the Red Sea, there hath not been a greater!

To what end delivered he us? Is it that ye should provoke him with greater sins? Look since the fear of these strangers past, what sin is there but this country hath defiled herself with it? See ye not slaughter in greater measure, oppression, murder without any mercy; see ye not all law and equitie trampled under foot? And, shortly, see ye not the confusion risen to sik a height, that every lord in his own bounds is a king; what sort of birth (I pray you) shall this confusion bring forth? At the last it must bring forth ane of these two, of necessitie, and take tent ye are able to see it except the Lord prevent. Either the supreme magistrate and inferior magistrates must concur in one voice to put an end to this confusion, or the confusion (out of doubt) shall put ane end to him. I am assured ane of these two must follow; for the weight of his wrath quhilk hangeth over this land is insupportable; the

[1] The Spaniards' "Invincible Armada."

earth is not able to bear this birth of iniquitie, and gif there were no other punishment, as I have oft said, the earth shall be compelled to spew forth the inhabitants, or God want means to punish!

As this is true in the country in general, so it is as true in this city in particular, for it never came yet (for the most part) in your hearts to thank God aright for his delivery. Therefore, the Lord is beginning to let you see that he can raise strangers, men who have the heart of strangers among ourselves; he hath moyens anew in the midst of our own bowels to punish this country, suppose he seek not strangers. But, indeed, in this late brag of our neighbour lord,[1] he craveth you to go back to the consideration of the greatness of the last benefit; and gif ye acknowledge it rightly, and be thankful for it, there is no domestic force ye need to regard, for as to the force that can proceed any way from that man, ye know it: And surely it would appear to me that that man hath sold himself to iniquitie, and the end will declare it, except the Lord prevent him with his undeserved grace, quhilk I crave most heartily. Always, in the meantime, suppose there be truths promised, yet stand ye on your guards, and let it not come to pass, by your misbehaviour and lashness, that the glory of God and libertie of this city be impaired, in any ways; but stand on your guards, that as this city hath been a terror to evil men of before, so it may terrify him also. For no question where God and a good quarrel concurreth that side shall have the upper hand. This only by the way; for it becometh me of my duty to maintain good the cause, and to instruct you in this point of your duty.

Second observation.

The second thing that I mark: Ye see the glory of God is ever conjoined with the life of his own, so that we cannot advance God's glory but we shall further our own salvation; and we cannot neglect the one but we shall neglect the other. Seeing, then, that these two are necessarlie conjoined, for God's sake let every one remember to set forward the glory of God in his life, so far as

[1] Alluding to the treasonable attempts of the Earl of Bothwell.

he may, according to his estate and calling. This life is so miserable in itself, and there is none that seeth the confusion of this country to grow so fast that can look for any redress of these things in his own time. So here beneath is no comfort, all runneth on to sik a desolation and miserable confusion, that of all lives of the earth our lives were most miserable, gif we had not the sight of a better. For all joy to be looked for here beneath is taken away. Well, I leave this second part, and come to the last.

The Third part of this song is in this twentieth verse, quhilk is the conclusion of the whole song. In this conclusion the king testifieth that he will not only praise God for the present for the benefit quhilk he hath received, but he maketh a solemn promise, that so long as he liveth he shall never forget this benefit, all the days of his life he shall praise him, yea, praise him in his song; he shall praise him with his instrument, and he shall praise him publicly in the house and congregation of the Lord, because the benefit is publick; he shall praise him in his body, because he received the health thereof; and he shall praise him in his soul, because he is restored to the wonted joys thereof. This, I think, be the meaning of the last verse.

The king, in this doing, sheweth himself to be very thankful; and gif that good servant of God shew himself so thankful, how much more should we whom he delivereth, notwithstanding we cast ourselves headlong in our diseases by our own folly. But there is never a man how soon the heavy hand of God is off him, but he returneth with the sow to that same puddle wherein he was, and with the dogs to that same vomit again. As to the praise, I have spoken of it before: I insist no farther, but go to the last.

The last two verses, they are casten to, and as it appeareth appertain not to the song but to the historie; howsoever, they are casten to I will not dispute it hath pleased the Spirit of God so to do, and so it should please us. I have spoken of the last verse of these two already, and will not repeat. As to the first of the two,

ye see there is ane injunction given by the prophet to the king, to take a lump of dry figs and make ane emplaster, and lay it unto the boil, and it shall heal. This injunction is obeyed by the king.

Of this injunction it would appear that the prophet playeth the part of a physician rather than of the prophet of God. For this simple, quhilk he biddeth him apply, pertaineth to the physician of the body, so that it appeareth he rather doeth the office of ane doctor of physic that of the prophet; yet, however it would appear so, it is not so, for the prophet was occupied at this time in uttering of his commission, in the quhilk he doth nothing whereof he hath not a warrant. Therefore, in the same words he doeth nothing beside the part of ane true prophet, and he hath his special warrant in this doing.

Why the Lord worketh by means and second causes.

Now, what is the reason, when as the Lord might have done this without any ordinary means, yet he biddeth the prophet apply the same plaster? He doeth this, no question, for these three ends: First, to let the king see by this doing he would not have his ordinary means nor second causes be contemned. And suppose he may work without them, yet he hath appointed second causes to bring about his effect, quhilk he will not have contemned. The second end, quhilk was the chief end, he saw that the king's faith was weak, for the prophet promised that within three days he should pass up to the temple, and the king's boil was not comed as yet to ane maturity, but raging on him, so he thought this almost impossible, and could scarcely apprehend the truth of this promise. Now, to support his belief, he useth ane externall object: For the more and the more pithie the objects be, the more our faith is wakened and confirmed. Therefore in the sacraments we have so many objects to our eye, to our hands, and all to strengthen our faith. And so he giveth him this mean to strengthen his faith, and to assure him it should come to pass quhilk the prophet promised.

First End.

Second End.

The third end is to teach him that the Lord is the only Medicinar, as well of the body as of the soul; he hath command over

Third End.

all remedies, and so he may stay or further the effects thereof as he pleaseth; and, consequently, he hath command over all diseases. This is certain; and, therefore, except the blessing of God concur with these second things, there is no medicine can avail or profit. And it is so to be thought of medicinars as of the husbandmen and their husbandry: Ye see when the husbandmen have done their whole exact travel, so that they have left nothing undone that in them lieth, yet if the Lord give not increase, they are disappointed of their travel; even so, suppose medicinars propone remedies to be applied with all diligence, yet, if the Lord bless not the work, and he abstract his effect or power from the second causes, it is not possible that the patient can be cured. So, he teacheth the diseased, and all doctors of medicine, these two lessons: First, he teacheth the patient to crave at God that he will give leave to the second things to do some good effect; and let the doctor crave, on the other side, that the Lord will bless his work, that it may redound to God's glory, and to the comfort of the patient. And where God is begun with, and ended with, no doubt but the work shall have ane good issue. Therefore, in all troubles, let every one first have recourse unto God, and in God use his creatures, and so God shall bless you and the creatures both, in his Son Christ Jesus. To whom be all praise, honour, and glory, for now and ever. Amen.

TWO SERMONS

UPON THE SEVENTY-SIXTH PSALME,

PREACHED BY MR ROBERT BRUCE,

(in the Kirke of Edinburgh,) as ane

Thanksgiving to God for deliverie

from the tyrannie of the

Spaniards.

THE FIRST SERMON

UPON PSALM LXXVI.

1. *God is knowin in Jurie: his name is great in Israel.*
2. *For in Shalem is his tabernacle: and his dwelling in Zion.*
3. *There brake he the arrows of the bow, the shield, and the sword, and the battell. Selah.*
4. *Thou art more bright and puissant than the mountains of prey.*
5. *The stout-hearted are spoyled, they have slept their sleepe: and all the men of strength have not found their handes.*
6. *At thy rebuke, O God of Jacob, both the chariot and horse are cast asleep.*
7. *Thou, even thou, art to be feared: and who shall stand in thy sight when thou art angry?*
8. *Thou didst cause thy judgment to be heard from heaven; therefore the earth feared, and was still.*

I HAVE chosen this song, quhilk is a song of praise and of thanksgiving, (well-beloved in Christ Jesus,) as a song that is most meet for our purpose, and that agreeth best with the turn and holy action that we have in hand this day; for in this song the Psalmist

praiseth God for his singular benefits bestowed from time to time upon his own people: As, namely, by reason he hath chosen them to be his people, and selected them out from among all the nations on the earth to be a peculiar inheritance and possession to himself; he hath concredited unto them his oracles, quhilk he had done to no other companie under the sun beside her; he hath made his residence with her, quhilk he hath done with no other society of men in the earth; he hath taken the defence of her against whatsoever sort of enemies, quhilk he hath done to no other sort or condition of men; in sik sort that she hath found, from time to time, experience of his mighty hand, to her great comfort, to his glory, and to the perpetual overthrow of his and her enemies that have assailed her.

The purpose of the prophet in this Psalm.

No doubt but some singular and particular delivery hath given occasion to this notable song; always the form of the song is general, and may serve well to the use of the kirk in all ages following, to the end of the world, for these benefits; wherefore the Psalmist praiseth God in this Psalm, they have been common, they are common, and shall be common benefits to the kirk so long as she is absent in the body from the Lord; for he hath given the custody of his Word to no other society in the earth but to his kirk; he dwelleth with no other company of men but with the company of faithful men and women; he taketh the defence of no other sort of people of the earth but of these faithful men. These people have felt in experience his inward and outward deliveries, both in soul and in body; and the kirk of this country at this day, that she standeth on foot, and that she hath liberty to convene, and that now she hath a mouth and a voice to praise him, she hath this God to thank only, and no flesh under the sun.

Exhortation to be thankful.

Therefore, I say, dress your hearts every one of you in some measure to do this; for surely ye had never better occasion than ye have at this time. All men, I know, are not alike disposed, and yet all men were never more a tit. For I know there is a sort of men who think themselves, by this delivery, disappointed, who in their hearts are as sorrowful of the Spaniards' case as they them-

selves are. Of these I look for no praising. There is another sort of men, who were never touched with the danger, and these men cannot be moved with the delivery; for he that saw not the peril, it is not possible that he can esteem of the delivery. There is, thirdly, another sort of men who both saw the peril, sighed for the peril, and craved the delivery. This sort of men will praise God for the benefit of delivery. Surely, in this, we have all occasion to thank God that commandment hath passed from kirk and king that all knees shall bow and do reverence to this God; whether they do it feignedly or truly, to themselves be it said; whether they do it under pretence or sincerite, to themselves be it said; for the weal and profit will redound to themselves only. Always we that fear God hath great occasion to praise him, that his name is glorified this day, suppose it be feignedly.

This Psalm hath three special parts. In the First part he proponeth certain benefits into the quhilk the Lord shew himself both gracious and merciful to his kirk. In the Second part he praiseth God for ane singular delivery, for a work more then wonderful; a work in the quhilk the Lord shewed himself to be a mighty preserver of his own, and a terrible revenger on his enemies; a work accomplished by his own virtue and force only, without the support of any creature living. In the Third part he setteth down ane exhortation to the kirk, to grow in thankfulness towards God; to grow in thankfulness towards him, that he may grow in mercy and favour towards her, and that he may grow in anger and hatred towards his and her enemies. These are the parts of the Psalm. The division of the Psalm.

In the First part there is, first, proponed a chief and principal benefit, whereintill the Lord sheweth himself exceeding gracious towards his people. The benefit is this, that he hath revealed himself so homelie and so familiarlie to her, beside all the rest of the world, in sik sort that he hath made her acquaint with him, and made himself well known to her. For, first, the Lord hath revealed himself to his kirk by a special and particular revelation, beside that general revelation quhilk is known to the whole world; for as

to this general revelation quhilk is known to the world, it serveth nothing to our instruction, profit, nor erudition, but serveth rather to our conviction, that the Lord may have within us a testimony of our just condemnation. And, therefore, beside this general revelation, whereby he hath revealed himself to all flesh, he hath manifested himself to his kirk by a special and particular revelation, beside that common light and natural understanding; he hath patified himself to us by ane heavenly light and supernatural understanding, quhilk heavenly light and understanding maketh us first the children of light and of the day; quhilk heavenly light discerneth us from the rest of the world, who are darkness, and the children of the night, (as the Apostle calleth them.) For this heavenly light and supernatural understanding, whereby we see God, is proper only to the true members of Christ Jesus, who are his kirk; none hath this eye of faith but they only. It is so proper to them, that it severeth them from all other societies in the earth, whether they take unto themselves the name of the kirk, or are altogether enemies thereunto. This supernatural light and understanding is offered by the Word, and is given to us by the Spirit of God; for the natural man, as long as he remaineth in his naturalitie, cannot perceive the things of God. For why? The greatest light and greatest wit that is in our nature is the greatest enemy that that heavenly light and wit can have; as we have in the Apostle, writing Rom. viii. The best wit, yea, that quhilk we call the best wit, that is in a natural man, it counteth the word of God foolishness; and, therefore, seeing the world by her own wisdom, yea, the greatest philosopher in it, by his own knowledge, could not know God, this God was moved, by that same light and wit quhilk the world counteth foolishness, to make men to know him in Christ Jesus, to their eternal salvation. This wit, I say, is offered to us by his Word, and given by his Spirit only; for as there is no man knoweth what is the mind of man toward him except the spirit of the man's self, or he to whom this spirit revealeth it, so there is none knoweth the wit of God, nor knoweth his mind toward him, except the Spirit of God, and they to whom this Spirit communi-

cateth the matter. Of this Spirit he hath poured upon his own kirk, whereby he hath revealed himself more homelie to her, and given her a clearer sight of him nor all the rest of the world can have; for as to that look quhilk we have of God that is common to us with the rest of the world, in the mirror of his works, it faileth us in the very entry; we lose it in the threshold, it is so choked and suffocate by the mischief our affections within us. Again, as to that sight quhilk we have in his Word, sejoin me his Spirit from the Word, that his Word be but a slaying letter and not a quickening Spirit, the mirror of the Word is but a dim mirror, and a sealed letter to all men, as Isaiah calleth it: It cannot profit us.

Therefore, there is no way to seek God truly but in the mirror of his own Word and Spirit conjunctlie; that is, by the Word piercing the ear, and the Spirit piercing the heart. The Word to work outwardly, and to pierce the ear, and the Spirit to work inwardly, ane eye in the mind, and to open a door in the heart. Where this conjunct and joined working is, it cometh to pass that the vail of ignorance is taken off our minds; it cometh to pass that our hard hearts are mollified; it cometh to pass that the filthiness of our affections are mortified; it cometh to pass that our souls are renewed; our conscience getteth this boldness, that with joy we dare open these mouths of ours, quhilk otherways we durst never open, and call the Father of Jesus Christ our Father.

This heavenly revelation we have by the working of the Word and Spirit conjunctlie, and aye the more we get of the Spirit the more clearly we see him, and the better know we our God. Then, come on: By this heavenly revelation of God by his Word and by his Spirit, it cometh to pass that God is well known in Judah; that is, in his kirk: and of this good knowledge, quhilk is no other thing but faith, again, it cometh to pass that his name is great in Israel; that is, that his name is greatly praised, highly extolled, and his remembrance is ever continuallie in memory in Israel.

What is meant by the name of God in this place.

By the name of God here, God himself is understood; for in so many good effects as God uttereth himself toward his kirk, as

many names he giveth to himself whereby he may be praised of her. As for example, when he promiseth unto his kirk freelie grace and mercy, his kirk giveth him a name, and calleth him merciful. When he keepeth his promise, and uttereth himself a faithful God to his kirk, his kirk giveth him a name, and calleth him a true God. When he delivereth his kirk out of danger, and sheweth him a mighty God, and terrible against his enemies, the kirk giveth him a name, and calleth him a potent God; and so forth, in the rest of his effects: So that by the name of God is understood here God himself, as God maketh himself to be known in his wonderful works and effects.

Then, to take up the doctrine of this first benefit, we see this heavenly and familiar revelation of God only, and no other, maketh this God well known in Israel. Of this heavenly and familiar revelation springeth true knowledge, quhilk is no other thing but our justifying faith; and of this justifying faith and benefit of knowledge springeth a continual praising and loving of God, for these two convey others mutuallie, the true knowledge of God, and the true praising of God. God is well known in Judah; therefore his name is greatly praised there. So that it is not possible but that man who knoweth God rightly must praise him truly.

God is not like our countrymen: For many of our men, where they are best known they are worst loved. It is far otherways with God, for where he is best known he is best loved; and this love can never be idle, but must burst forth in praises and thanksgiving of him whom it loveth; for these two follow others mutuallie, the true knowledge of God, and the true praising of God.

The true knowledge of God, and the true praise of God, accompany others mutually.

Application. Now, let us see, let us turn over this argument upon ourselves, and see gif the consequence be true in us. This country noways praiseth God nor magnifieth his name; and, therefore, it followeth he was never well known here; his name is not great in Scotland. Therefore, it is a sure token that his goodness was never well felt in Scotland. Surely, gif multitude of benefits might have moved us to have altered our taste, we might long since have tasted the

sweetness. Gif multitude of miracles and many wonders might have made him to have been known among us, there are more kythed to us, and more wonderful, than ever was kythed to Pharaoh; but God knoweth what we have profited, both in our knowledge and in our feeling! For, as to our knowledge in our hearts, whatsoever we possess in our mouth, for all that is come and gone, we are for the most part speirand with Pharaoh, "Who is this great Jehovah, that we should obey him?" And, on the other part, we doubt as far of his Son, the Saviour of the world, so that we are speirand, with the blind man, John ix. "Who is the Lord, that we should believe in him?" I say, gif marvellous or wonderous works might have moved us to know and praise him, he hath shewn a work latelic, quhilk ay the more we hear of it, it is the more marvellous; and yet I am assured a great part of the circumstances that should aggreage this matter is not yet come to our knowledge.

We are convened this day for that errand, to praise him for this benefit, that his name be great in Edinburgh. The Lord grant that every one of you in some measure may burst forth in thanksgiving, that ye may answer to our expectation, as God hath given you grace! And, on the other side, accursed be he, as he is cursed from the Heaven, that presenteth himself here to scorn God; that cometh here and bringeth not his heart and mind ready prepared in some measure to praise him! I stand not here upon the degrees of preparation, however it be, so it be true; otherways, here I pronounce him accursed from the Heaven that cometh not here to praise God in some measure.

Since these corporal sacrifices ceased in the quhilk God was honoured, there is no spiritual sacrifice more acceptable to him nor the sacrifice of thanksgiving: For as to this sacrifice, it sanctifieth not only our own persons but the whole creatures appointed to the use of our persons; for that quhilk is true in meat and drink is true in all the rest of the creatures of God: Ye see, by your experience dailie, that your meat and drink is made healthsome to your nurture by thanks to God, after dinner and supper, and so

The profit that redoundeth to us of giving thanks.

oft as ye refresh your bodies. This that is true in these creatures is true in all the rest of the benefits of God; so, this propósition bideth fast, thankfulness to God sanctifieth the whole benefits of God. It is not able but a good conscience must praise God in some measure. A good conscience cannot cast off the memory of God and his benefits altogether, but in some measure it must praise him; therefore, that we may possess this great work and benefit of our delivery, in the mercy and favour of God, and with his blessing in ane good conscience, let us in some measure give him praise therefor. Surely, the longer ye look in this benefit, and the more ye weigh it, ye will find it the more worthy of praise.

I am sorry in my heart that our disposition is so evil that we cannot praise him as we would; yet, however it be that we may not do it as we would, let us do it as we may, according to that measure of grace that is granted to every one of us. And for this default that is in us let every ane of us crave pardon, following me, after this manner:—

A prayer. Lord, be merciful to our unprepared hearts! Lord, behold us in the righteous merits of thy Son, and suffer not this evil disposition of ours to be a hinderer to the second delivery, in case that Balak, with his priest Balaam, make the second assailzie: But, Lord, in thy mercies, sanctify our hearts more and more to all thy holy uses, that thy merciful protection may cover us; and, being environed therewith, we shall not be found naked, let the fury and rage of the enemy assailzie when he pleaseth.

Let us, I say, after this manner be thankful to God. And, surely, the thankful memory of this benefit shall be the ready way to purchase the second delivery, in case, as I have said, the enemies of God, being possessed with that restless spirit of the devil, make the second assault. Thus far concerning the first benefit.

The Second benefit, whereby he shewed himself gracious to his people, followeth in the second verse, to wit, "He made his residence with them; he dwelt at Shalem," as his tabernacle placed in Zion doth testify. He dwelt at Jerusalem, quhilk at that time was

called Shalem, where his tabernacle was placed. This dwelling of God with his kirk is the second benefit wherein he sheweth himself exceeding gracious to her. For suppose it be true that the majesty of our God replenisheth heaven and earth, and is everywhere, yet it is as true that this God of ours dwelleth not everywhere, for he dwelleth only in his kirk, and among his faithful. For the Lord is far off continually from the hearts of the wicked, as the Apostle saith. Therefore, the Lord had made as yet his residence and dwelling to be in Zion: He dwelt in the hearts and consciences of his own people of old, he gave them handsigns of his visible presence, as was the tabernacle, the ark, as types and ceremonies, quhilk were seats of his oracles, and gave many miracles and wonders for confirming of his presence. Now, it hath pleased the Lord to translate his tabernacle from the Jews to us, and to set down the handsigns of his presence among us; sik as the preaching of his Word, as ye hear it this day; the ministering of his sacraments, as ye see this day; and the exercise of discipline, as we have at this time. These are the visible handsigns of his presence, whereby your senses are informed that the invisible God dwelleth here. He maketh his residence, properly, in the hearts of faithful men and women; and the Lord dwelleth in his saints two manner of ways, to wit, by faith, and by his Holy Spirit.

It is by the benefit of faith and the Spirit of God that we become the kirk of God, temples of the Holy Spirit, citizens with the saints, and domestics of heaven; for by this faith our hearts (as Peter speaketh, Acts xv.) are purified, whereby Christ Jesus may have residence in them; and, as Ephes. iii. 17, whereby Christ may dwell in us. By the same faith, again, we are builded on the doctrine of the prophets and apostles, that we may be ane habitation to God by his Holy Spirit, as in the last verse, Ephes. ii. Then, I say, gif the Lord dwelleth in his saints by these two manner of ways, by faith and his Holy Spirit, he dwelleth not substantiallie in his saints, but he dwelleth so only in his own Son, for the fulness of the Godhead dwelleth in him corporallie. By faith and his Holy Spirit, therefore, he maketh his residence with you; by

the ministerie of his Word and Sacraments he testifieth his presence here.

Application. And, surely, more and greater promises Jerusalem had never nor this kirk of ours hath! More notable testimonies of his presence, and mighty deliverances, Judah had never nor we have. And God dwelt never in no nation of the earth (at least since the Gospel began) so long in sik sinceritie and puritie, without error or heresy, as he hath done with us. So that, gif there be any nation under the sun obliged to praise God, we are chiefly obliged, and of all nations we must be most ungrate if his name be not great among us! But, when I look to the terrible ingratitude answering to this obligation, I cannot promise a continuance of this light and presence; for, will ye look to our answering in our lives? The great men in this country are become companions to thieves and pirates, oppressors, and manifest blasphemers of God and man. Ye see murder, oppression, and bloodshed, is the only thing that they shoot and mark at. As to the simple sort of people, the prophane multitude, they are altogether godless; there is not sik a thing in them as ane natural light, whereby they may see God in his works, let be the supernatural. As to the greatest part of our priests, our ministers, their mouths have lost the truth, and their persons have lost their reverence; the Lord hath made them contemptible in the eyes of men: And, by reason they have forgot to give him his due reverence, he hath taken their reverence out of the hearts of men. Well, the Lord will not weary and fash himself perpetuallie, as he hath done these many years bygone, in offering pearls to filthy swine, to tykes, and to dogs. It is not possible that he can weary himself aye, but at the last, seeing there is no estate of life that testifieth any true love to his truth, therefore it is, as ye see, the most part of this country is given over already to ane strange delusion; because they would not receive his Son when he was offered, therefore the Lord hath given them over to a strange delusion. And to what I pray you? Even to prefer the leaven of the Pharisees, and dregs of Papistrie, to the healthsome and blessed word of truth. And shall this be the end

of these plagues? No; but in respect of the contempt of this truth, their carcases shall be plagued also in the sight of you all, whatever they be, that have made foul defection from that blessed truth.

And upon this we have also a petition, in the second head, to crave of God, as in the first head; to crave that the Lord of his great mercy, in time, would prevent this utter extermination, quhilk this great confusion, both in kirk and policie, so terribly threateneth and portendeth. For it is not possible that things can aye stand over in this estate, but of necessity either the magistrate, and in special the supreme magistrate, must put to his hand and make an end of this confusion, or else this confusion shall make an end of him. Therefore, yet I say, join your prayer with me, that the Lord will prevent this extermination and confusion threatened, and give him grace and a bent will, to make his soul free of the iniquities of his nobles. Thus far concerning the second benefit. A prayer.

Now, in the Second part of this Psalm, quhilk beginneth at the third verse, he praiseth God for a singular deliverance quhilk he had granted to his kirk; for ane deliverance in the quhilk he shewed himself more nor wonderful; a deliverance accomplished by his own power and force, without the help or aid of any creature; a deliverance, in the quhilk he shewed himself a mighty preserver of his own, and ane terrible Judge to the enemy. What delivery it was, in particular, he expresseth not; I agree well to think it the same delivery quhilk was purchased against Sennacherib. I will not insist in the particular, but gif ye take it be so ye shall take it well.

He keepeth this order in setting down this wonderful delivery. First, in the third verse, he setteth down the defeat generally, together with the circumstance of place where this defeat was done. In the fourth verse he amplifieth this deed, and by way of comparison he enlargeth it; and that it may be the more pithie he turneth his speech to God. In the fifth and sixth verses he setteth down the manner of the victory more particularly, and he letteth us see, in the same verses, how easily God did it. And in the

seventh verse, he is ravished in admiration of the work, and he bursteth forth in that grave sentence. "Thou, even thou, art terrible!"

To come back, then, to the third verse: In it there is two things. First, he setteth down the defeat generally; and he noteth the place, next, where the defeat was done. As to this defeat, he saith, "He brake their bows and their arrows, their shields, and their battle;" as gif he would say, in one word, he utterlie defeated the enemy, and put them to flight; he made them to leave all their armour behind them that came to invade his dwelling-place; for the breaking of the armour had served to little purpose, except he had broken the men also that bore the armour; and, therefore, by that accustomed figure he understandeth, by the breaking of the armour, the breaking of all them that bore the armour.

As to the place where this defeat was done, he noteth it in the first word by ane adverb of place, pointing it out, as it were, by his finger. Where was it done? It was done where God dwelt, where he made his residence, at Shalem, quhilk is Jerusalem. He testifieth to his own people, and bore Sennacherib witness that he dwelt there. There is no man that will suffer himself to be casten out of his dwelling-place willingly. These men, to wit, the king of Asshur and his complices, came to cast out God out of his dwelling-place; but he stood to the defence of his own house, and shewed them that he would not remove for their pleasure. For the kirk then and the kirk now have found, in experience, that there is no external force in the world able to dislodge God against his will, nor make him to change his dwelling-place, gif we dislodge him not ourself. Gif they had not casten him out by their deeds he had never been dislodged. So long as the Jews left him a clean footstep to remain in, so long he dwelt and lodged with them; but from the time all was defiled, therefore, (as ye have heard sometime from this place, and may read in that ix., x., and xi. of Ezekiel,) at last he is compelled to take his leave. How loath he was to depart, his many good-nights, his many rests quhilk are there, do clearly testifie. I think betwixt the cherubims and the Mount of

Olives he made four rests, as ye have in that prophecy of Ezekiel; and all to testifie how loath he was to depart, and how ready he was to bide, gif they had turned unto him; but they turned not unto him, and therefore he departed. This far concerning the text.

Application. Now, gif we shall compare delivery with delivery, and compare like with like, it is commonly speired already, and will be speired till the end of the world, where was yon great defeat done, and in what place was yon fleet destroyed? It will be answered again, and I am assured it is answered already, yon fleet was destroyed about the coasts of the Lord's own dwelling-place, where he made his residence. They came to invade his own isle, and to cast him out of his possession. And what did he? He shewed them, on their own expenses, that he would not remove neither for the Pope nor Spain's pleasure. And, surely, gif we have not the wite of it ourselves he will never remove. What glory, what pre-eminence, what comfort, what dignity, we have by the lodging of God, I think it was never well known of us; and gif there were no more but this singular comfort, quhilk as yet appeareth never to have entered in your hearts, I think the very commodity, beside the glory quhilk we have of the lodging of God, should move us much. And yet, notwithstanding all this glory and dignity that we have by him, we will not suffer him to remain among us.

What is it that dislodged God? That thing quhilk no external force is able to bring about, we, by our filthy and wicked lives, are like to bring to pass. Look all the corners of the country, is there a clean place wherein he may make his residence and his rest, without the cries and lamentable voices of terrible murder, oppression, and blood? Where shall he make his residence, where he shall not be dislodged by blasphemy? Alace! this is over rife among men that we would otherways account of good men. It is not possible to him to make his residence among a people that is altogether unclean; he must have a clean chamber to rest in, at the least, and gif our hearts be altogether unclean he can have no biding here.

O, then, what is the remedy of this? and how shall this matter

be helped? For gif he depart we lose all! There is no other remedy but to prepare a lodging for his remaining. And how shall this be? I shall tell you. Look how much more excellent our God and his blessed Spirit is nor any monarch or prince in the earth; let us be as much more careful that our hearts and consciences may be clean and holy for his remaining. Let not our hearts be a closet and a middin of all corruption. It is not possible to him to dwell there. For the blessed Spirit of God cannot make rest but in ane clean place. Then, I say, look what reverence thou bearest to earthly men; for is it possible that the face and countenance of a prince should strike thee with sik fear, that the reverence thou bearest to him will make thee not only to compone thy gesture, but so to temper thy talk, that thy tongue utter neither evil nor filthy communing? And hath the reverence of man, suppose he be outwith thee, sik force, how much more should the presence of the mighty God, by his Holy Spirit, not beside thee as common princes are, but within thy heart and mind, make thee greedy and earnest to take order with thy cogitations and affections, that the wickedness of them dislodge him not? It is not possible that the Spirit of God can dwell where he hath so great molestation; for when the heart is continually set on mischief, what rest can there be for the good Spirit of God?

Therefore, take up thyself in time, and crave of God with me, as I am to crave in this last point. And what is that I have to crave? I have to crave that God would shew himself present continuallie in our hearts, that the Majestie of his presence may make us to have a regard to our cogitations and affections. I crave that his blessed Spirit would so mortify our sinful lusts and affections, that he may rest in our souls quietly without molestation. Every one of you all, in this third point, crave the mortifying of your lusts and affections, that he may make his residence in you, and crave ane eye to see his glorious presence, that the sight thereof may make you to stand in awe. And this being done ye shall keep God; otherwise, gif this be not done, adieu with God. Thus far concerning our third verse.

As to the fourth verse, ye see in it he will not leave this matter yet, but he amplifieth this matter, and setteth out this great work by way and form of ane comparison. And he addresseth his speech to God even as gif he saw him before him, and he saith, "Thou art more puissant, bright, and glorious nor the mountains of prey;" as gif he would say, Thou art more glorious and mighty nor the greatest king or monarch of the earth. Thou hast not a match in majesty nor a fellow in dignitie, thou hast no match in power nor in glory.

What is meant by the mountains of prey.

By the mountains of prey he understandeth, here, no question, the highest mountains. And it is very homely to you to know what is meant by the highest mountains; by them he understandeth the greatest kings and kingdoms in the earth. I say, by the mountains of prey he understandeth the highest mountains. And why? by reason the beasts of prey, hunted by dogs or slight of the hunter, they have recourse to the highest places for their safeguard. So, by reason that the ravenous beasts taketh them to these high mountains and inaccessible places, I think, here, by the mountains of prey is understood the highest mountains.

Now, what is the sense and meaning of this? There is no king nor kingdom in the earth that may come near in power and majesty to our great King. Gif this be true, that no king nor monarch may come here in majesty to our great God, Jehovah, this also must be true; he that hath God with him he hath anew. This also must be true, and we keep God on our side there is no counsell, force, policy, nor endeavour, suppose all these four excel in the enemy, can prevail against his kirk. This Balak the king of Moab knew well, that so long as God stood by his people, his people was invincible; and, therefore, as ye have there in that history, he taketh consultation with his neighbours the Midianites, and adviseth with them what should be best. And, surely, he took a right consultation, they concluded that except God were bought by, it was not possible to get victory over them. And, therefore, he casteth him to get God bought by. And how? He addresseth him to buy Balaam by, thinking that way God should lie by also, by rea-

son Balaam was counted to be his prophet, and so to come to his purpose. Indeed, gif God had been bought by his people, as Balaam was, he had come to his purpose; but, seeing God stood by his people, suppose his prophet disappointed them, therefore the people were preserved.

Then, I say, the lesson is only this; keep God well on our side, for gif we keep God in our hearts and consciences, let the enemy start us when he will, he shall find ay more with us nor with him. God cannot be keeped except there be another kind of reformation nor I see appearing yet. I have spoken already enough of this, and therefore I go forward. This much for the fourth verse.

In the fifth and sixth verses he setteth down more particularlie the manner how this victory was obtained by God, after what sort, and how easily he won these great enemies. As to the manner of the victory, it standeth in two moyens, according to two sorts of enemies that were in the army. There was one sort of great and mighty men who were princes and rulers of the army; there was ane other sort of inferior rank and estate who were counted the valiant men of courage, and strong men of the army; against both these sorts he useth two moyens to obtain the victory. And first, in the fifth verse, he setteth upon the men of courage who were puffed up in the conceit of their own strength and valiantness. And what doth he with them? He striketh sik ane terrible fear in them, whereby he spoileth and pulleth from them both wit and strength; he spoileth them of heart and hand, in sik sort that their wit and strength serveth them to no more use nor gif they had been asleep. Their hands, quhilk they had boasted in so much the night before, served them to no better service nor gif they had been cutted off. These men by flight escaped, they left their armour and all behind them, and they that were swiftest thought them to have the greatest vantage. This moyen, then, was by ane terrible fear quhilk he struck in their hearts and consciences. As to the other sort, they fought on horses and chariots, and these were the great men, the princes and rulers of the army. The moyen that he useth against these is told in the end of the sixth

verse; he striketh them with a deadly sleep, with sik a sleep that the rider was as dead as the coach. I will not insist; the chariot is here placed for the rider by the same figure whereof we spake of before. This far concerning the manner.

As to the other thing, how easily he brought about this, he letteth us see it in the beginning of the sixth verse, "All this was done at his rebuke." All this great defeat it cost him but an word; there was no matter to weary him, here, nor to make any fashrie to him; there was no farther craved in it but only the word of his mouth. The Lord is said to rebuke when he punisheth; for the rebukes of the Lord are continuallie effectual; he maketh not a mynt against his enemies, but he layeth on also; so the word and voice of his mouth returneth never again without the turn done. This far concerning the particular of the defeat purchased against Sennacherib.

How the Lord is said to rebuke.

To take up this, now, and turn it over to our defeat. As to the particulars of our defeat, for the quhilk we praise God this day, they are not all come as yet to our knowledge, after what sort and in what manner the Lord hath overthrown that fleet of ships. The whole particulars are not as yet come to our knowledge. There is two things that are certain, who hath done this turn, and how easily he hath done it. As to him who hath done this turn, I think there is no man but he seeth there is no creature on the earth hath entry in this work, or can claim any portion in it, and so go betwixt God and his glory. The most that the creature can speak of is this. We hear of ane engine of fire devised by the Englishmen quhilk scattered the ships while as they were lying at their anchor; but yet notwithstanding few or none perished by that engine. The whole slaughter and drowning of ships hath followed sinsyne, at the least, the most part; so that it was the mighty hand of God from heaven who this way testified his anger against them. And there is none beneath can come betwixt him and it. Then we see clearly who hath done the turn, God immediatlie from the heaven.

As to the other thing, how easily he hath done it, I think none of you can be ignorant of it. It hath not taken him thirteen or fourteen years preparation. It hath not cost millions of gold, or thousands of men. What then? It cost him but ane word. And what word? He commanded the winds only, and the winds did his turn. Then ye see how mightily and how easily God hath done this work: And upon the sight of these particulars ye may take up two notable lessons.

The first lesson is this; God enarmeth never his creatures in vain, he sendeth them never out to do a turn that they return empty; but as he directeth them, so they accomplish his direction. As this is true in God, and faileth never on his part, so we see it faileth commonly on man's part. Look to all the expeditions, great preparations, and armies of puissant princes these many years bygone, every ane of them hath been frustrate in the end; for notwithstanding of all the ships, of all the army of Spain, his leaving of men partly in Spain, and partly in the Low Countries, notwithstanding of all his great army, quhilk was so long in reeking forth, whereby he thought no doubt to have rooted out the kirk; while he is of set purpose to have put in execution that bloody decree of the Council of Trent, howsoever he pretendeth another purpose in the meantime, yet what cometh to pass, I pray you? When as he was of mind to combat with the kirk, he meeteth with the wind, and he findeth the wind more nor partie, as the carcases of men and ships in all coasts doth testifie. As this letteth us see that God is never disappointed of his purpose, so it letteth us see that men are commonly disappointed of their purpose.

The other thing is this, I say, it hath been the custom of God, from time to time, to bring his kirk in wonderful extremities, and in sik extremities that in the judgement of man there is no outgate in them; yea, let be the judgment of others, in our own judgement ofttimes there appeareth no outgate. I say, it is his custom to bring his kirk in these extremities, that his glory may appear the more in her extraordinary deliveries. For sik is the nature of proud flesh, that gif he use them as instruments in his work, they

cannot content themselves with the half, or to compone with him, but they take the whole glory to themselves. So the Lord bringeth his kirk into sik extraordinary dangers, whereas no creature can relieve them, he delivereth them extraordinarly that the whole glory may appertain to himself; and praised be his name therefor.

Now, what profit and commoditie have the enemies of God in all these great assaults, longsome preparations, wearisome travel, and great charges? What profit reap they in this? They rush their heads against a wall, and haste themselves to ane evil end. They provoke the fury of the Holy One, and make both soul and body to perish. Is not this the profit, and yet they are so blind in this matter that never one of them can teach another?

What are the ends wherefore the Lord appointed enemies to his kirk.

The Lord was not sleeping when he appointed enemies to his kirk, but foresaw and appointed their ends, and by these ends they may not pass. And wherefore appointed he the enemies, what are the ends, let see, unto the quhilk he appointed them?

First end.

The First end is to exercise his kirk, as Spain hath put us in anc exercise this twelve months bygone; that is one end. This is very good.

Second end.

What is the Next end? To benefit his kirk by this. Yea, he maketh his very enemies to benefit his kirk; he maketh them that knew him not to grant harbour to his kirk; and, when it pleaseth him, he maketh them to grant her farther assistance.

Third end.

The Last end is, when he hath drawn all these good turns out of them, whereof they have no praise, because they do it for ane other end, he maketh each one of them to be hangmen to other, as ye see commonly, in our Highlands, he maketh each one of them burriers till others, and so punisheth sin by sin in them. Then, are they not over busy in procuring sik ane evil end, for they cannot assail the black of his eye but he must be angry against them. And so long as we remain under his obedience, he counteth us as dear to him as the apple of his cheek or the black of his eye. And so whoever assails the kirk, so long as she remaineth in his obedience,

they shall win ane evil end. Hath not experience taught this in our time? Have we not seen the experience of this in the great men of our time who have opposed themselves unto the kirk; in the Lords of the South, and great men of the North, that have opposed themselves to the kirk? Have we not seen that stone quhilk they have put at to have bruised them? Well, there is one of them lying in ward not bruised yet; but he shall be bruised an he take not up himself! And he in the North also, he shall be bruised an he continue; for there is none yet that ever pressed to put at that stone but it bruised them. It were better to snapper upon any other stone nor upon that precious corner, for there is none that snapper upon that stone but he shall break the neck both of body and soul! I see this stone placed to be a stone of offence, whereon over many of this country (alace!) break their necks. Indeed, I am sorry to see that the most part of this country should make a snappering stone of that precious corner. Always, in this point among the rest, we have this petition to seek at God; that howsoever it be a snappering stone unto them, it may remain a sure foundation and ground-stone to us, on the quhilk we being builded, as lively stones, may rise an holy temple to our Lord, and that the Lord in time would prevent this utter extermination, quhilk the devil, in his rage and members, intends. This far concerning the particulars, by just collation, betwixt that singular delivery from Sennacherib and our delivery from Spain.

Now what resteth? Ye see in the seventh verse he is ravished in admiration of the great work and of this great benefit. And what doth he? He bursteth forth in that pithy sentence, "Thou, even thou art terrible!" as gif he would say, thou only, even thou art terrible, and hath not ane match or companion; for the proudest man in the earth, and he that is most high in his own conceit, is not able to strike no sik terror as to dash a man or stupify his senses. This terror is proper to God only, it is he only that giveth the heart to men, and spoileth them of this heart when he pleaseth, and casteth them in ane dead sleep. Therefore, only this is proper

to God. And wherefore it is that he doubleth the pronoun, "Thou, thou," but to testifie that it is he only that is terrible? He proveth this in the end of the verse; and how? by ane interrogation there, saying, "Who is able to stand and abide in his presence, gif once his anger beginneth never so little to kindle?" Look to the devil, what became of him from the time he presumed to make himself companion to him? He was casten down out of the heavens perpetuallie. Look to Adam, from time he began to follow the wit of the devil and presumed in himself, he was casten out of paradise. And so, there is no creature that can abide in the presence of God of himself; for how is it possible that we, that are stubble, may abide in the presence of ane consuming fire? Is not stubble the matter of fire? Even so, we that are conceived in sin, born in sin, and are but a mass of sin, we are no more but as stubble is to the fire; so are we in the presence of God, who is a consuming fire, except we have a sconce, except we have Christ Jesus to go betwixt us and him; and therefore he is appointed to be a Mediator and Intercessor to go betwixt us and God the Father. To make our prayers acceptable, his merits start in betwixt the Father and us, his justice covereth our wickedness, his purity covereth our impurity, that under this coverture the Father may be well satisfied, and we may stand in his presence, and be defended from the devil and all enemies, otherways there is no creature able to stand in the presence of God.

What teacheth this till us? It letteth us see the great weakness and infirmitie of the creature in respect of the Creator. Is not this a great weakness, when the blessed angels, suppose they stand, and shall stand, by grace, yet they do not behold his countenance, but must cover their faces with their wings? How much more are other creatures unable to stand in his presence! And yet, notwithstanding of all this great infirmitie quhilk is in us, quhilk are but worms of the earth, yet flesh will sometime forget the self, so that in thy own conceit it will match thyself with God, and in his word despite him and provoke him to ane singular combat, as it were, as Julian did. I have heard of him that hath pro-

voked God to combat, and it hath come to mine ears; that is blasphemy. Gif it be true, that man is fallen into the hands of the living God, and suppose he be delayed, because the Lord is a long-suffering God to try his repentance, gif he abuse the Lord's patience, that by blasphemy his wrath be nourished, and his anger as it were, with coals, heavy shall his end be. Well, it is ane heavy thing that he is fallen in the hands of sik a God. Boord not with the majesty of God whatever ye do with flesh. Indeed, it is no new thing to flesh to misknow itself, and specially until he hath casten them in an reprobate sense, and spoiled them not only of supernatural light but of natural light. Alace! they know not what torments abideth them, nor the terrible hell that is prepared for them, except God prevent them in his mercy! Indeed, I crave that God may prevent them who utter these blasphemies, and gif it be possible they may be taken up that their life may testifie their repentance.

Conclusion. Always, to end this present exercise, that I and so many of you as are to communicate may dress us to yon Table. Let us remember that he only is terrible, and seeing he only is terrible, because he is only Lord of body and soul, only he hath power to save and tyne; and seeing it is so, let us fear and retire ourselves to him who is able to preserve and keep both body and soul, and sanctify them throughout, and present them blameless at that great day of the glorious appearing of Jesus Christ. To whom, with the Father and the Holy Ghost, be all honour, praise, and glory, for now and ever. Amen.

THE SECOND SERMON

UPON THE LXXVI. PSALM.

8. *Thou didst cause thy judgment to be heard from heaven; therefore the earth feared and was still,*

9. *When thou, O God, arose to judgment, to help all the meek of the earth. Selah.*

10. *Surely the rage of man shall turn to thy praise: the remnant of the rage shalt thou restrain.*

11. *Vow and perform unto the Lord your God, all ye that be round about him; let them bring presents unto him that ought to be feared.*

12. *He shall cut off the spirit of princes: he is terrible to the kings of the earth.*

Recapitulation.

We divided (well-beloved in Christ Jesus) this Psalm in three parts. In the first part, there was proponed unto you certain benefits, wherein the Lord sheweth himself exceeding merciful and gracious to his kirk. The benefits wherein he sheweth himself so gracious were two namelie in number. The first and chief benefit, wherein he sheweth himself exceeding merciful to his kirk, was this: that he had revealed himself to her by ane familiar and heavenly revelation. For why? The kirk knoweth, not only that quhilk may be known of God by ane general knowledge quhilk is common to the whole world, but she knoweth that quhilk may be known of God by ane special knowledge, heavenly revelation, and

supernatural light; the quhilk supernatural light and heavenly revelation maketh us to be counted the children of the light and of the day. Quhilk supernatural light severeth us from the rest of the world, who are darkness and the children of the night; quhilk supernatural light is proper to the kirk only; so that there is none that can know God rightlie but they who have received of this light.

This spirituall light is so proper to the kirk, that it discerneth her from all other false kirks in the face of the earth; for, as the Apostle saith, faith, quhilk is no other thing but this light, it appertaineth not to all, but this gift of justifying faith, is nothing else but that light quhilk is given to those who before all eternity were appointed for salvation. This special revelation is not obtained or purchased by no natural force, for so it were common till all men. It is not purchased by natural wit or understanding, for the wisdom of the world cannot know these things that are of God; yea, the wisdom of the world is the greatest enemy to the wisdom of God, and the wit of the world esteemeth the wit of God to be plain foolishness. This light is not gotten by the sight of the works of God, or by looking upon this great universe; we get a light, indeed, by looking on the works of God, but this light conveyeth us not far off, we lose it in the threshold, in the very entrie it is suffocate by our affections, and the vile appetites that are in us suffocate it.

Now, we get not this supernatural light only by the outward ministerie of the Word. No, sejoin me the Spirit from the Word, the Word is nothing else but a minister of death to my soul, and a slaying letter; it serveth to nothing but to be a further testimony of my just condemnation. Therefore, this heavenly light, whereby we are made heirs of heaven, and the children of God, is purchased by the Word and Spirit of God conjunctlie. By the Word striking and piercing the ear outwardly, and the Spirit howking the heart inwardly; so, where these two are conjoined, that heavenly light is wrought, and it is ane earnest-pennie of thy everlasting salvation.

Of this light and revelation, it cometh to pass that God is well known in Judah, that is, in his own kirk; and of this knowledge it cometh to pass that his name is great in Israel, that is, his praise is highly extolled, and his Name renowned among all them that know him rightly. By the name of God is understood God himself, as he maketh himself known in the wonderful works quhilk he worketh; as where he hath mercy on his kirk he is called a merciful God, as when he keepeth his promises he is called a true God, when he delivereth her mightilie he is called a potent God. And so as many works as he worketh, so many names he hath.

Now, of this revelation cometh the knowledge of God; for, except the Spirit of God take away the ignorance of our hearts, it is as impossible to me to know God rightly as the dumb element. Except this veil of ignorance quhilk sticketh so fast till our hearts be taken off, that in time the mighty power of God may be reverenced, there remaineth no farther sight nor serveth till our eternal condemnation; therefore the Spirit must concur mightilie to take off this veil of ignorance, that, our hearts and minds being renewed, we may begin to be new creatures in Christ Jesus. Of this knowledge it cometh to pass that God is reverenced, and his praises are sounded; for it is impossible that these who know God aright but they must praise him and reverence his Name. God is not like the great men of this country; for they, where they are best known, they are worst loved; but God, by the contrair, where he is best known he is best loved. And this love of God it cannot be idle, but it must burst forth in his praises. So these two are joined together; the Spirit of God bringeth knowledge, quhilk knowledge is faith, and true faith ever praiseth God.

Then, examine your knowledge from the effect, the praise of God, and see whether the knowledge of God be in this country or not. This conclusion must hold fast, where God is highly praised he is well known; and the contrare must hold as fast, where God is noways praised he is not known there. Substume now, but so it is that he is noways praised in this country, therefore he was never well known of us, his goodness and mercy was never well tasted

of us. And surely gif multitude of benefits or multitude of miracles might have made God known to us, we have had our large part, and let be all the rest, I think, suppose there were no more but this delivery past, it is ane sufficient argument to move the hearts of all creatures to praise his name; but sik is our terrible ingratitude, that for lack of praise we bring not only a curse upon the benefit, but a curse upon our own person. And, therefore, mine exhortation is now, as then, that with sik hearts as the Lord hath given us we be ready to sound his praise for this great delivery. The thankful memory of this last benefit shall be the ready way to purchase the next; therefore, with thankful hearts let us praise him; and where they are not so disposed as the worthiness of the benefit craveth, let us crave mercy for our evil disposed hearts, let us crave pardon for our unprepared hearts, and crave that it would please the Lord to sanctify them farther and farther to his own turns, that, being covered with his merciful protection, we may rest at all times under his wings and safeguard, so that we shall be sure to assail the enemy when he pleaseth. Thus far for the first benefit.

The second benefit, wherein the Lord shews himself gracious towards his people, is this: He made his residence with this people, quhilk he did with no other nation of the earth; he taketh his lodging at Shalem, as the tokens and handsigns of his presence did testifie. God maketh his residence with no sort of people in the earth but with his kirk; he hath espied out and selected to himself a people among all the nations of the earth, and with her he hath made his residence.

It is no strange language to say that God hath chosen a people to himself, and doth make his residence with sik a people. For, suppose the majestie of God fill and replenish both heaven and earth, and his power reach everywhere, yet is it as true our God dwelleth not everywhere; he hath selected a sort of people and a number of persons with whom he maketh his residence. And, among all nations, he selected this nation of the Jews, unto whom

he gave the visible handsign of his presence, and in whose hearts he dwelt. Now, it hath pleased him in mercy to translate his tabernacle, and to make his residence with us; and he hath chosen a few of the hearts of this country, where he hath begun his dwelling-place, for God dwelleth now in the hearts and consciences of his own by his Holy Spirit; and surely so he hath dwelt with us these thirty years, and in sik purity that he hath not done the like with no nation in the earth. He hath not remained with any nation, without error or heresy, so long as he hath done with us; so that of all nations we may be counted most unworthy, for this entertainment quhilk we give to God, it is not possible that he can continue his residence with us gif he be handled after this sort: For we all, king, priest, and people, have made defection from God. Well, the Lord will not weary himself aye, he will not fash his righteous Spirit in offering pearls to dogs and swine, he cannot dwell here. Now, ye see, he is beginning to give a great part of this nation to ane strange delusion; ye see, by reason they loved not the truth, he hath made them to prefer the leaven of the Pharisees to the truth, and this is the righteous judgment of God. And whereunto see ye all things work but unto ane universal confusion? So, we have this petition to crave of God, that he in his mercy would prevent this utter extermination, quhilk the confusion both in kirk and policy visibly portendeth, and that he would put it in the hearts of the magistrates to put to their hand to disburden the earth of this terrible confusion.

Now, in the second part of this Psalm he testifieth that he made his residence at Shalem by ane wonderful miracle, a work wrought by himself only. Again, into the fourth verse we see the place noted where this defeat was done. As to the place, he noteth it by ane adverb of place, "There he brake," pointing it out with his finger, as it were: It was done there, where God dwelleth; there, where he hath chosen a lodging to himself, there this notable defeat was done. Ye know this, and nature hath taught it, there is no man will be casten out of his dwelling-place willingly, but gif they presume to cast him forth, he will stand to the defence of his

lodging. So, when these men come to cast God out of his dwelling-place, he stood to the defence thereof. I compared like with the like, and I shewed that this question flieth in all men's mouths: Where was yon great defeat done? It is answered, and will be answered, about the coasts of the Lord's dwelling-place, there yon fleet perished! They came to cast God out of his Isle, but he stood to the defence thereof, and shewed he was not ready to remove. And it is certain there is no external force in the earth that can cast out God; except we cast him out by our wicked lives and devilish conversations he will never be casten forth. What great comfort and commoditie we have by the lodging of God, judge ye. Would God he had good neighbourhood! For, suppose he make his residence with us, yet he getteth evil neighbourhood, and greater unquietness is not out of hell nor he getteth on all sides. Well, I tell you, it is not possible that the Lord can be dislodged by any external force; except we dislodge him by our wicked lives and conversations he will never be dislodged; and how far we are gone forward in this work, the doings of this country clearly testifie. Let see where he may rest, where he may make his residence, where the cries of murder and blood shall not deave him? Where shall he sit, where the clamours of blood, the great complaints and cries of oppression, shall not deave him? What part is clean, let us see, without terrible blasphemies? Well, how is it possible but this way we must lose God, and losing God, we lose all.

I shewed you the ready way to entertain him was, that seeing he hath chosen his dwelling-place in the hearts and consciences of his own, it is not possible he can be entertained except we take up a new fashion of doing. The manner of doing that we ought to take up is this: Look what reverence thou bearest till any prince or magistrate in the earth externally, let the like reverence be given to God inwardly, suppose there be no proportion betwixt these two. And gif the external reverence quhilk thou bearest till a man be of sik force that it will make thee to compone thy gesture, and refrain thy tongue that thou burst not forth into evil talk

quhilk may offend him, how much more ought the reverence quhilk we bear to God, dwelling within us by his Holy Spirit, make us to refrain from evil thoughts, and from wicked and filthy affections? For the affections of the heart is as good language to God as the words of the mouth are to any prince. Then, I say, should not our third petition be this, that the Lord would rule our hearts so by his presence, that the cogitations thereof molest him not, nor the canker of our affections perturb him not? Gif this be done, then God shall make his residence with you.

Now, after he had noted the place, in the fifth verse, he enlargeth this work by ane notable comparison, in the quhilk he letteth us see that there is no majestie nor power in heaven or earth that can come near in glory, majestie, or power to our great God, that is, there are no arms, force, counsel, or endeavour, that can prevail against God. So, the nations that have God upon their side have more with them nor against them. Upon this I desired you, seeing we have sik ane advantage of the lodging of God, to prepare a clean chamber where he may make his residence. He maketh his residence only in the hearts of his own: The heart is only made clean by faith, therefore let us crave faith that God may rest with us; and God being with us, the enemy shall find more with us than with them, start us when they will.

Into the sixth and seventh verses he setteth down more particularlie the manner of this great defeat, after what sort, how easily he accomplished this great work: He letteth us see all this great victory cost him but a word, it cost him no more travel but he commanded the winds, and the winds did his turn, for the Lord's rebukes are ever effectual; he mynteth not against his enemies but he layeth on. So, this great victory cost him not fourteen or fifteen years preparation; it cost him not millions of gold and levyings of men, part in Spain, and part in the Low Countries; it cost him but ane word. So, it could not be that this work, quhilk was so mightilie and easily done, could have been done, except the Lord had done it. Thus far we proceeded in our last lesson.

Now, to come to our text. After that he hath shewed, in particular, the manner of this delivery, and let us see after what sort, and how easily God hath done this work, and after he hath cried out, "Thou, thou art terrible," being ravished by the greatness of the work, and after that he hath shewn the great infirmitie and weakness of the creature, so oft as it dare presume to oppone itself and match itself with the great Creator, after he hath done this, he insisteth yet in setting forth of this wonderful judgment; and in the eighth verse he letteth us see that this great and terrible judgment was wrought by the power and force of God only; it was done extraordinarlie from the heaven by himself only, so that the whole world saw the finger and hand of God in it.

Then, in the beginning of this eighth verse, I say, he maketh it known that he did it only, and in the end of the verse he letteth us see what his judgments wrought in the hearts of men. In the ninth verse he letteth us see the time when it was that it pleased him to work it, and to what end he wrought it. In the tenth verse he letteth us see whereunto the great fury and rage of the wicked served; and in the end of that verse he meeteth ane objection quhilk the kirk might have made; and in the last two verses is contained the conclusion of the Psalm.

Then to return to the eighth verse, in the beginning of it the prophet maketh it known that it is God only that did this work immediatlie, without the employment of any creature; and, therefore, this manner of execution testified to the whole world that God only was the chief doer of it.

Then, the chief reason that moved God to do this extraordinarilie and immediatelie with his own hand, is this: Suppose our God hath infinite ways and as many moyens in his hand at all times ready to destroy his enemies, yet sik is the malice of man and the envy of the devil (that possesseth man) to the glory of God, that so long as God worketh his work ordinarilie, and employeth this or that instrument in doing of his turn, so long man spoileth God of his glory, and spoileth him of a part of his praise; so that man will some time ascribe the glory to his own industry and wit, or to

fortune, or to one occasion or other; so that ere they suffer God to get his whole glory, they will give a part of it to any creature of the earth. For this cause the Lord worketh extraordinarily and immediatlie from the heavens, that the mouths of all the world, yea, of the very enemies, may be compelled to say, and this confession must be drawn out of them, that it is the finger of God that wrought this, without the support of any creature.

After what sort he wrought this defeat I will not dispute in particular, whether it was by fire-flaught, thunder, earthquake, or lightning; upon this I insist not. The general is sure and certain, that it was a work that flowed from the heaven immediatlie.

Now, he saith, in the end of the verse, that this terrible judgment brought forth two effects in the hearts of men: First, it brought forth a wonderful fear: And, Secondly, it brought forth a great silence; their tongues were taken from them: "The earth feared, and was still." By the earth, the inhabitants of the earth is understood; or, gif we will hold us in our particular, the remanent of Sennacherib's armie is understood, I mean the remanent of the armie that were exempted behind the judgment. This remanent began to fear and be afraid with ane terrible fear, and the tongues of them that were so stout the night before held themselves quiet. They that lifted and heased their arms the night before, and provoked God, as it were, to the singular combat, after the sight of this judgment they have their hands to seek; and they who boasted so much of their valiantness, and filled the very earth with their blasphemies the night before, from the time they saw this terrible judgment they had their tongues to seek, they had not ane word to speak.

It is wonderful: the Lord's manner of doing and proceeding is a hid manner of doing against his enemies, and few perceive the fashion of the bringing about of his judgments. For, ye see, he taketh his enemies in ane instant at unawares, while as a man is in the height of his pride he bereaveth him of his counsel, he bereaveth him of his force, and so spoileth him both of heart and hand, in sik sort that he hath not wit to devise more nor ane ass; and

hath not ane hand to perform more nor gif he wanted the hands. So he bereaveth him of his policie and exquisite judgment. And how is this done? It is by ane blind fear that he striketh them with. He casteth them in sik ane anguish and blindness of mind, that neither they see God, who is the striker, nor yet see they any outgate, but they are casten in ane desperate estate and utter darkness remediless. And so it cometh to pass that these miserable men put violent hands in themselves, thinking that the soul quhilk now is in prison, as it were, will be in ane better estate gif it were outwith this body; but, alas! they are all deceived. So, I say, the judgment of God, when it lighteth, how long soever it be delayed, terrible shall it be when it lighteth on the enemy. It is ane fearful thing to cast ourselves willingly into the hands of a consuming fire.

Therefore, now, seeing ye have courses in hand, ye should take good heed to your courses: Look well about you, and be diligent to know whether ye be on God's side or against him. Ye, again, that are not practisers, and meddle not with high matters, take heed how ye walk in your own calling: Look unto your trade, ye that are merchants; look unto your dealing, ye that are lawyers, how crooked or how straight ye are. Ye that are lords and judges, with what conscience ye proceed in your vocation. And mark this: Look to his Word, look what profit ye have made of his Word, examine your calling by his Word, and gif ye examine your calling by his Word this way, ye shall find the fruit or loss of your calling; but gif ye depend on the testimony of your conscience, without the examination and rule of his Word, ye will be deceived; for many do this, and say, "I am not troubled in conscience, I am sure my conscience presseth me not;" when in the meantime they run a wicked course, and try not their calling by the blessed Word of God, but look only to the estate of their conscience, quhilk in sik evil turns flatters them, they think themselves sure enough. O, but thou art beguiled! and why? Thy conscience may be deceived as well as thou. And how? Thy conscience can give thee no better warrant of thy doing, neither to accuse nor

to excuse, but as she is informed; so that gif she be rightly informed she will give thee a right warrant, but gif she be evil informed she will give thee as evil a warrant, and flatter thee; so that of a slight information she will give as slight testimony. There is no right information but that quhilk proceedeth of the Word; therefore, seeing now ye have the Word so clearly taught unto you, ye should try and examine your callings by this Word. See what this Word biddeth you do; try, in particular, and say, What warrant of the Word have I to do this? What warrant have I of his mouth for thus doing? And finding a warrant of God's Word and of his Spirit going together, thou art sure; but where the conscience giveth a testimony without the warrant of the Word, it is a deceiving testimony; therefore conjoin these two. Try narrowly in your doings gif the Word and the Spirit go together; and gif these two be joined they shall stand as two witnesses with thee.

The greatest impediment that stay men from the conjoining of these two in their doings is the affection they have to their own person; the affection and love they have to themselves hindereth this trial. For we see that sik is the superioritie and dominion quhilk this affection hath, that it carrieth reason where it pleaseth, and it is so stark that it suffereth not the grace of God to enter into us, but moveth man to give obedience to the wickedness of his lust or appetite; and to say, "Or I want the service of my lust and pleasure of mine appetites, I will thraw rather the Word to mine appetite nor subdue mine appetite to the Word, and so to want my pleasure." (Judge ye what conscience this is!) They make the Word to serve their appetites, and never suffer the Word to mortify their appetites. And of this what cometh to pass? By this kind of dealing it cometh to pass that at last they tyne their conscience, so that it can neither accuse nor excuse, because they are casten asleep, and lie in this dead sleep till they be wakened with a terrible wakening by God, the righteous Judge from heaven. Take heed! for this is the truth. And at that wakening, he shall

make the terrors of these same sins (quhilk gif they had followed counsel they might have eschewed) terrible to overwhelm them. Now the conscience is at quietness and rest, and holdeth thee in security; but, alas! it is a fostered security. The inward heart is full of bladarie, quhilk bladarie shall bring sik terrors in the end with it, that it shall multiply thy torments, and so oppress thee, except in time thou seek out the bottom of thy conscience. Therefore be not deceived, as ye are come in this earth to serve and glorify him, so every ane in your own ranks and callings be upright. Yea, deal uprightlie in your calling when ye have the warrant of the Word, for the warrant of the Word is not changeable, it cometh not under revocation; but once have the warrant, and aye have it; so whosoever getteth the warrant of the Word in this earth, his blessed mouth shall be a warrant to them in ane straiter place. Then, take heed to this terrible judgement; look in time, that out of time it overtake thee not with a terrible wakening!

Now, to come to the ninth verse. In this verse he noteth the time when this great judgement was wrought upon the enemies: And he saith, it was wrought when God rose: it was not done when God sat; for the whole time when he sat his enemies were aloft, stirring their time, raging in murder, oppression, and blood, as now ye may see the great men in this country raging, who are his enemies. Then, all the time that God sat his enemies were aloft; and this long sitting of God, what did it? Whereas it should have drawn them to repentance it confirmed them in their pride, and increased their malice. Well, God ariseth at the last, and when he ariseth he striketh them with ane terrible judgement. He bringeth in God here after the manner of earthly judges, after the custom of our judges; for first they sit down, they try, seek out, and advise, and after advisement they resolve, and after advisement and resolution they rise up, give forth the judgement, and pronounce the sentence; even so the prophet bringeth in God

after the same manner, sitting, and after sitting, rising and pronouncing the sentence. Then the Lord, ye see, hath his time of sitting and his time of rising.

The time of his sitting I call the time of his patience, the time of his long-suffering, the time of his benignitie, whereby he allureth, yea, an it were possible, the very enemies to turn unto him! And I call the time of his sitting the time of his delay of the execution of his judgment. I call the time of his rising the time of his execution, the time of his hot wrath, and the time of the declaration of his righteous judgment upon flesh. The Lord hath both these times; and they who abuse the time of his sitting shall not be able to escape the time of his rising. Sennacherib abused the patience and long-suffering of God sitting; but he escaped not his rising, as he bore him witness. All doctrine should be applied to our present estate; all men's consciences are asleep, and except they be now wakened in time, terrible shall that wakening be quhilk they shall have, when the terrors thereof shall oppress them! Therefore it is good that this matter of terror were presented in time to wake the conscience. For, by the way, the biting conscience is not the worst of all sort of consciences, but the biting conscience is in the second rank; for the conscience that biteth thee, and accuseth thee, sendeth thee to seek remedy. And the more that it hasteth thee, the sooner thou purchasest remission of thy sins, and peace in the body and blood of Christ Jesus. So, of all consciences the biting conscience is not the worst, but is in the second rank. It sendeth thee to seek remedy. Only of this beware, that thou furnish not matter to her biting by increasing of farther corruption; but even cast out sin, whereby God is offended, and this biting nourished; and, in the end, thou shall find a true pacification, and a taste of the right peace that floweth from Christ Jesus, quhilk peace passeth all understanding.

To come to the particular, the Lord is not risen as yet in this country, suppose he hath sitten long. And why hath he sitten but to see gif his enemies will repent? And hath this taken effect?

No; for he hath not greater enemies in no part than the great men in this country, where his Word is so clearly uttered. So that the greater the knowledge be the greater is the contempt, and the greater the contempt be the heavier must be the judgement that abideth them. Now, in all this time of the Lord's sitting, what are they doing? They are burning and scalding, slaying and murdering, and using all kind of oppression, and raging so as there were not a king in Israel! Well, the Lord sitteth not to this end that they should abuse his patience; he sitteth not that they should be confirmed in their cruelty; that they should lose their knowledge, or think that either there were not a God, or God was become like themselves. Always, I say, this is not the end wherefore he sitteth; but he sitteth only to this end, that he may draw them by the hand to repentance. And now, seeing they have abused the time of his sitting, he is even at the rising; and, assuredly, the Lord shall rise to be revenged upon the iniquities of the great men of this country, whose sins do so abound.

And whereby know ye this? By ane argument quhilk is infallible. Examine, by your own wit and judgement quhilk ye have of the book of God, and by your natural judgement, is it possible that the ground of this country is able to bear a greater birth of iniquitie both in Highland and Lowland? Is it possible that it can be heavier ladened with mischief in all neuks nor it is now? And the ground must be exonered of this iniquitie, where the Lieutenant whom God hath placed overseeth it and will not exoner the earth of her birth, where the magistrates that are inferiors neglect their duties, of necessitie he must extraordinarilie, from the heavens, exoner the element of it. And surely, let be this, an there were no more but these horrible confusions in all parts, quhilk no man can overtake, it appeareth that the Judge of the world himself shall come down shortly to exoner it. And why? Because I see all tokens that go immediatlie before his coming to be already passed; faith is scarcely to be found, yea, not faith in promises, let be faith in Christ Jesus. For iniquitie aboundeth so, and there are so many confusions left unovertaken by the

magistrate, that it appeareth clearly the Judge himself must come, and that the Judge of the world shall be the first that shall redress this confusion.

And seeing it is so, it becometh not us to be idle; for surely the time draweth near. And gif the time shall be shortened for the elect's cause, now I think it shall be shortened for the cries of the poor of this land; therefore it is no time for us to sleep. It is time for us to prepare us to go a-meeting that great Judge now. While oil is offered abundantlie buy oil to your lamps; for so soon as the trumpet blows, and that he is making homeward from the clouds to his Father's dwelling, wherefrom he comes, it is no time to have our oil to seek. Now we have this oil of gladness freely offered, the water of life, and the oil that should refresh our consciences, is freely offered; therefore it becometh you to prepare yourselves, that when he cometh, whether it be the night or the morn, by night or by day, he may not offend you unawares. These iniquities and wickedness of the heart of man are so deep, that gif the Ethnick may say justly, that the boutgates and deceits of the heart of man are infinite, how much more may we speak it, having Jeremiah his warrant, who calleth it deep and inscrutable above all things, Jerem. xvii. It is time, therefore, that we be busy in seeking and renewing, breaking and humiliation of our hearts, for the outward scroof, suppose it appeareth to be whole, where the inward is festered, availeth nothing, but maketh it to undercoat again. Therefore, now it is time to study to have your hearts broken; for once they must be broken or they be healed; once they must be low or they be high; for thine heart, that was never touched with any sense of thine own sin and feeling of God's judgment, wist never what the taste of mercy meaned; for there is no way to go to heaven but by the ports of hell; therefore it is time to crave of God that he would bring your hearts to that estate that ye might know your sin and sorrow for it, and that he may prepare your hearts so that ye may look for the accomplishment of your happiness in his coming; and where the heart is so desirous of that day, it may be welcome come when it will: The Lord of

heaven prepare our hearts! It is not possible that this can be done, O Lord, except thou, by the mighty power of thy Spirit, humble them, and hammer down this natural hardness that is in them, otherways our hearts will never give obedience to thee; therefore, O Lord, work it.

Now, in the end of the verse, he letteth us see to what end the Lord arose, and executed judgment. The chief cause that moved him to rise was the poor and oppressed in all the corners of the earth. The great complaint and cry of the poor people in all countries was the cause why God did rise: Examine, then, and try, hath not God good cause to rise in this country? I wot well there cannot be more complaints of the poor in no country nor is in this, so that it is no marvel but he rise, and that suddenly. He is like unto himself now, as of before; then, these great complaints and cries of the poor must make him to rise, as ye have it, Psal. xii. And gif they prevent not his rising, terrible shall it be to the wicked; for, ever with the salvation of his own the destruction of his enemies is joined; and out of these, both salvation and destruction, he maketh himself to be glorified. Then, I would these bloody men and oppressors wist that nobilitate themselves with shame and ignominie, that the Lord will rise, and that shortly, except they prevent him, whereof I see no appearance.

In the tenth verse he letteth us see to what purpose the great fury of these men serve. And, in the beginning, he letteth us see with ane constant affirmation, "Surely, surely, the rage of men shall turn to his praise." Their greatest rage and highest fury is the highest matter of the Lord's praise. That same fury and rage whereby they think to dishonour God and overwhelm his Kirk, he turneth that same rage to the contrair, and he maketh out of that same fury his own glory and the delivery of his Kirk to shine. The Lord is ane wonderful workman; he bringeth about his purpose in sik sort that he can draw out light out of darkness, and bring forth his own praise out of their greatest rage. Have ye not seen this from time to time? Hath he not made his greatest enemies to tes-

tifie it, and drawn out a confession out of their own mouths? Ye read in the history of Julian the Apostate, when he was in his greatest rage, and in the top of his fury provoked Christ to the singular combat, in that high rage, while as he draweth his weapon to strike our Head, he striketh himself. And after he had given himself the deadly wound, he bursteth forth and saith, at last, "Thou hast win, Galilean!" So out of his own mouth the Lord drew a confession of his praise. Ye read in the 6th of Exod. of those enchanters that opponed themselves to Moses and Aaron, and counterfited all that they did until it came to the plague of lice; there they stand, and say, "It is the finger of the Lord;" as gif they would say, This plague is done by the mighty hand and power of God only: we are not able to counterfit it! Here we see they are compelled out of their own mouth to confess the praise of the Lord. Sennacherib was compelled to say, (who liketh to read that history,) and it is said that his grave hath this superscription, that he confessed it was the great God of heaven that fought against him. Now, ye hear, at the same present, what say the Spaniards? They are compelled to say that it was the finger of the Lord, the mighty hand of the God of Jacob, that hath wrought this defeat, without the support of any creature. So, by these examples, and many more, ye see the verity of this proposition, God maketh the greatest rage and fury of his enemies to be the greatest matter of his praise.

He answered to ane objection of the kirk.

Now, in the end of the verse, he meeteth ane objection quhilk the kirk might have objected. For the kirk in these days, as the kirk this day, might have said, Suppose the victory of the Lord's be strong and wonderful, yet he hath not slain all; for we understand that the Lord shall not make all Christ's enemies his footstool until the last day; and, therefore, seeing there is a remnant of them who are endued with that same restless spirit that their forebears were of before, they cannot rest, but still pursue and come against the kirk of God. For the spirit of the devil, suppose it possess not all the enemies in ane alike measure, yet they are all possessed with one sort and kind of spirit, quhilk possessed their

eldest brother Cain, to wit, the spirit of persecution occupieth them all, wherever they be scattered; and as Cain persecuted his brother Abel, so we must look to be persecuted of them, as ye hear this spirit bursting forth in terrible effects, quhilk cometh to your ears out of Rouen, out of Paris, and out of all those parts. Ye hear, there, of the great persecution and bloodie rage of the enemies, quhilk testifieth that they are possessed with that same spirit of persecution wherewith their eldest brother Cain was possessed; so the kirk, seeing that the Lord hath not slain all, but that there is a remanent left, who are endued with that same restless spirit of their forebears, she might have said, "Who shall restrain the remanent of the rage of the enemies?" For suppose that here they be called a remanent, yet, in respect of us, they are not a remanent, but ane huge multitude. Therefore, seeing it is so, that they are possessed with this spirit that will make them to conjoin their forces, they will renew their assault, and who shall restrain them?

The prophet answered clearly in the name of God, and biddeth the kirk take no thought of their rage; for he that had destroyed the root would destroy the remanent; the God of glory, that defeated the main armie, would also restrain the remanent. The kirk hath no more to do but to depend upon the God of armies, and he shall fight for her. Now, ye see so clearly and easily as this matter applieth itself. Ye know how it is common in the mouths of all men, that this fleet, quhilk is perished, is counted to have come only to have scoured the waters, and to have espied the forces of the Queen of England. There is a greater armie coming; the second assault shall be made with greater courage, and shall have a better success. This is the common objection, and upon this the weak ones of the kirk may speir, Who shall restrain this remanent? and who shall oppone unto this second assault? The prophet answereth, the God of heaven shall restrain the second assault: The mighty God of this isle, who hath shewed himself wonderful from time to time in this country, howsoever we be ingrate, he shall restrain the second as he did the first; so, on our part we have no more to do but to hold us in the sight of God. And this is even a very great work

to hold us in his eye; for, by bending up of our eye to him we shall draw down his merciful eye to us; and so, being guarded with his eye, and being environed with his merciful protection, quhilk is unto us a brazen wall, the enemy shall never prevail, assail when he pleaseth. And this shall be done only by holding us in the sight of God's eye; therefore, so long as every one of you in particular, and this country in general, is able to hold themselves in the sight of his eye, heaven and earth, and all that is therein, is not able to overcome them. But gif thou build up an perpen of thine own making betwixt thee and him, then not he only, but all his creatures shall be fearful to thee, and ready to destroy thee. For, wherefore is it that some men are commonly so done afraid, but only for want of ane outgate? And we have this outgate only in the sight of his eye, so that, gif thou keep God, thou hast ay ane sure outgate. O, then, the care of ane Christian should be this, to repent and sorrow for his sins bygone, to demolish and cast down this perpen of iniquitie that it grow no more, but that by sobs and sighs piece and piece it may be demolished. No question the more sin be removed the more we are in the sight of his eye; and the more we see him the greater comfort shall we get all manner of ways; there is no other way to be saved but by this. Thus far concerning the second part of our division.

Now, in the Third part, quhilk is in the last two verses, he concludeth with a notable exhortation; that, seeing the God of heaven hath deserved so well of her, she should shew herself thankful. The least thing she can do is to praise the name of God, yea, surely it is the least thing; therefore he saith, "Vow, and perform your vows." Vow, to testifie your thankfulness; perform your vows, to testifie your obedience, and how ready ye are to serve so good a God.

By vows here, he understandeth not these foolish vows, but the action of praise and thanksgiving; for so oft as the Spirit of God maketh mention of vows, so oft he meaneth of vows of thanksgiving, as ye may see clearly in this book of Psalms, as, namely, in

the l., lv., lx., lxi., lxv., and lxvi. Psalms. And to vow to thank God it is a part of our duty; we are bound to it, and we have our warrant for it. And these sorts of vows are very profitable, for we have two great commodities in them. First, they stir up and confirm our faith; for when a man is in ane great extremitie, and promiseth to be thankful to God gif he be delivered, it strengtheneth his faith, and maketh him to look the more certainly for the delivery. And, again, when the delivery is past, that we are returned to our own home, an it were no more but for very shame and keeping of the promise that we made, we cannot but be thankful; so, these sorts of vows are good, and ought to be vowed and performed; but these unlawful vows of the Papists have no ground here. There is no wicked vows that ought to be keeped; yea, there are no vows that are rashly vowed that should be wickedly performed; for in so doing they make ane double fault: first, they do a fault in vowing rashly; secondly, they do a fault in performing their vow. All these vows are beside the warrant of the Word; we should promise to be thankful to God, and to perform.

Then, the exhortation riseth unto us, after the example of the prophet here, that seeing in this great benefit, suppose we had never received more benefits, the Lord hath deserved so well of you, ye ought every one of you to seek hearts to grow in thankfulness toward him, whereby he may grow in mercy and love towards you, and grow in hatred and anger towards his enemies. And suppose ye be thankful, think not that ye deserve anything, for when ye have done this, ye cannot eik anything to his estate; ye enrich not God one whit. It is not possible that he who is absolutely perfect of himself can need anything whereby his estate may be enriched; yea, let be we eik nothing to his estate, our best thanksgiving is noways acceptable to him but by way of grace; gif Christ Jesus start not in betwixt us and him, it is not possible that our persons, or any action that floweth from our person, can be acceptable to him: Therefore, it is only by way of grace and mercy in Christ Jesus, in whom he cannot be displeased with us,

that our thankfulness is accepted by him; so it is not for our merits, as the Papists foolishly alledge, nor by way of our deserving, that he accepteth of us; it is by way of mercy and grace that he alloweth of us and our thankfulness. Indeed, he accepteth so of our thanksgiving, that without we praise him nothing can please him; and, therefore, seeing all our actions are only acceptable to him in his well-beloved, let us praise him in Christ. Ye see we will thank him for meat and drink after dinner and supper, and why should ye not thank him for the rest of the creatures? As for this benefit of your delivery and preservation, both of kirk and country, the Lord give us hearts to thank him.

Now, in the end of this verse, he saith, "Let them bring presents to him that ought to be feared." We have no other presents to bring but this sacrifice of praise and thanksgiving, quhilk is called calves of the lips, Psal. li. Would God that this were truly given, suppose not in sik measure as is required! Always, let us bring these sacrifices, and present them to him only who is fearful, not only to mean men, but to the greatest princes and monarchs of the earth. And how proveth he this? He proveth this in the last verse, where he saith, "He cutteth off the spirit of princes;" that is, he spoileth them of their wit and force; and, last of all, when it pleaseth him, he spoileth them of life itself, he taketh all from them, even from these same princes that oppone themselves most unto him; he spoileth them in one instant of heart and hand, and all forces, and maketh them ane spectacle to all nations. Well, they will not learn in time! It is terrible to princes to fall in his hands, for, when they fall in his hand, he is not satisfied to spoil them both of heart and hand, but after he hath spoiled them both of heart and hand, he taketh the very life from them. Sennacherib found this, for his own sons put hands on him and slew him.

Our great men think they will eschew his hands. There is no example or proclamation of judgment that will make them leave off from burning, slaying, and murder. This is not looked to by the

Counsell, and he who should punish this overseeth it. And they that are inferior magistrates overseeth it, so that this land is so overwhelmed with sin that it cannot be discharged until the great God himself do it. "Terrible is he, therefore, to kings;" and look how terrible kings are to mean men, far more terrible is he to them. The kings of the earth, at least since the Evangel began, have ever conspired to explode Christ out of the number of kings, and so to root out his kingdom, that he should not bear rule in the earth; and this conclusion hath been laid by them. So by "kings," here, to whom he is terrible, is to be understood these mischievous kings that will not acknowledge Christ as King, nor submit their sceptre to his sceptre, but have all conspired and assayed their forces to put him out of their catalogue. What profit they have gotten of this, time hath tried! Ye see what the king of Spain hath gained; ye see what his predecessors have gained; and what followeth, there is ane second assault to be made, and it is not possible but the second assault must be, for the devil must be aye like to himself: so the second assault shall come, and in his great rage he shall put at that same stone as he and his forbears hath done of before. Is it sure that Spain shall make the second assault? It is sure, and yon argument letteth me see it, for the spirit of the devil cannot be at rest! And what shall come of this? The next thing that ye shall hear, God shall cut off his life; he that hath spoiled him first of heart and hand shall spoil him of all; and so the second thing that ye shall hear, the great Monarch of Spain shall die; and so he shall be disappointed in the second assault, and all the kingdoms quhilk are under the coverture of this king shall be let loose: For rather shall heaven and earth go together, or God suffer his Kirk to be rooted out, gif we remain in any part of our obedience. Oh! then, we ought earnestly to prepare us, to reverence him who is only fearful! For, gif they who have the supreme place will not reverence him, he shall take their reverence out of the hearts of men. It is only for God's sake that they are rever-

enced; whosoever, therefore, honoureth not God, he shall not honour him. So, we ought to honour God, and give him his own due reverence, and his own place, that we reverence no man, nor the laws of any man but God, and for God's cause. And so, honouring God, God shall honour us, and extol us, and that in the righteous merits of his Son. To whom, with the Father and the Holy Spirit, be all honour and praise, for now and ever. Amen.

A SERMON

UPON THE FORTIETH PSALME,

PREACHED IN THE TIME OF PUBLIC FAST.

A SERMON

UPON PSALM XL.

1. *I waited patiently for the Lord ; and he inclined unto me, and heard my cry.*

2. *He brought me also out of the horrible pit, out of the miry clay, and set my feet upon the rock, and ordered my goings.*

3. *And he hath put in my mouth a new song of praise unto our God : many shall see it, and fear, and shall trust in the Lord.*

4. *Blessed is the man that maketh the Lord his trust, and regardeth not the proud, nor such as turn aside to lies.*

5. *O Lord, my God, thou hast made thy wonderful works so many that none can count in order to thee thy thoughts toward us : I would declare, and speak of them, but they are more than I am able to express.*

6. *Sacrifice and offering thou didst not desire ; (for mine ears hast thou prepared ;) burnt-offering and sin-offering hast thou not required.*

7. *Then said I, Lo, I come ; for in the roll of the book it is written of me,*

8. *I desired to do thy good will, O my God : yea, thy law is within mine heart.*

9. *I have declared thy righteousness in the great congregation : Lo, I will not refrain my lips, O Lord, thou knowest.*

10. *I have not hid thy righteousness within my heart, but I have declared thy truth and thy salvation : I have not concealed thy mercy and thy truth from the great congregation.*

11. *Withdraw not thy tender mercy from me, O Lord: et thy mercy and thy truth alway preserve me.*

12. *For innumerable troubles have compassed me: my sins have taken such hold upon me that I am not able to look up; yea, they are more in number than the hairs of mine head: therefore mine heart hath failed me.*

13. *Let it please thee, O Lord, to deliver me: make haste, O Lord, to help me.*

14. *Let them be confounded and put to shame together that seek my soul to destroy it; let them be driven backward and put to rebuke that desire mine hurt.*

15. *Let them be destroyed for a reward of their shame, which say unto me, Aha, aha.*

16. *Let all them that seek thee rejoice and be glad in thee: and let them that love thy salvation say alway, The Lord be praised.*

17. *Though I be poor and needy, the Lord thinketh on me: thou art mine helper and my deliverer: my God, make no tarrying.*

THIS Psalm, for the most part, it tendeth to ane praise, and to ane thanksgiving; for the author of it (David) partly he praiseth God from his own late experience, and partly from the public experience of the whole kirk; therefore, for this his experience, he offereth his service to God, protesting to be thankful to him, as he had been thankful in times bygone. And in the end of the Psalm he retireth himself to prayer, and commendeth his estate to the protection of God, that as he had delivered him in time bygone, so he would continue the same in mercy with him in time to come. This I take to be the sum of this Psalm.

As to the parts of it, we have three parts.

Into the First part we have the praise and commendation of the mercy and kindness of God, whereby it cometh to pass that he rejecteth not them that depend upon him.

In the Second part, for this experience that he hath found, he offereth his service to God, and as he had proclaimed his justice and mercy in time bygone, so he protesteth that he is ready to do the same in time to come.

In the end, as I spake before, he retireth to prayer; he commendeth his estate to God, that as it had pleased him to preserve him in time bygone, so it would please him to preserve him in time to come.

Following the literal meaning, this is the effect of the Psalm. Otherwise, there is a notable prophecy concerning the office of Christ Jesus; concerning the abolishing of the Old Covenant, and establishing of the New Covenant, and concerning the sacrifice of our High Priest, the Priest of the New Testament, Christ Jesus.

Then, to return to the First part: Into the first part we have ane singular experience set down; indeed, gif the circumstances were well considered, his experience is more than singular; for of the last Psalm the estate and care wherein he was at this time may be easily gathered. He was pursued by the treason of his own son, Absalom; he was pursued by the scorns and taunts of his own servants. In this great extremity he bursteth out in prayer, and craveth at God that he would withdraw his hand from him for a space. And why? He was consumed with his own iniquity; he craveth that at the last he will incline his ears to his prayers, and keep no longer silence at his tears, in respect he knew he was but ane sojourner and ane pilgrim in this earth, as the rest of his forebears were. He saith, "Withdraw thine heavy hand, O Lord, and let the mercy that I looked for appear to me." Now, in this Psalm he letteth us see what issue and end his long waiting on obtained, to wit, ane most blessed and happy end; for, in this Psalm we see that the Lord at the last inclined his ear unto him, and sheweth in experience, that suppose he answereth him not, yet he was not deaf, but accomplished his desire in drawing him out of his misery in the quhilk he lay; quhilk misery he describeth by two proper similitudes.

The first similitude is taken from the pit: The second is taken from the miry clay. At the last the Lord drew him out of this horrible pit, and placed him upon the shore. He opponeth the rock unto the pit, and he opponeth the fair way to the miry clay.

He drew him out of the miry clay, and placed him upon ane plain and fair way, and directed his journey; so, his long expectation obtained ane most happy issue.

Into this his experience there are three things that offer themselves to be considered: First, what was this that he sustained in this long waiting; what was it that made him to continue without despair. Secondly, what was David's exercise the time of this long waiting. Thirdly, what issue and end this long waiting obtained. As to the waiting, there was no other thing that sustained him but that same quhilk we Christians call ane Christian hope, or a Christian expectation; quhilk hope is the work of the Holy Spirit, wrought in us by the power thereof, whereby it cometh to pass that we with great patience abide the performance of the Lord's promises.

Into this hope there are two things inclosed: There is, first, the absence of the thing hoped for, and yet, notwithstanding, a certain expectation of the same. This hope of ours is different from our faith, suppose it rise and spring thereof in two special points; for the nature of faith taketh hold on the promise, for nothing can be believed but the promise; promises are proponed to be believed, and commands to be obeyed. The nature of faith, then, taketh hold of the promise; the nature of hope looketh not so much to the promise as to the thing promised. The nature of hope is to look continuallie until it get the thing that is promised; the nature of faith maketh that thing quhilk is absent in itself and in very deed, it maketh it present, as it were, extant and subsisting before thy senses: and, therefore, faith is called the ground and substance of things absent, for faith maketh them as sure, by the promise, as gif the thing promised were in my hand; it maketh me as sure of the promise as gif the debt were already paid. Hope, again, maketh not the thing promised present, but it looketh on still whïle it be present, and awaiteth on continuallie until it get it, and when it is present, then faith and hope cease: "For what mister we" (saith the Apostle), "to hope for the thing we see or have in our hand?"

Now, look how sure our faith is, as sure of necessitie must our hope be. A sure promise maketh a sure faith; a slack promise will never make ane constant faith. The promise of God is only sure; therefore the hope and faith that is grounded on God is only sure. This sure hope it liveth in this world by way of patience, for impatience cutteth the pillars of hope; impatience carrieth us to despair, and to put violent hands on ourselves; so, hope liveth by patience, and patience by hope. Now, the matter of patience is trouble upon trouble. Affliction engendereth patience, (saith the Apostle,) Rom. v.; for a bed of ease is not a matter of patience, a prosperous course is not a matter to assay our hope; so trouble upon trouble is the matter and exercise of patience; long drift and delay of things hoped for is the exercise of true patience.

Now, upon this deduction I gather ane proposition, that is, ane sure, constant, and Christian hope, quhilk being exercised by trouble upon trouble, by long process, drift, and delay of time, yet remaineth constant. Whoever is endued with sik ane hope, he may wait on, he hath a sure and constant hope; but so is this hope whereof we speak, the hope of the prophet; therefore he had a Christian and sure hope. For as to his troubles, ye heard them the other day; he was pursued by the treason of his son, backbited by his servants, yet he abideth patiently. Indeed, sometime he bursteth forth through impatience, but in ane instant he took up himself; and to testifie his long drift and delay, he saith here, "In waiting I waited." Then, I say, ye have it proved that David had ane sure, firm, and constant hope. The surer that ane anchor be, and the more deep it be fixed, it will be the loather to make up. Let the storm rage as it pleaseth, continue as it will, the anchor that is deeply fixed will be loath to make up. The anchor of our soul (saith the Apostle) is hope; therefore, the more sure and deeply it be fixed, it will be the loather to make up. Our whole study, diligence, and care, should be to see when and in what place we should cast this anchor of hope. Cast we our anchor on man, the storm shall not rise so soon but it shall make up; cast we it upon any creature, it can be no surer than the creature itself;

therefore, when the storm cometh it will make up. Shortly, cast we it below, under the clouds, it must make up in time of storm. Then this anchor is by the nature of other anchors, it must be cast upward, it must pierce the heaven, it must enter within the vail, and enter in *in sancta sanctorum*. It must take hold on Christ sitting at the right hand of his Father. There is no surety for our anchor except it enter within the vail. And gif we obtain access that we enter within the vail, there is no storm, nor continuance of storm, blow as it pleaseth, that will make it to make up, and consequently make us to make shipwreck of our souls. Lord of his mercy grant unto every one of us understanding, that we may cast the anchor of our hope aright!

As to the Second thing, concerning the exercise wherein he was exercised in during his waiting on, he noteth, in the end of the verse, that he was occupied in crying, and in the last Psalm he was occupied in praying, sighing, and sobbing, induring the time of his long waiting. This was his exercise. And gif this exercise had not continued, it had not been possible that his patience should have continued. By this exercise he entertaineth patience, and by patience he entertaineth hope; for as to this sighing and mourning, it is noways contrare to the nature of hope no more nor joy is, for this mourning and sighing riseth of the long drift and absence of the thing hoped for; as, on the other part, the joy riseth of the approaching and drawing near in our expectations of the thing hoped for. So this sighing, crying, and praying, was his exercise, and they are the only means to purchase strength to stand and continue in hope.

As to the Third thing, ye hear what end and issue this long waiting of his took, to wit, a prosperous and ane happy end. The Lord inclined his ear to him; and not only inclined he his ear, but granted him his heart's desire. Upon this ground I mark one or two things, and so I shall go forward.

The first thing I would have you to learn is this; learn of David

your kind of exercise in extremity of troubles; learn of David the right means whereby ye may entertain patience in greatest calamity. The means that he setteth down here is crying, sighing, lamenting, and praying unto God. And in other parts of the Psalm he eiketh to many other means, suppose these be the special. Gif thou do well in these great agonies, thou shalt call to memory the examples of the servants of God who have past the like straits. Gif thou do well, thou shalt call to memory the testimonies of the favour of God shewed to thyself, gif thou hast felt any in thy life bygone: Gif thou do well, thou shalt call to memory that the decree of the Lord's election is unchangeable; call to memory that his power is omnipotent; call to memory the singular works of the Lord towards his elect. Let this be thine exercise in trouble. Gif this way thou be directed, thou mayest be assured thou shalt obtain that issue and end that David did. This for the first lesson.

The second thing that I mark here is this: I see here that the Lord, suppose he drifted and delayed the effect of his prayer, and granteth not his desire at the first, yet he heareth him. I shall give a certain argument, whereby thou may know that the Lord heareth thee, suppose he delay the effect of thy prayers. Continuest thou in prayer? Hast thou this strength given thee to persevere in suiting anything? Thou may be assured he heareth; for this is ane sure argument that he heareth thee, for naturallie our impatience carrieth us to desperation; our suddenness is so great, speciallie in spiritual troubles, that we cannot continue in suiting. When thou, therefore, continuest in suiting, thou may be sure that this strength is furnished of God, and cometh from heaven. Gif thou have strength, he letteth thee see that he heareth thy prayer; and suppose he delay the effect and force thereof, yet pray continuallie.

This doctrine is so necessary for the troubled conscience, that I think it is the meetest bridle in the Scripture to refrain our impatience; it is the meetest bit to hold us in continual exercise of

patience; for gif the heart understand that the Lord hath rejected our prayer altogether, it is not possible to continue in prayer; so when we know that the Lord heareth us, suppose he delay, let us crave patience to abide his good will.

The third thing that I mark is this; his crying and weeping obtaineth ane prosperous issue; for by his long crying he is drawn out of ane terrible pit; by his long crying he is drawn out of the mire and deep clay. There is no pit so deep, take it as thou wilt, that can stay the ear of the everliving God. There is no distance of place, nor thickness of impediments, that can stay the voice of ane supplicant. Be the pit never so deep, wilt thou cry truly, thou shalt be heard; and it is as true, on the other side, whosoever crieth and shouteth, and his pit were never so deep, he is not drowned. Hast thou this liberty to cry? In crying thou risest; the more thou continuest the nearer is delivery; therefore, only he is in ane miserable estate who, being thrown down in ane deep and horrible pit, knoweth not, notwithstanding, that he is there, nor feeleth not his misery. For as long as we have the knowledge, and some feeling of our misery, be the pit as ugly as it will, we are in danger, but where knowledge and feeling is away, there we are drowned; there is not one of us all, but so long as we are here but we are in one pit or other. The pit of iniquitie circleth us so long as we are here; there is no moyen to be delivered but by feeling; for feeling maketh us to cry, and by crying we are heard. This much for the first experience.

Upon this, in the third verse, he taketh occasion to praise God by reason of this his singular experience, quhilk gave him the matter and argument of ane new song. This song is called ane new song, by reason of the new occasion of the new delivery, quhilk frameth to him the matter of new praise.

In the end of the verse, he setteth down two special uses of the praise whereunto it tendeth. The first use is, it tendeth to stir up the kirk to follow his example in praising God. The second use

of it tendeth to the edification of every member of the kirk in the fear and worshipping of God. Of this verse, I gather, shortly, two lessons, and so I shall go forward.

The first, who is it that putteth this song of praise in our mouth, who maketh us to sing this new song in our heart? Only God putteth the song of praise in our mouth, and maketh us to sing this new song in our heart; for by nature none hath knowledge to praise him, nor will praise him. The way and manner how to praise him is by a taste and feeling of his sweetness. It is not possible that the heart can praise him, except it have a taste of his sweetness. All the benefits of the Lord, whether they be spiritual or temporal, should be as many occasions of praise; but this silence is ane argument of the hardness of our heart; for surely gif we were touched with a feeling of this sweetness, we would burst forth in praise, but our slothfulness sheweth the hardness of our heart. And where this foul death continueth, there is no reconciliation with God.

The second thing that I mark is upon the end of this verse. It is not enough to praise God thyself; it is not enough to thank him in thy own heart; but gif thou be ane true member of the kirk, thou must propone this benefit to the whole kirk, for benefits are not given as particular privileges to particular persons, but as public testimonies of the favour of God towards the kirk; therefore, every benefit should be proponed to the kirk, that the kirk may have occasion to praise God in it. Now, upon this third verse, he bursteth forth into that notable sentence, quhilk we have in the fourth verse, "Blessed is the man that maketh the Lord his trust, and regardeth not the proud." Surely that man is exceedingly blessed who is not carried with the example of the proud and vain in the earth. For why? By nature there is never ane of us but we are all proud and vain. Secondly, how forcible evil example is all men by experience know. Thirdly, we know the multitude counteth common custom and example for a law. Therefore, of necessitie that man must be exceedingly blessed, that in sik a strait of evil examples putteth his trust in God. Surely the few

number that depends on God, gif they be compared with the rest of the world, of all men of the earth they will be counted most miserable and unhappy; and, as the Apostle saith, they were "off-scourings and sweepings of the world." For as long as they are here beneath in the kingdom of patience, their life is hid with Christ, and will not appear until the Lord appear to be marvellous in his saints, 2 Thess. i., at the quhilk time their bodies shall shine as the sun, and their souls shall be as the angels.

In hope of this estate, the poor members of the kirk repose in this present peregrination. There are here two ways set down; there is a broad and an open way, wherein the proud and vain men of the earth walk; there is a narrow and a strait way, wherein the simple, and they that depend on God, walk. Indeed, the broad way is roomy, easy, and pleasant; there is no throng nor trouble in it, as would appear, for a while; but the end of it is straitness, everlasting and terrible straitness. Upon the other side, the other way is strait in the entry, and many impediments are in that way, yet the end is large and pleasant, and bringeth a joyful eternitie. I think that the sojourner that is certain of ane good lodging may well comport with the difficulties of the way; and, therefore, seeing we are certain of our lodging, and that the way is short, let every one cast him to enter in it; how strait that ever it be, the end is large. Lord of his mercy work in every one of us, that we may both know the way, and walk in it, till our lives end!

Why the Lord delayeth to help his servants.

The last thing that I mark upon this experience, ye see two ends why the Lord delayeth the help of his servants. The first and special end is, that he may be the more glorified the more that he defferreth: The second end is, that these hasty men that will not abide the leisure of the Lord may see themselves disappointed when they see the servants of the Lord so mightilie delivered. For there is not ane amongst a thousand that in patience will wait upon the deliverance of the Lord, but run to this moyen or that moyen, till unlawful means, and seek ever help of this present, suppose it be with the hurt of conscience. And these unlawful sorts

of deliveries bring ever shame in the end; and therefore it is that the Lord delayeth his deliverance, that partly these hasty men be ashamed, and that his glory may be the greater in the delivery of his own.

Into the fifth verse, the Lord is praised from the public experience of the kirk; for the number of his blessings quhilk he bestoweth, and is to bestow, toward his kirk cannot be expressed. There is no heart able to conceive, nor no mouth able to express, the infinite number of his blessings. "The ear hath not heard, (saith the Apostle,) the eye hath not seen, nor hath it entered in the heart to conceive, the ten thousand part of the joy prepared for the children of God." For gif this heart of ours were able to conceive any part of that joy, we should possess more of it here nor we do. The little spunks of that joy, and the feeling thereof, have sik force in the children of God, that they carry their hearts out of their bodies, as it were, and lift them up to the very heavens; then how great shall the full joy be, I pray you, when the whole soul shall be possessed fully? As to the greatness and excellence of the blessings of God, it is not able that the heart of man can conceive or the tongue express. Always, however, we are not able to conceive them, let every ane travel to make farther and farther progress in this knowledge; for the more we profit in this exercise, the more thankful may we be to God. This much concerning the first part of the Psalm.

Into the Second part I shall be short, by God's grace. Into the second part, for this his experience quhilk he hath found he offereth his service freely to God; he offereth himself most voluntarily, as one who delighted in the law of the Lord, as one who hath proclaimed his mercy and justice, and the rest of the virtues, in time bygone. And he confesseth, in the sixth verse, that his obedience floweth not of himself, but of the piercing of the ear of his heart. It pleaseth the Lord to prepare and open the ears of his heart, that he might obey him; for as to outward sacrifice and external worshipping, when it is disjoined from the inward service of the heart,

the Lord hath no liking of it. Therefore it pleased the Lord to bore the ear of his heart, and of this it cometh to pass, that he cometh and offereth his service willingly, saying, "I hear thee crying on me (Lord) in thy book. In the first word of thy book, hearken and take heed, (O David,) and hear, he saith, I am come." Gif we follow the literal meaning of the words, this is the effect and meaning; but gif we follow the mystical sense, there is here a clear prophecy of the Messiah, for the Apostle to the Hebrews, chap. x. 5, he bringeth in Christ Jesus, speaking these same words of himself, quhilk David here speaketh in the 7th, 8th, and 9th verses. And for the better understanding of this prophecy, the Apostle in that place setteth down the circumstance of time when he spake these words, to wit, when he came into the world, when he took on our nature, and was clad with our flesh, he spake these words contained in the 7th, 8th, and 9th verses. As to the words, the Apostle applieth them otherways to Christ nor David here doth himself; for in the words quhilk the Apostle citeth, there is a clause changed: For where David saith, "Thou hast bored mine ear," the Apostle saith, "Thou hast given me a body." There appeareth to be a great distance here, yet, I say, the sentence remaineth one, howsoever the words differ. And to let you see that the sentence is one, this is my reason: As the boring of the ear was a sign of obedience of the servant to the master, Exod. xxi., so the taking on of our body and of our flesh in Christ is a perfect sign of his obedience to his Father. And look how sure a sign of service the boring of the ear was to the master, as sure a token is the assuming of our flesh of the obedience of Christ to his Father; so obedience is signified by the one, and obedience is signified by the other. As for Christ, he took not on this servile form for his own cause but for our cause, and for us was his ear bored, soul and body sustaining that full wrath quhilk we should have endured eternally; and yet, notwithstanding, so unthankful are we, that except he bore our ear after ane other sort, that is, bore our hearts and souls as Lydia's was, Act. xvi., we will never thank him nor know him for this benefit.

Then the effect and sum of the prophecy may be this: Christ would testifie to us that he is now, by the benefit of the Father, become our High Priest, not to offer legal sacrifices, the blood of lambs and goats, as of before, but to offer his own body, quhilk was the verity of all other sacrifices; that by this sacrifice our conscience might be purged. We have the abolishing of the Old Testament set down in the sixth verse, the establishing of the New Testament in the seventh verse, the office of Christ in the eighth verse.

Now, as to the lessons, I mark two or three shortly, and so I shall end. The first lesson riseth upon the sixth verse. He saith in the sixth verse, it is not the worthiness of external worshipping, it is not the worthiness of legal sacrifices, that made the prayers of the ancients to be heard; it was not the worthiness of their ceremonies that made their delivery to be purchased; it is not the worthiness of our merits and satisfactions that maketh our prayers to be heard; it is only the blood of the Lamb that made David to be heard at that time, and us to be heard now, that purchased his deliverance then and our deliverance now. Accursed, therefore, is that religion that mixeth any other merits with the merits of Christ; and double accursed is the religion that derogateth anything to the honour of this merit! This for the first lesson.

The second thing that I mark is, the end why David's prayer is heard, and our prayer is heard: The end is not to abuse the goodness of God to the wantonness of the flesh, nor to take occasion of the grace of God, to provoke him the next time to anger; but the end is to consecrate soul and body to his service, and to make ane public protestation, every one in his own calling, to be thankful to him in all time to come. This is the end wherefore the Lord delivereth us, and heareth our prayers.

The end why our prayers are heard.

I grant there is none of us but in one measure or other we abuse the grace of God; but there is ane abusing with ane fighting, and there is ane other with ane loose rein; and whosoever abuseth the grace of God with ane loose rein, he casteth himself into the hands

Two sorts of abusing the grace of God.

of God; and who casteth himself oft in the hands of God, at the last he shall never come out. So, in time, let every one beware to abuse the grace of God this way; but crave ane liberty, and ane renewing of the Spirit, that that quhilk is pleasant to him may be also pleasant to us, and that quhilk is displeasant to him may be displeasant to us.

The last thing that I mark is this, whereof cometh this willingness and free offering of ourselves to the service of God? David noteth it in ane word: It proceedeth not of external worshipping, but of the boring of the ear. Except the Lord had prepared the ear of his heart, it was not possible to him to have brought with him a mind or a will to serve God. Then, this willingness is wrought by the Spirit of God, and not only this willingness, but the doing and execution of the will is wrought by the Spirit of God; for by nature we are hard in heart, and more unmeet than the brute beast to dò the Lord's will; and, therefore, whosoever would be participant of the grace of the New Testament, let him look in himself how far his will is reformed, for the more we submit our will to the will of God, the more we are participant of the grace of the New Testament. So long as we make the will of man a rule to our will, so long we testifie that we have not tasted of the grace of the New Testament: Only then we are participant of the grace of the New Testament, when the Spirit of grace boweth our will, and maketh it to obey in some part the will of God, for I mean not that our whole will can obey the will of God; it is not possible so long as we are here that we can run one way. Gif the affections could run one way, and bend themselves wholly on God, in ane manner we should possess life eternal in this life; but, so long as we are here, we are compassed with two wills, from the quhilk proceed two sorts of motions, affections and cogitations. In this battle the regenerate man continueth to the end. I crave not a perfection of the will, or ane perfection of the heart, but I crave a delight in the law and in the love of God; a will to love, and a pressing more and more to daunt our will to the love of God Where this resisting is, is the battle; and where a battle con-

tinueth, there is a true Christian, who at the last shall get the victory. Resist thy wicked will, resist the motions thereof, resist the cogitations thereof, and sorrow for the actions thereof. Gif thou resist the motions and cogitations thereof, thou art in a good case. It is only the consenting to the actions, and performance thereof, that maketh thee guilty before God. Suppose thou hast evil cogitations and motions, yet gif so be thou resist them thou art not guilty before God; but gif thou consent and perform the appetites of sin, the action will bring guiltiness, and guiltiness will banish light; and light being banished, God is banished. The obedience of sin banisheth a good will, and placeth in the stead thereof ane evil will, so the perfection of a Christian in this life standeth in resisting, to try night and day that thou consent not to the actions of thy wicked will.

O, then, it is ane matter of great consequence to daunton that great idol of evil will. We may speak of it as we please, and say that we are able to do it, but of all the works of the earth it is the greatest; for sik is the stubborness of our will, that it will do nothing but that it liketh itself. Well, the perfection of a Christian standeth in striving; we must either strive or we shall not be crowned. Therefore, let every ane crave of God that he would work by his Spirit in this life, that he may resist the motions and cogitations of his heart, that he would enarm him against the entisements thereof; that resisting here we may be crowned hence.

In the last part of the Psalm he returneth him to prayer; and as he had found the merciful delivery of God in time bygone, so he craveth that the Lord would continue in the same mercy toward him in time to come, and take his protection against the troubles that were to ensue, as well as he had done against the troubles bygone.

In this part he letteth us see this lesson, quhilk, gif it were well learned, might stand us in great stead the whole course of our life, to wit, that the whole life of man in this earth (as Job saith) is ane continual tentation, and the end of one misery is but ane entry to ane greater; so that our whole exercise should be to praise God

for bygones, and to pray to God for time to come, that in praising and prayer our life being continuallie spent, we might keep Christ Jesus, who both in life and death is exceeding advantage. To whom, with the Father and the Holy Spirit, be all honour and praise, world without end. So be it.

A SERMON

UPON THE

SECOND CHAPTER OF SECOND TIMOTHY,

BEGINNING AT THE TWENTY-SECOND VERSE,

PREACHED THE NINTH OF NOVEMBER, 1589,

AT THE QUHILK TIME THE EARL OF BOTHWELL MADE HIS PUBLIC REPENTANCE IN THE KIRK OF EDINBURGH.

[In the time of the King's absence, (in Denmark,) Bothwell offered to Mr Robert Bruce, and Mr Robert Rollock, to make his public repentance. So upon the Sabbath-day, the 9th of November, he humbled himself on his knees in the East Kirk before-noon, and in the Great Kirk afternoon he confessed with tears his dissolute and licentious life, and promised to prove another man in time to come. But soon after he brake forth in gross enormities.]—(*Calderwood's History*, p. 245.)

A SERMON

UPON THE SECOND CHAPTER OF SECOND TIMOTHY.

22. *Flee also from the lusts of youth, and follow after righteousness, faith, love, and peace, with them that call on the Lord with pure heart.*

23. *And put away foolish and unlearned questions, knowing that they ingender strife.*

24. *But the servant of the Lord must not strive, but must be gentle toward all men, apt to teach, suffering the evill men patiently.*

25. *Instructing them with meekness that are contrary-minded; proving, if God at any time will give them repentance, that they may know the truth.*

26. *And that they may come to amendment out of the snare of the devil, which are taken of him at his will.*

In these two letters that the Apostle directeth unto his disciple Timothy, he taketh a very great care to inform Timothy that he may behave himself accordingly in all his proceedings; that he might behave himself as well in his own person as in his office towards others beside.

In his own person, in respect he was a young man, young in

years, suppose no other way young, neither young in knowledge nor yet in manners, but somewhat young in years; in respect of his youth, and of the imperfections that accompany youth; in respect of the continual folly whereunto youth is drawn, he biddeth him first remember that he take heed to his youth, that he be not carried with those vices, with those affections and lusts, that use violently to carry youth. As towards others, he willeth him to have ane discretion and foresight of their estate, to discern the persons with whom he hath to do; and, first of all, that he consider whether these persons be friends or adversaries, whether they be of one family with himself in the family of faith, or otherwise strangers as yet and adversaries to this faith. Gif they be friends, and of the family of faith, as he is, he willeth him to keep charity, to keep peace in Christ Jesus, and unity with them; that as he keepeth his faith to God, so he may keep unity in love and peace with them.

Gif, again, those men be not of the family of faith, but adversaries to this faith, they are either obstinate with knowledge, or else ignorant and obstinate with ignorance: Obstinate with knowledge, sik as are heretics; apostates, that have knowledge and have lost it. In case these men be heretics, he teacheth, in the Epistle to Titus, how he should behave himself toward them; gif they be apostates, he teacheth, in the person of Hymenæus and Philetus, how he should behave himself toward them, to wit, he should first travel to win them gif it be possible; and gif thy travel succeedeth not, that thou get no gains at their hands this way, then he willeth Timothy, and the pastors in Timothy, to go ane other way to work, to proclaim their names; yea, at the last, to give their flesh (as we speak) to the devil, that their soul may be safe, gif it be possible, in the day of the Lord. To proclaim their names, and make their names manifest to the people, that the people may be aware of sik persons, and fear to fall into sik offences.

Gif the persons, again, be ignorant, they are either ignorant with simplicitie, or ignorant with ane wilful stubbornness. In both those cases he informeth his disciple. Gif they be ignorant with simplicitie,

he recommendeth unto the teacher three virtues, meekness, gentleness, and patience. Patience not of their evil, nor of their vices, but patience toward their persons, suffering them to come and hear. And suppose thou suffer him to come and hear, yet he willeth thee not to suffer his vices; he willeth thee not to conceal his vices, nor yet to flatter his vices. But this is his meaning; reprove his vices, advertise him of his faults; and in thine admonition do the thing that lieth in thee, that he who is admonished may perceive that the admonition floweth from love, and that we seek nothing less nor his shame and skaith, and nothing more nor his weal and honour. This ought to be the behaviour of those who have to do with simple ignorants; for gif so were that any man would bear with vices or iniquities that he knoweth to be in any person, it were the ready way not only to tyne the person with whom he beareth, but to tyne himself also in concealing that part of his office and duty quhilk is enjoined to him. And, therefore, it is not sik a patience that is craved in the pastor or minister, that he suffer his vices, or conceal the person's vices, but only this kind of moderate, meek, and good behaviour is craved unto him, that in his reproof he may let the person see, so far as in him lieth, that he craveth nothing less than his shame, and nothing more nor his amendment.

In case, again, the person be ignorant and wilful with ignorance, as there is many that are obstinate in ignorance, in sik sort that the person of the pastor is fashed and wearied with continual admonition and reproof, and cometh no speed at his hands, in sik sort that at the last the pastor himself, through the long travel that he hath taken, conceiveth a despair of the recovery of that person; the Apostle, in this case, admonisheth the pastor not to faint, not to conceive of his long travels a despair, but suppose he remain stubborn yet to bide upon him, pronounce the threatenings and promises of God indifferently, to tarry upon him at list and leasure. Why? Because the gift of repentance, quhilk turneth the heart of the man, is not in his own hand, nor is it in the hands of the pastor to give it; but the gift of repentance, quhilk turneth the

heart of the man, is in the hands of God; and God will bestow this gift at sik times as he pleaseth, and not at that time when the pastor pleaseth. Siklike, the gift of repentance, it is not visibly wrought; it is not a corporal gift, that it may be perceived by the pastor at the first hand, when it is given and wrought in the heart of man; but it is a spiritual gift, and invisibly wrought in the soul of man. And oft-times it is wrought, then, when the pastor least weeneth, and that in the mighty and gracious providence of our God. Therefore, seeing it falleth forth so oft-times, that the Lord will bestow this gift when the pastor least weeneth, he willeth the pastor, suppose the man be stubborn, not to despair; and when the Lord shall give him the gift of repentance, there is no question many commodities shall accompany this gift, quhilk commodities are set down in the end of this chapter.

By this gift, First, he shall be delivered from the snare of the devil, into the quhilk he was holden captive to do him service. By this gift, Secondly, he shall come to knowledge; not only to the knowledge of God in Christ, but of himself and his own misery. Thirdly, by this gift of repentance, where his soul was sick and diseased before, his conscience terrified and exceedingly astonished, that soul, by the enjoying of this gift, shall be restored to health, he shall come to amendment, and to ane wholesome disposition of heart, mind, and conscience. This I take to be the sum of all that I have read.

The matter is large, and the heads are many, that might be handled upon this text; but I purpose not to insist on every head, but to content me only with sik points as are most necessary for our edification and instruction. Therefore, I select of the whole two points to speak of, by the grace of God at this time, as his Spirit shall assist me for the present.

The heads to be intreated in this Sermon.

The two points that I am to speak of are these:—

The First point, the first verse that I have read, the first part of it, giveth manifest occasion to it, to wit, What is the first and chief thing wherefrom young men should flee?

The Second point, the penult verse of this text, giveth occasion to it, and the end of that verse, and it is this: What is the chief and principal thing that young men should follow and pursue?

The chief and principal thing young men should flee, every youth of the world, is the lusts and affections of the mind whereunto youth is inclined. He should "flee from the lusts of his youth," not so much from the lusts of any other man's youth, or ane other person's youth, as from the lusts that are in himself, and the lusts that his young years bring with them. And as he should flee from the lusts of his own youth, so the chief thing that he should follow, seek, and pursue, is the gift of repentance, amendment of life, conversion unto God, taking up of ane new course, a gift quhilk is as far out of his hands and from him by nature, as the lusts of his youth are near him by nature; and, therefore, he should be the much more diligent and earnest in suiting of this gift the nearer he knoweth these lusts to be to him, and the farther he knoweth this gift to be from him by nature. Of these two points, as the Lord shall assist me by his Holy Spirit, I think to speak at this time.

What is the chief thing that young men should flee.

And, First, concerning the lusts of youth, I understand by them whatsoever motions, waging flames, or vicious affections, or whatsoever evil inclinations, a young man is addicted to; from all these lusts and enticements youth ought to flee, as there is no vice under the sun unto the quhilk youth is not subject. For our corruption, so long as we live in this world, is never idle; but in what age that ever we be, our corruption is perpetually fertile, bringing forth evil thoughts, evil motions, evil actions out of us; but chiefly our corruption is fertile in our youth; in the time of our youth, chiefly, and most of all, is our corruption fertile and abundant, for then the blood of man burneth, that the affections are in a rage, and he hath not power of himself to control them, but he is carried hither and thither as his own appetites command him, in sik sort that it may be counted a miracle, a special work and blessing of the Almighty God, to see a youth pass over his young years without a

What is meant by the lusts of youth.

notable inconvenient either to body or soul, or to both, without a notable menze, as we speak: For there is no youth, there is none that took flesh, that was gotten of man, but in his youth he is subject till ane vice or other, and there is few but they are subject to many; but there is no youth that ever proceeded of the womb of a woman but in his youth, before his calling, he is subject to one vice or other; the affection of the quhilk vice, whatever it be, whereto he is subject and is in servitude, commandeth him as ordinarly, craveth obedience of him as ordinarly, as any master of his servant; and the heart of that man, the mind of that man, the body of that man, are as ready to yield obedience to that vice and affection as any servant or slave in the earth is ready to yield obedience to his master.

As, for example, gif any man be inclined to aspiring, and addicted in his heart to promotion, and he would be a worldly honour, in sik sort that that vice commandeth him, in this point ambition hath as ordinary a command of him, as mighty and potent a command to enjoin to him, as any master hath over his servant. Siclike, gif a man's heart be set upon the gear of this world, upon the paltry that is in it, greediness commandeth that man as ordinarily, and more constantly, nor any master is able to command his servant. Gif a man be addicted to pleasure his flesh, and to defile his body, that lust commandeth that man as ordinarily, and more continually, nor any master can do his servant. And so fareth it in all the rest of the vices. Look to what vice thou hast addicted thee in service, the affection of that vice ordinarily commandeth thee.

The ground of this floweth from the heart of man, and from the nature of man, quhilk is corrupted in the first Adam; for sik is the condition and estate of the heart of man, so long as we remain in our natural estate, that the heart of every man and of every woman that ever was gotten and born, carrieth about in it the seed of all kind of vice and impiety. That vice is not so monstrous, nor that wickedness is not so ugly, that our ears or any of our senses abhor to hear or see most, but the seed of that same vice lurketh and lieth

naturally in the heart. It is true, indeed, that all these seeds they bud not, that all these seeds spring not, that men burst not forth in all high impieties in their external and outward actions, but there cometh in a restraint in the soul, whereby we are restrained from these same actions whereunto some men burst forth, and shew what they are to the world.

Whereof cometh the restraint of sin.

This restraint, whereby I abstain and thou fallest in, I keep close and thou bursteth forth, cometh no more of my nature nor of thine that doth the turn, but of the grace and providence of the mighty God. For gif God had no means to restrain the impiety that is in the heart of man, but every man, as his heart carried him, bursted forth in every impiety, how would it be possible that a society could be keeped; how would it be possible that a kirk could be gathered; how would it be possible that any man could have company or any conversation among men? Therefore, the Lord, that ane society might be keeped, that out of this society a kirk might be gathered, he restraineth the impiety, the seeds of impiety, that lieth lurking and hid in the heart of every man.

Why the Lord restraineth impiety.

The ways whereby he restraineth impiety, and holdeth the seeds of impiety choked, that they burst not out, are two: He restraineth the impiety that lurketh in the heart, either by discipline, by severe punishment, and good execution of laws, or he restraineth this lurking of the heart by the work of his own Spirit. The restraint that cometh by discipline and execution of laws, it taketh not away the tyranny of sin; it taketh not away the absolute command and sovereignty quhilk sin hath; it holdeth wicked men in awe; it maketh them to keep ane external society, and holdeth them in some honesty and civil conversation; but it taketh not away the sovereignty and empire of the affections.

The restraint, again, quhilk is made by the Spirit of God, by the Spirit of Christ Jesus, quhilk we call the Spirit of sanctification, the restraint that is made by this Spirit taketh away the sovereignty and tyranny quhilk mine affections had before it came. It taketh away the dominion and kingdom quhilk mine affections

had before it came, in sik sort that where the worldling is restrained from the outward impiety against his will, I, by the power of the Spirit of Christ Jesus, abstain willingly. But take heed, I pray you, the incoming of the Spirit of God to mine heart and mind, suppose it take away the full empire and sovereignty quhilk mine affections had in my soul before it came, yet it taketh not away the lodging and dwelling of sin in my soul. But suppose mine affections and sin dwell not as a king, dwell not as a prince, as ane absolute commander, to command the powers of the soul, the members of the body, to put his will in execution, as he had wont to do of before; suppose he dwell not as a king, yet he lodgeth in the soul as a companion, he dwelleth as a companion to the Spirit of God in me, to that part of my soul quhilk the Spirit of God hath reformed in me, in sik sort that sin dwelleth in me, and he hath his own will, his own wit, his own counsel out of my mind quhilk he followeth. As, upon the other side, the reformed part of me hath his own will, his own counsel, his own wisdom and understanding in me, quhilk he followeth, so that all the rest of the days of my life there is a continual battle betwixt these two wills; the will of sin and flesh dwelling in my soul, and the will of the Spirit of God, and of the reformed part of my soul; sin persuading me to do evil, the Spirit of God persuading me to do heavenly things; this part suggesting holy thoughts and motions, the other part suggesting wicked thoughts and motions: And this is the estate of every man in this earth that hath entered in society with the Spirit of God.

So take up this matter, that the long discourse of it carry us not from our purpose: There is no youth, yea, let be youth, there is no age nor part of man's life but it carrieth the own affections, the own vices and imperfections with it, unto the quhilk affections and vices every ane of us are either slaves and servants, or then enemies; servants, without contradiction, to sin, or then enemies to it, without battle. All the powers of the soul and members of the body in that man where Christ hath not begun to work, consent and agree till the evil turn run in ane rage to the performance of

the will of the flesh; for thou art either ane ordinare slave and servant to sin, or else thou art a contradictor to sin; and this contradiction sheweth the battle that ye have within yourselves.

It is true, that, to the natural man, reason, and the light that is left in nature, maketh some opposition, but not long; for she is unarmed, destitute of power, and, therefore, the power of darkness that is in the affection blindeth the eye of reason incontinent. To fly from thyself, and to fly from thy affections, it is not possible to thee, except that grace come down out of the heaven, except the Spirit of Christ give thee eyes to see and perceive that these same lusts of thine, these same affections of thine, quhilk thou thought, in the follie of thy youth, to be no sin, except that He give thee eyes to see that they are sin, thou wilt never condemn them. For this is the custom of the natural man, gif he burst not forth in the outward deeds quhilk are so plainlie damned in the law of God, his inward lusts appear to him to be no sins; and it is only by the light of the Spirit of Christ, by the knowledge wrought by the Spirit of Christ, that he beginneth to see clearly that all his affections and his lusts are damned in the sight of God, and are sins. And this sight, first, it maketh us flee from them, for we would never twin with our lusts and affections, if the Spirit of God let us not see the ugliness of them; and beside this ugliness, it maketh us feel in our hearts, and taste of the bitterness of them, where the devil and our corruption made us to think that they were sweet of before. When the Spirit beginneth to rip up our hearts, and to discover the secrets of our hearts and blindness of our minds, it maketh us to feel the ugliness and bitterness that is in them: And this is the first thing that ever maketh man to repent, and giveth him a conscience of sin, and maketh him to have a greedy desire to fly from himself and the lusts of his youth.

Gif thou fly not in time, and take not on this flight in due season, when thou art called to fly, as now thou art called to fly by the word of God, quhilk giveth thee a clear light, and ane eye to see wherefrom thou shouldst fly; gif thou learn not now to fly, no ques-

tion thou and thine affection shall both perish. These same affections wherein thy soul, through long custom, so delighted, shall putrify thy soul, and shall corrupt thy soul more and more, shall bring thy body, the tabernacle wherein thy soul lodgeth, to greater and greater decay, waste thy conscience, subvert thy faith, and spoil thee of thy white garments, whereby only access is granted to thee to the throne of grace; and, in the end, shall bring everlasting destruction on soul and body both. Except, therefore, thou learn to fly, there is no outgate from death everlasting, both in body and soul; therefore, this flight is necessary.

And now it is time that every one of you crave the Spirit of God that ye may flee; for, gif ye knew these terrors of conscience, the fire of God's wrath, and the fear of hell and damnation, whereunto the heart of every man is subject, for all the kingdomes of the earth ye would not take in hand to offend so mighty and so gracious a God. But sik is the deceit and false pleasure of sin, and sik is the canker and venom quhilk the devil hath spued into our hearts, that it shutteth our eyes, letteth us not see the ugliness of sin, nor taste of the bitterness of it. Therefore, every one of you, in the fear of God, examine your affections, examine your minds, and see whereto ye are addicted; suspect ever your affections, whatever enticement they have to cloak thyself with; suspect ever the motion of them, for the devil is in them; for, when they appear to be most quiet, yea, wholly rooted out and extinguished, the stumps of them stick in the soul, and ane very slight object or short idleset will enkindle them: So, they would ever be handled as tod's birds; for they are aye the worse of over great libertie. And as this should be done in every man, especiallie it should be done in public men; men who are placed in public offices, and must discharge them in some measure to the glory of God, to the contentment of his Kirk, and weal of his people. As we ought to do this, so, chiefly they ought ever to suspect their affections, lest, giving place to their affections, they make them to pervert justice; for what is it that perverteth justice but affection? So these affections in public persons would be chiefly eschewed.

Then ye see the exhortation riseth clearly to you, (my Lord,) who is now placed to bear a piece of charge and government in the absence of our Prince, that ye (my Lord) cast away your affections, bury them under your feet, and let justice strike indifferently where it should strike; let no community of name, ally, proximity of blood, or whatever it be, move you to pervert justice, but let every man be answered according to the merit of his cause. Except these affections that accompany great men be removed, no question, ye must pervert that place. Let not the thief pass because he is your servant, nor the murderer because he is your kinsman, nor the oppressor because he is your depender: Therefore, in time lay them aside, and let the execution declare that no man is spared for feed nor favor. Thus far for the first point.

An exhortation to the Lord Bothwell.

The next point that we have to speak of is, that the thing that the youth should chiefly seek after, straitly pursue, and follow, the Apostle here setteth down, to wit, they ought to seek after the gift of repentance. Seeing it is the Spirit that must mortify the lusts and affections of the youth, they should seek the spirit of repentance.

What things young men should chiefly seek after.

This gift of repentance here is called the gift of God; and that every one of you may understand the better what this repentance meaneth, for, suppose this doctrine sound in your ears daily, yet it soundeth not in your hearts, there is few that in their hearts have a feeling what the spirit of repentance meaneth; to bring you, therefore, to the better feeling, and to the better knowledge of it, we shall keep this order in deducing of it.

Heads to be intreated of repentance.

First, We shall mark the word itself. Secondly, We shall examine the parts of it. Thirdly, We shall let you see who is the worker, and who is the efficient cause that worketh it. Fourthly, By what instrument it is wrought. Fifthly, Who is the author and the giver of it. And, last of all, How many sorts of true repentance there is. 1. 2. 3. 4. 5. 6.

As to the word itself, gif ye will take heed to the force of it, and take heed to the signification of it, it hath this force, taken gene-

rally, to signifie a sadness for the thing done, a dolour for the thing done, so that it would fain have it undone again. I call it a sadness for the thing done, whether it be good or evil, or however it be, it would have it undone againe; taking the word generally, it signifieth this dolour.

Two sorts of repentance.

The Apostle, 2 Cor. vii., setteth down two sorts of dolour, two sorts of sorrow or dolour, raised in the heart of man: He calleth the first sort a worldly dolour or sadness; he calleth it (no doubt) a worldly dolour and sadness, because it is conceived for a worldly respect, because it is conceived for a worldly and a fleshly end, when a man beginneth to be sorrowful for the thing that is done, not so much for God's cause, or for any reverence he beareth to the infinite majesty of God, whom he hath offended, as for the present pain that is upon his carcase, for the present anxiety that is in his conscience, or for any worldly or fleshly respect. In this case, where God is always neglected, where the sorrow is not for God's cause, that is a worldly and ane earthly sorrow. And this kind of sorrow, I can call it no other thing but a blind terror, vexation, and anxiety of conscience.

In what respects the worldly sorrow is called blind terror.

I call it blind, in these respects, first, by reason they see no outgate; for their estate, no doubt, were the more tolerable gif they saw any hope of outgate, that they might have some rest and ease in their conscience: But they are always blind, and all sight of outgate is taken from sik a conscience. It is blind also, in respect they wit not from whom it cometh, who it is that striketh them with this, that they may come unto him by amendment. They see not that it cometh from God; and as they are ignorant of this, they are ignorant of the cause that procured it. They are ignorant that their own sin and wickedness is the cause that procured it; so the ignorance of these three maketh it to be a blind torment, and this kind of torment quhilk I call a blind torment, either it is intended in ane high degree, or then it is remitted that they may suffer it.

When it is intended into ane high degree, desperation is the end of it; and it maketh them, as Judas did, to put hands in them-

selves. Sometimes, again, it is not so intended, but it is remitted that they may bear it, and then piece and piece it vanisheth; and so soon as it departeth, so soon departeth their sorrow and their tears; and at the departure of their pain, as their tears depart, so return they to the puddle out of the quhilk they came, as the sow doth; and to the same vomit quhilk they spewed out, as the dog doth; so this dolour and torment, it turneth not the heart, it changeth not the heart, it altereth not the soul, but moveth the soul for the present, and that by reason of the pain; and gif the pain were away, they would return to the same sins wherein they offended of before as greedily as ever they did; so that they mourn not for the sin but for the presence of the pain.

The example of this we have in Esau: He cried bitterly for a while, so long as he felt any dolour; but from the time the dolour was removed he went back to his old sins again. And what did he? He cast him to anger his father worse than ever he did, and specially in choosing of his wife; quhilk testifieth that his dolour was but for a worldly respect. So, I say, this worldly dolour is either conceived for the present pain and torment that is upon the conscience, as we have an example in Cain; for in his repentance, wherefore sorrowed he? Not that he had offended God, not that he had displeased so gracious a Father, but for the greatness of his pain, and cryeth out, "My pain is greater than I can suffer." Mine iniquity, by the quhilk I understand his pain, either my pain must be made less, or I am not able to bear it. So, I say, this kind of sorrow is either conceived for the present pain, or for a worldly and civil respect.

What is the godly and right sorrow.

Besides this sorrow, therefore, there is a godly sorrow, quhilk the Apostle also setteth down in that same seventh chapter. And this godly sorrow is an earnest sorrow, a true sorrow, not feigned or counterfeit. And as it is true and earnest, so it is conceived, not so much for the present pain or torment that is upon the mind and conscience, as no doubt the pain and torment that is upon their soul moveth them to, but it is not so much conceived for any present pain as for God's own cause, that they have offended so gra-

cious a God, who was so loving, so merciful, and had such pity and compassion upon the multitude of their sins; and, therefore, they set aside all creatures, forget creatures, suppose against them also they have offended; and they run to God only, seek mercy for their sins at him only, and put their trust in him only. So, ye see, David, Psalm li., as gif he had offended none in the world but God only, he turneth to the majesty of the living God, and he saith, "Against thee, against thee only, have I sinned, and done evil in thy sight." Now, there is no doubt but he had offended against the man whom he slew, against the wife of the man whom he had defiled; yet, as gif he had offended no creature, he addresseth him to God, and craveth pardon and mercy for his sins at him only.

So, this is the true repentance, where men and women, suppose they have offended the creatures, yet they run to God only and seek remission. And, indeed, this is the right way; for why? It is only God that may forgive them their sins, suppose they have offended men and women. There is no man nor woman that is able to purge their conscience, to take away the guiltiness of sin off their conscience; it is only God who, by virtue of the blood of his Son, doth purge the conscience; therefore, they address them to God only. Properly, also, it is him whom they have offended, for as to men and women they may escape their eyes, but it is not possible that they can escape the all-seeing eye of God, who seeth the sins of the heart as well as the sins of the body; therefore, in respect of his all-seeing eye, it becometh them specially to have recourse to him, and to address them to him only. This is called the godly sorrow.

A caution to be observed in this part of repentance.

Into this part ye have only this to be aware of; for the devil is ever ready at thine hand, and this provision is not necessary only for ane hard heart; but gif men and women, through the weightiness of their sins, conceive over-deep a sorrow in their hearts, in this case they would be helped. For, I say, at that time the devil is present, and so soon as he perceiveth thee thrown down with the consideration of thine own sins, that thou art, as it were, presently in the pit of hell, then he is busy to make thee to doubt,

to make thee to despair, and to make thee to think that thy sins are so many, so ugly, and so great, that the Lord will never forgive them, and casteth in this or that stay before thee, to terrify thee that thou come not to seek grace at the throne of grace: Therefore, men should in this point take heed to themselves; they should remit their cogitation, and hold it not aye fixed upon the consideration of the ugliness of their sins and weightiness of their iniquities; but thou ought to remit their cogitation sometime, to take thee to the consideration of the mercy of God, to hease it to the consideration of the great goodness of God, to the infinite store of mercy quhilk he hath promised to penitent sinners in Christ Jesus. So, when thou art so casten down, and the devil would draw thee to desperation, withdraw rather thine heart to the consideration of the riches of the mercy of God; and whatever thou think of thyself, (and the more abject, so thou end in humility, and not in desperation, it is the better;) think nothing of God but more than excellent, and of his mercy as a thing that passeth all his works, an infinite thing that cannot be compassed.

What is the greatest sin a man may commit.

For of all sins that can be committed, I esteem this the greatest, when a man in his heart will match the gravity of his iniquity with the infinite weight of the mercy of God; when the devil, by his suggestion, maketh thee to believe that thy sins are greater than the mercy of God, and his mercy, suppose it be infinite, less than thy sins. Of all sins I think this the greatest; for in this thou spoilest God of his majesty, of his infinite power; thou makest him not a God; for gif he were not infinite in all things, he were not a God. So, I say, in true dolour, to prevent this thing, men must not stick perpetually upon the consideration of their sins, but sometimes it is necessary that they withdraw their cogitation. This sorrow, where it is, it appeareth in the effects; for gif the effects of it appear not in thy life, thy repentance is not true.

The effects of this godly dolour.

Where this godly dolour is, first, it bringeth forth in that person a hatred of that quhilk God hateth; it maketh that person to agree with God, in that he hateth the thing quhilk God hateth, and lov-

eth the thing quhilk he loveth. It worketh, then, First, a hatred of sin, quhilk God hateth. This hatred of sin bringeth forth ane turning from sin; for I could never turn from it gif I hated it not: This turning from the sin bringeth forth a flight, that is, a further turning and continuance in departing: This flight from the sin bringeth forth a care and study how to please God; and this study bringeth a more earnest care how to hold fast that grip of him quhilk thou hast gotten, and to retain his favour quhilk thou hast felt. All these effects flow of the right sorrow and dolour.

Why this part of repentance is called mortification.

This part of repentance is called mortification, or (as the ancients call it) contrition. It is called mortification, because by the power of the Spirit, quhilk worketh this dolour, sin is mortified. It stayeth the lusts and affections that are in me, it taketh away the strength and power of sin within me; in respect of the quhilk slaughter it is called mortification: For Christ not only overcame sin, death, and hell, by the virtue of his death, perfectly in his own person, but he spoileth sin of his power, he spoiled death of his power, and he carried sik a rich and honourable triumph over them, that sin hath tint his power, and death hath lost his sting; so that whosoever can get a grip of Christ and his power, by the virtue thereof sin shall die in him, and his affections shall be dayly piece and piece slain. In respect of the quhilk effects, this part of repentance is called mortification.

Of this godly sorrow springeth the other part of repentance, whereby we turn our hearts, and apply the mercy of God to ourselves; and this part is called by the Prophets conversion. By the Apostle himself, Rom. ii., "circumcision of the heart." And Christ, speaking of repentance, he speaketh of it under the name of "conversion," as the chief part of repentance, speaking to the men of Galilee, Luke xiii., "Except also ye repent, ye shall all perish also," that is, except ye turn also. This conversion, whereby our hearts are turned unto God, floweth from this godly dolour; but take heed this turning is not the first effect. It is not wrought in ane instant of time. It is not possible that the conscience that is only terrified with the sight of the own sins can turn unto God.

It is a great matter to the heart that feeleth the wrath of God in so great a measure, to wrestle against desperation, let be to turn unto him. It is a great matter to the soul that is under the fear of hell and everlasting death, to turn unto him; but so long as I find him a fire burning me up as stubble, no question, I must fly from him. So long as the present torment remaineth in my heart, it is not possible that I can turn to him.

Therefore, there goeth before this turning a feeling of mercy, a feeling of his peace, a feeling of his sweetness, whereby I find his wrath pacified, I find his fury pacified. And were it not for this taste, I would never turn unto him; but from the time that my heart got a taste of his mercy, a taste of that peace that passeth all understanding, whereby I find his wrath to be pacified, the terrors of my conscience to be quieted, and the fire of his wrath to be slackened; then I begin to turn unto him, to believe in him, and to apply the promise of mercy in particular to myself, quhilk I durst in noways do so long as I felt nothing but the fire of his wrath upon my conscience. Upon this feeling, I say, riseth the application, and upon the application riseth the turning to him. So, this feeling of wrath, in order, suppose not in time, goeth before the turning unto God. The turning bringeth forth a joy, and a gladness of mercy that he hath gotten, and this joy bringeth forth a love towards him.

As the other part bringeth forth a hatred of sin, so this part bringeth forth a love towards God. This love, again, bringeth forth a care and study to please him; and this care and study bringeth forth an appetite of revenge and indignation against thy corruption, so that thou would be revenged upon thy corruption, quhilk made thee to sin and offend against him.

Why this part of repentance is called vivification.

And this part of repentance, in respect of the great and manifold effects of it, is called vivification: As the other part is called mortification, so is this called vivification, in respect the Spirit of God maketh a new creation in us, maketh us up as new creatures of old, endueth our hearts with new affections, our souls with new qualities, and bringeth forth in us living motions, actions, and cogitations, quhilk are called living, because, as they proceed from a living

Spirit, so they carry us to life everlasting. They are called also living, in respect of those dead actions quhilk we brought forth of before, quhilk were called dead, not only in respect that they flowed from the flesh, that is, from corruption, but because they carried us to the death both of body and soul. In this respect, I call this part vivification; others call it confession, and it getteth this name in respect the thing that is quickened cannot but burst forth in the praise of God, and glorify him with a confession; he cannot conceal the kindness of God done to him, but he will confess it before the world, and proclaim the riches of the mercy of God, that they may glorify a common God with him.

There is nothing that the devil stayeth more than our confession.

And this confession, it is the thing in earth quhilk the devil casteth him most diligently to stay; for, as there is nothing in the earth whereby God is glorified more than by a sincere confession, so there is nothing in the earth that the devil travaileth more to stay than this confession, in respect he seeth God so far glorified by it. The Lord craveth not the death of a sinner, he seeketh not the slaughter of his creature, he seeketh but the repairing of his own glory, and this he counteth to be done by a sincere confession of thy sin. Therefore it is, I say, that the devil casteth him to stay this confession; and to hold them from this confession he casteth in the shame of the world, the estimation before men, this inconvenient, that inconvenient; for this ye may perceive of his craft, that where shame is, and shame should be indeed when the deed is in doing, there he maketh us bold and pert. But where no shame is, and no shame can follow of it, where God should be glorified by a confession, his kirk edified, and men moved through their example to do the like, there he casteth in shame, and maketh them believe it is the most shameful turn that ever they did; and all that, that the soul should not be saved, but holden drowned in his snare for ever and ever. Therefore, men would be advertised of this, that they ashame not to glorify God with an open confession. As they are not ashamed to sin publicly, so they should not be ashamed to confess it as publicly, that God may be glorified. Remember of this.

This is not spoken for this nobleman's cause only: It is spoken for every one of you that are in inferior ranks, that every one of you may confess your own sins; and seeing this is the craft of the devil, by the holding you back that ye may lose your soul, be ye as careful to win your soul by confessing your sins to the world. The confession of David, Psal. li., serveth it to his shame, or to his honour? No, of all the deeds that ever he did it is counted, and shall be counted in all ages, the most notable and honourable deed; so, let not the devil deceive men in this point.

As to this kind of repentance quhilk proceedeth of desperation, it is nothing worth: It turneth not the heart nor the mind; but this repentance quhilk turneth the hearts of men proceedeth of the Spirit of Christ; so, it is the Spirit of Christ that is the worker of this true dolour and conversion.

As to the instruments quhilk he useth in working of it, they are two: First, the Law: Next, the Evangel. He must first bring in the law, to bring us to the acknowledging of our sins; for, except the law were laid down, we would never come to the knowledge of our sins. Thereafter he bringeth in the Evangel, the promises of mercy and grace freely offered in Christ, and through Christ to all them that believe. So, the Evangel cometh in the second room; by the Evangel he worketh belief, and after he hath wrought belief he draweth out exhortations out of the law and out of the Evangel, that according to the law we may conform our lives, and obey the same in all time coming. So, the law and the Evangel are the means whereby repentance is wrought in the soul of man; exhortations out of the law and Evangel are the means whereby a good life and conversation is continued among men.

As to the Author, he letteth us see that this gift groweth not in our own breasts, nor it proceedeth not of ourself, nor from no creature in heaven or earth, but from God in Christ only: It is the gift of God, given freely for Christ Jesus' sake. For ye may consider with yourselves, and look how impossible it was to us to make ourselves the sons of men; far more impossible is it to us to make ourselves the sons of God. And by repentance we are made

the children of God, companions to the angels, and sons of light; so that the second creation, quhilk is wrought in us by the spirit of repentance, is a far more great and excellent work than our first creation in this world.

A caution to be observed in this part of repentance.

Into this part of repentance, whereby we are assured of the mercy of God, as there is a caution on the other part to be observed, so there is a caution here to be taken heed of; for our nature is so wicked and corrupt that it cannot hold itself within bounds, nor contain itself in a mediocritie. But as when we find the fire of God's wrath in any measure kindled for sin, we would be back at desperation, so, gif the conscience be acquainted long with the joy, with the taste of his mercy and of his peace, the devil in this world deceives us, and draws us to presumption: Therefore, as before, being casten down with the consideration of thine own sins, to eschew desperation, thou withdrew thy consideration to the mercy of God, so now, to eschew presumption, thou must cast back thy thoughts to the consideration of thyself, of thine own sins and iniquities, and look what thou was before thou was called to repentance. This is the way to hold thee low and humble, and to distinguish grace from nature.

Two sorts of repentance.

As to the sorts of repentance: Of true repentance there are two sorts, an ordinary repentance, wherein every Christian is bound to walk all the days of his life, and an extraordinary and special repentance. The extraordinary repentance is this; when any man, after he is called to the participation of grace, falleth into a special sin, the rising from that sin I call a special repentance, as David's rising. In this ordinary repentance we are commanded all to walk; the special repentance should waken them that are fallen into one special vice or other. From the extraordinary we should beseech the Lord to preserve us; always, gif we fall, the Lord waken us! Now, ye have heard the parts of repentance according to the order and division quhilk I have laid.

Conclusion.

There is nothing farther to be spoken of this head, except only this: We ought to praise and thank God for the victory that we

have gotten over ourselves through him. We have to consider and see how far we are obliged to him, that he should have had such a special regard to us vile sinners, that he hath poured out streams, heaps, and pipes of his mercy among us, quhilk he hath denied to others, who, in the judgment of the world, were in a better case than we. The consideration of this, no doubt, will raise a thankfulness in us, and move us to consider how far we are obliged to so gracious a God. As to the gift itself, seeing it is out of us, we ought ever to be instant in seeking of it. Therefore, I recommend this repentance to be sought of every one of you. And ere we go further, let us pray for it both to ourselves and others.

Then remember of the things that have been spoken. What is the chief thing that young men should flee, to wit, the lusts of the flesh; and what is the chief thing that they should follow and straitly pursue, the gift of repentance. Therefore, from your hearts seek this gift. And ere we go forward to the rest of our action, let us pray for it, and pray that this matter may have a good issue and succeed well, and that for the righteous merits of Christ: To whom, with the Father, and the Holy Ghost, be all honour, praise, and glory, for now and ever.

THE SERMON BEING ENDED, THE MINISTER DIRECTETH HIS SPEECH TO THE AUDITORY CONVENED FOR THE TIME, IN EFFECT AS AFTER FOLLOWETH.

It is not unknown to you all (well-beloved in Christ Jesus) how many means and sundry ways the Lord hath to waken a sleeping conscience, to bring men to the confession of their sins, and to make them to seek grace and mercy at his hands. And as he lacketh no store of instruments and means, so it hath pleased him of his mercy, to the salvation of his soul who is penitent, and to your good example who hear, to work this motion in the heart of this nobleman: In such sort, that he is content from his heart, upon his knees, to acknowledge and confess those sins wherein he hath

offended the majesty of God, and given evil example to the meanest and poorest of you. And to let you understand that this confession is willing, and from his heart, it is true, and none of you can pretend ignorance of it, that by the liberty of the acts of our kirk, and custom received, it had been leisome to him, according to the order in his own kirk, to have made satisfaction; yit, such is the willingness of his own heart, that, for the better satisfaction of you that are the indwellers of this city, he is content, in this chief part and kirk of the country, and in that same place where he shed last innocent blood, to repair the same, and in presence of you all, to seek that God of heaven and mercy.

The Lord hath put this motion in his heart; and that not suddenly, nor of late; but he informed our brother, James Gibson, a long time before his Majestie's departure out of this country, and desired him to come and shew unto us that he was willing to make satisfaction to the kirk, not only for his murder and bloodshed, but for taking the name of God in vain, and for everything wherein he hath abused himself, and for all his offensive and rash speeches; and, generally, for everything wherein he hath offended the least of you. Quhilk, gif we had understood, we had craved the practice of it sooner.

Always, we have every one of us to thank God that he hath so moved his heart, and to crave of the Lord that it may be from his heart, and that he may declare the effects of it in all time coming. Therefore, (my Lord,) ye have no farther ado but go to your knees, and crave God mercy and pardon for your sins, wherein ye have offended him. The Lord of his mercy grant it you!

The words quhilk the Earl Bothwell, &c. uttered, being upon his knees.

"I WOULD WISH TO GOD THAT I MIGHT MAKE SIK A REPENTANCE AS MINE HEART CRAVETH; AND I DESIRE YOU ALL TO PRAY FOR IT."

The Lord of his mercy grant it to him, and to us all. Amen.

ANE EXHORTATION

TO THE

PROVINCIAL ASSEMBLIE OF THE PRESBYTERIES OF LOTHIANE,

HALDEN AT EDINBURGH, THE 16TH OF SEPTEMBER, 1589,

MADE BY M. ROBERT BRUCE,

MINISTER OF CHRIST'S EVANGELL THERE.

AN EXHORTATION

UPON THE SECOND CHAPTER OF SECOND TIMOTHY.

15. *Study to shew thyself approved unto God, a workman that needeth not be ashamed, dividing the word of truth aright.*

It is not unknown unto you (brethren) that, in Timothy, we have set down the true pattern of a profitable pastor; how he should behave himself in all things, what he should do, what he should leave undone, what he should follow, what he should flee: In everything he is forewarned, but chiefly, among many, of one thing, that he study not to please men: that he hunt not for their praise and commendation. For why? Experience from time to time hath taught that these men have not only periled their own estate, but hazarded also the whole estate of the kirk: As, namely, there were two in his own time, in the days of Timothy, who, to get a name among men, that they were curious disputers, subtle reasoners, moved doubts upon everything, chopped and changed with the truth of God as gif it had been the profane word of man; and, at the last, they began to move questions and to raise

doubts upon the very articles of our belief. And the spirit of the devil so carried them forward, that from doubting, at the last it came to a plain defection. They denied the article of the resurrection in particular. So, they not only lost themselves and poisoned the auditory, but they perverted the truth of God so far as in them lay. From these men's example, the Apostle forewarned his disciple, and in him every pastor, that they be aware not only of this vain jangling about words, specially in matters of conscience, but chiefly be aware of the root and fountain wherefrom they spring, to wit, of that natural self-love quhilk we nourish all in our bosoms, and are so loth to part with, in our whole life.

Mr Patrick Adamson, late Bishop of St Andrews.

And we have an example before our eyes, in our time, of a man going about to make himself great, and to get the praise of men, who, in the end, not only hazarded his own estate, but perilled the estate of the whole kirk, so far as lay in him. So, as the example of Hymenæus was meet to move Timothy to be aware of such a vice, even so let the example of our Hymenæus, who is yet in our eyes, move us that we fall not in the like snare; that we cast us not only not to hunt for the praise of men, but also that we cast us to eschew the root and fountain wherefrom it springeth, to wit, that natural self-love, whereof every one of us hath a portion. And since we are entered into the school of Christ, let us study to learn that one lesson, to renounce ourselves. The Lord give us hearts to learn it, and make us to be born again in this life, and to renounce ourselves in this life, quhilk are not the works of man, but the singular works of God renewing man!

Now, as he hath shewn him what he shall eschew, and that this is the vice quhilk he should chiefly flee, so, in this fifteenth verse, he beginneth to admonish him, that the contrary of it is the chief virtue quhilk he should embrace, and the only butt quhilk he should shoot at during his whole life, to wit, he should "study to be approved of God;" for seeing there is no workman but he craveth and suiteth his work to be allowed of, (this is a common instinct to us with the rest to seek to be approved,) therefore the Apostle informeth him, and admonisheth him, what sort of appro-

bation he shall seek, at whose hands he shall seek it, and after what manner he shall come by it.

So, for the present, we have these three things to speak of: Of the sort of approbation that a pastor should seek: At whose hands he should seek it: And how, and after what manner, he shall obtain it. The heads to be intreated.

As to the sort of approbation, it must be spiritual and godly, flowing from the Spirit of God, and not from flesh and blood. And as it must flow from the Spirit of God, and not from flesh and blood, so must he seek it at the hands of God only, and not of any creature living. Study to be allowed of him: For why? Suppose men would allow of thee, thou art not the more approved; for gif thou, for fault of others, should start to and praise thyself, thou art never a hair the better; for "gif a man honour himself," (saith our Master, John viii.,) "his honour is nothing worth;" and he whom men commend, (saith the Apostle,) 2 Cor. x. 1, "is not approved," but only he is approved whom God commendeth. Therefore, let us not seek honour one from another, but let us seek the honour quhilk cometh from God only: Let us study to be approved of him only; for, get we his approbation, we shall get the other two, for there is but three of the whole ware; for gif God approve us, he shall make our own conscience to approve us; and have we our own conscience, and God within our conscience, to allow of us, we have two of the best; for these two will never leave us, they will stand by us here, and when it cometh before a higher tribunal they will make us blyth. And as to the third sort, quhilk is by men, where these two go before we shall get the kirk of God (no doubt) and good men to approve us; for where God and conscience calleth a man inwardly, this God maketh his kirk, by their testimony, to ratify his calling outwardly, as, ye see, he commandeth the kirk to separate Paul and Barnabas to the work whereunto he calleth them inwardly.

So, get we his approbation we shall get all the three; therefore,

let us look to none but his; and we look to his approbation when we look to himself; then honoureth he us when we honour him. When we seek nothing but him, then seeketh he us and our weill; and it is far better for us that he seek our weill than that we ourselves seek it, for he can and may seek it best. Therefore, let us study to seek God and his honour, that God may seek us and our honour.

And will we look who hath sent us forth, who employeth us, who made us ambassadors instead of Christ, we shall find that we ought to study to please none but him. We are not subject to render account to none but to him. To him we are subject indeed; therefore, it is necessary that we study to be approved of him. Now, to come by his approbation, the Apostle sheweth us what way we shall proceed, and how we shall behave ourselves, namely, that we do two things: First, that we study, that is, that we have a solicitous care to present ourselves before him: Next, that we study to present our work of the ministry before him; as he would say, that we study to take heed to ourselves and to our office; "to ourselves," that we be good Christians; "to our office," that we be good pastors; for he will never be a good pastor that is not a good Christian: Therefore, the first thing that he must take heed to is to his person, that he study to present himself, get access to his countenance, and stand before him. Now, there is no standing before God but in purity, and by purity of the heart; it is the pure heart only that looketh upon God, and standeth before him. For "Blessed are the pure in heart," (saith our Master, Matth. v.;) "for they shall see God."

The heart, again, is no way purged but by faith; so it is by faith only that we stand and present ourselves unto God. The good pastor, to get himself approved, he must study to the increase of faith and sanctification; for he shall never teach with authority and power, except he feel in himself the thing that he would have wrought in others: How shall he press to sanctify others who is not sanctified himself? How shall he teach holily who is not

holy? So, we must study to our own particular sanctification, that while as we preach salvation to others, we be not reprobates ourselves.

Next, we must study to present our works, and how we have travelled before him, that is, we must study to shew ourselves good pastors as well as good Christians; and to this effect he letteth us see what properties are craved in particular of us to do the part of a pastor. And, first of all, he sheweth us that we must be workmen not idle; for the ministry is a work and no idleteth: And, in respect that men may work and all out of frame and out of order, therefore he subjoineth, we must be sik sort of workmen "that need not to be ashamed;" that is, workmen without reproof. The work of the ministry standeth in two points, in ruling and teaching; the third thing he must do, as he must be a worthy workman, so he must be a skilful workman, that can cut aright and work rightly: and in the end of the verse he sheweth him whereupon he shall work, and wherein he shall travel, to wit, upon the word of truth: And because these things cannot be done without great travel, he biddeth them study to them all.

So, to come back, the first thing that we must take heed to, we must take heed that we be not idle. And it is craved of us that we be workmen, that is, the ministry, as I have said, is ane work and no idleteth: That it is a work, I have many places to prove it, but there is one in special out of the 1 Thes. v. 12, where the Apostle saith, "I pray you acknowledge these that labour among you, and have them in great estimation for their work's sake:" So the ministry is a work, and that we are workmen, "Acknowledge," saith he, "these that labour amongst you, and have them in most great estimation for their work's sake."

The work of the ministry it standeth in two points, in ruling and in teaching. That these are the two points; for ruling, we have 1 Thes. v., and verse foresaid, where it is said, "and rule you in the Lord;" and as for teaching, the seventeenth verse, 1 Timothy v. chap. letteth us see that they must "labour in the Word."

Now, by reason that men may work and work out of frame, and that men labour diligently and out of order, he subjoineth that they must be sik workmen "as need not be ashamed:" As he would say, worthy workmen and without reproof; for the ministry is a worthy work: "He that seeketh the office of a Bishop," (saith the Apostle,) 2 Timothy iii., he "seeketh a worthy work." So he must be a faithful and a worthy workman. To do the part of ane faithful and worthy workman, he must do two things; he must not only rule but rule rightly, he must not only teach but teach skilfully. That he must rule right, we have the Apostle for us, 1 Timothy v. 17, where he saith, "The Elders that rule right" (and not only simply the elders that rule) "are worthy," &c. Now, to rule right it is as the Apostle speaketh, 1 Thes. v., to rule in the Lord; to rule in the Lord, again, it is to rule spiritually, in spiritual affairs, as the Lord did.

To rule in the Lord, is not to rule as a lord; "for we preach Christ Jesus to be our Lord," (saith the Apostle,) "and we as your servants for his sake." So to rule in the Lord, it is not to rule as a lord, but under the Lord as a servant. To rule in the Lord, it is to rule as he did. Now, he saith of himself, Math. viii. "That he came not down to do his own will, but his Father's will who sent him." So, as the Lord ruled not after his own will, far less must we rule after our will; yea, not after the will of the Prince: We must lay all sorts of wills aside, and follow the will of God only; for so many conclusions and determinations as flow from the will of man, yea, suppose they were the will of the Prince, beside the warrant of God's Word, they are as many nullities, and have no power to strike upon the conscience no more nor the Pope's Bulls. So, he must lay aside all sort of will, and rule after the Lord's will; for his will is perfect, good, and holy, (as the Apostle speaketh, Rom. xii. 2.) Farther, and he will rule as the Lord did, he must rule carefully and very diligently; for as it was his meat and drink (as he speaketh himself) to do the work of his Father, so we must be careful, and prefer his work till any work of our own, suppose it concern our body never so near.

To move us to diligence, we should remember that we have the city of God to watch over; we should remember that we have the spouse of Christ to present as a pure virgin, and we have the lambs of Christ committed to our feeding; for that threefold repetition of our Master, bidding Peter feed his lambs, what craved it but diligence? And who is able to answer to the meanest of these things? And yet I have not spoken the half of the things that is requisite; so that I marvel not of old, and of late also, there be many loath to enter their shoulders under so heavy a burden. But it is a great marvel that any should be found that can intrude himself to so weighty and difficult a work: Whoever he be that runneth so unsent, he will never do good in this work.

As he must rule right, so he must teach skilfully; and this is set down in the end of this verse, where he biddeth them divide the Word, and divide aright. As to the form of speaking, it is a borrowed kind of speech, wherein the Apostle alludeth to two things; first, to the bread of the family, comparing the Word to household bread, and us to stewards who are the dividers of that bread. As it is craved in ane steward of a great family that he be discreet, in sik sort that he have a respect to every man's age, ability, and disposition, and divide to them thereafter, so in us that are the dispensers of this blessed Word, there is a special kind of dexterity craved, that is, the gift of discretion, whereby he may skilfully and fruitfully divide to every ane.

He that will do the part of ane skilful teacher, he must be a faithful interpreter and a skilful applier to interpret faithfully. He must take heed to three things chiefly: First, he must take heed to the meaning of the author, that he take up his true meaning so near as he can: To take up his meaning truly, he must first take to the words what they signify; he must try their signification, and after trial gather sik a meaning as the words may bear, and as their signification may comport with; for gif he gather a contrary meaning, or another nor they may import, he is not ane interpreter of these words, but ane perverter of them: Next, to see gif the meaning be right, he must confer them with other parts and places

of the Scripture, see how it agreeth with the analogy of faith, and, gif he find ane harmonie, there is no doubt but the sense is true: The Third thing that he must do, he must take heed how the words are placed, in what order they come in, what relation they have to the things that go before, and how they are fastened with the things that follow.

But he that would interpret truly, he must chiefly take heed to the Scriptures, for all true interpretations must be sought out of the Scriptures; for seeing that all truth is contained in the Scriptures, there can be no true interpretation but that quhilk floweth therefrom. Men should not be leaned to where they want Scriptures; for no man should use a lie to interpret a truth; and the words of men, without Scripture, are only lies and vanities. Also, gif the interpreter would be sensible, as he ought and should be, of force he must use Scriptures, he must confer place with place, and that thing quhilk he findeth obscurely spoken in ane place he will find it more clearly spoken in another; so, many Scriptures are necessary, and he that would interpret truly, he must have many Scriptures in his memory: Therefore, we should pray for holy memories, for our old memories will not keep these things: they must be sanctified memories that will keep holy things.

As he must be a faithful interpreter, so he must be a skilful applier, for he must "divide the word aright." It is not enough that he apply except he apply it also skilfully; so application, and skilful application, is necessary. Application, I say, is necessary; for, as it is not possible that we can feed upon food, except it be applied to our mouth, as little is it possible that our souls can feed except the food of them be applied. Indeed, things should be applied skilfully; for, as gif the food be applied to any other part but to the mouth, the application serveth not, even so it is in spiritual things; gif they be not applied to the right parts, and to the right diseases, the application may do them more evil nor good. Therefore, it is necessary that he who would do the part of ane skilful applier know the faults and diseases of his flock; quhilk is not possible to be done in this town, except it were

divided in parishes, that every ane might have ane reasonable number that haunted him, that he were acquaint with, and accustomed with their manners and behaviour.* This application is ane chief point of the pastor's office, for there is no edifying beside it; there is no obedience to God beside it; and, therefore, as by interpretation he informeth the mind, and maketh it to understand what he should do, what he should leave undone; so by application he should subdue the will, that it may give obedience and follow the understanding.

Then, in ane word, we see that the gift of government, and the gift of exhortation, are necessarily requisite to be in ane pastor, in some measure, in sik sort that he cannot be a pastor except he have a part of both these gifts, as I have said, in some measure; and therefore ye have to take heed to your admission: In admitting of young men, ye should see how they have profited in both these gifts; and that act quhilk was made in the last Provincial Assemblie should be taken heed to, that none be placed in this office except he have drunken in by time the gift of government, together with the gift of teaching, in some measure. And as for application, it is so necessary, gif it were no more but to turn over the very words of the text upon the auditor, it must not be left; yea, and the nearer that we go to God's Word, the application is so much the better, for his Word must ay have ane greater force with it nor any other Word: and when the people heareth that God speaketh, and not man, it striketh a great reverence in the hearts of the auditor; and so much the more, when we consider the worthiness and dignity of the subject whereupon we ought to take these pains and are to entreat.

The Apostle calleth it here "the Word of truth." The more notable that any subject be, it should be so much the more wisely handled; and we have not sik a notable subject as this, for there is not a subject that hath these epithets, to be called sound, healthsome, holy, and true, but this; and beside this there is neither health, soundness, truth, nor holiness: Therefore, we should not

chop nor change with the Word, as gif it was a vain Word, but with great reverence and with great humility it should be handled.

But who is able to do these things, or to answer to the meanest part of them? These things crave ane exact diligence, a singular care and ane painful travel. They are not purchased by sluggishness, they will not give us leave to employ ourselves elsewhere, but they take the whole man, yea, the whole thing that he may do, and it were more. And, therefore, in respect of this, the Apostle useth the word "study;" shewing us that these things are not gotten without study, that is, without ane solicitous care and great diligence. All these things whereunto a pastor should study may be taken up in two words. In faith and in good conscience, study we to these two, there is no doubt but we shall take heed both to ourselves and to our office; and these two we cannot keep except we study to the third also, quhilk is the keeper of the whole ware, to wit, the Holy Spirit. We must study to entertain and nourish him; and this is done chiefly by praying in the Holy Spirit. Therefore, we should be acquaint with prayer, and be instant in it, that the Lord would not withdraw his Holy Spirit from us, but rather increase the power of him from day to day, that we might find by experience, and by ane sensible feeling, the truth of his heavenly promises within ourselves, and specially of the promise of life everlasting. To the quhilk life, Christ Jesus, that great Pastor of the sheep, who gave his life for his flock, might bring us! To him, with the Father, and the Holy Spirit, be all honour, praise, and glory, for ever and ever. Amen.

THE

CHRISTIAN RACE,

OR

THE HEAVENLY FOOTMAN.

A SERMON PREACHED AT EDINBURGH, A.D. M.D.XCI.

BY THE

REV. MR ROBERT BRUCE,

MINISTER OF THE GOSPEL THERE.

So run that ye may obtain.—1 Cor. ix. 24.

REPRINTED FROM THE EDITION PUBLISHED AT GLASGOW IN THE YEAR M.DCC.XL.

THE CHRISTIAN RACE,

A SERMON UPON HEB. XII. 1.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

THE holy and faithful men of old, (well-beloved in Jesus Christ,) they uttered and shewed forth their faith, either by doing or else by suffering; working either good works through charity, or else suffering through patience: For as faith cannot be idle, but it must produce a work, so faith cannot be without a trial, it cannot be without an exercise; and, therefore, of necessity we must suffer. The greater measure of faith, the greater trial; the less measure of faith, the less trial; but no man without a trial, no faithful person shall depart without trial, the Lord shall lay no more upon him than he shall give him strength to bear out; but no man shall depart without this compass, but every man must take up a cross and follow; therefore, the Apostle subjoins unto the doctrine ye heard in the eleventh chapter his exhortation to patience and constancy, that every man will take it in his heart to run out his race patient-

ly, to run out the rink that the Lord has set before him constantly. And that he may be meet for this race, and that he may the more commodiously run in this race, the Apostle shews him how he shall prepare himself; and, thirdly, That he may continue and persevere in this race, he sets down and casts in the examples of such men as have run this race before him, with some very pithy and persuasive arguments to move to that effect; so that, for your memory's cause, I take up the whole matter that for the present, by the grace of God, we are to speak of, in three heads; 1. We have the Apostle's exhortation to patience, to run out the race patiently that is set before us; 2. That we may run the more commodiously, and be the meeter for this race, we have the way set down how we shall prepare us, in the words, "Laying aside every weight;" and, 3. To encourage us to go forward, we have examples brought in, and some arguments added in the end of the second verse, and all to the same effect, viz., that we may run on, that we may continue and persevere.

As to this exhortation, I take it up to stand in this, Pursue the race, run out the race constantly that is set before you.

For the better understanding of this exhortation, we have three things to see and consider.

1. What is meant by a race. 2. What it is that prepares this race, and lays it before us. 3. Wherefore constancy and patience is craved to the running of this race.

Then to begin, by this race we understand the whole life of man, after his embracing of the truth, and after his calling to the society of the saints, and to the profession of the gospel; all the rest of his life that succeeds and follows upon his going I count and call it a race here. The call of heaven who gave us this life, the Lord who called us to his heavenly and spiritual life, it is he who has laid down this race before us; it is he who proponed this race unto us; he is president and moderator of the race; it is he who gives the calls and prescribes the conditions of the race; therefore, from the mouth of God in our running we must depend. Constancy is re-

quired in the race, as a chief and special condition of the race; that seeing we are entered in rank, common to all Christians, it becomes us to run on till we run out; it becomes us to persevere till we win the prize. There are only two things craved in a Christian's race; 1. That so long as we run, we run in faith, and truly; 2. That we run out, and run till we win the prize. These are two conditions that are required in a Christian race; for if thou sit down before thou come to the end of the rink, and take thee rest, or go back and repent thee that thou hast entered into that race, thou not only tines the prize that is laid before thee, that crown of immortal glory, but thy hail travel bygone: therefore, let them that enter in that race run out, that by running out, and constancy in the race, they may not only gain the prize that is set before them, but also the fruit of their travels that are past. It lieth not in thy hand or power to make thee conditions to moderate the race according to thy own arbitriment, to say with thy self, I will now sit down and take me rest of mind, and purpose to take up my race with a greater courage, and to renew it with a greater force: No, thou art neither president nor moderator of the conditions of thy race; the Lord has appointed thee continually to run: So, hold the race, suppose thou run more slowly than others, go not off the compass of the rink; suppose it be not given to thee to run so swiftly as thy marrows, yet hold thee within the race, ever unto the end: Your lifetime is the time of your race, for death makes term-day to the race; therefore, faint not and weary not; but the nearer thou draws to the end of thy race, the greater courage thou should take to embrace the prize. This race is not proponed to me or to thee only, but to every man and woman that has professed our religion, and has entered in the school or kirk of Jesus Christ: And though we be many runners, yet there is never one that stays another; never one is hurtful or prejudicial to another; the first hinders not the second, nor the second the third; but if we run as we ought, the more runners, the easier the race, if we run, I say, lawfully, as we ought; for if we concur and help one another, as we ought and should do, by mutual prayer, by mutual exhortation, by mutual

comfort and consolation, and by mutual counsel-giving and assistance. No doubt, this kind of exercise is a joining of hands, whereby every man holds his marrow in the race, and goes forward in the race; and we advance and cut off the way very easily by thus doing, for it is not in this race as it is in earthly races; for in earthly races, if there were ever so many runners, there is but one crown, and he that comes first gets all; but in this spiritual race it is far otherwise, as many runners so many crowns. Run thou lawfully, suppose thou come not so soon as he that went before thee, yet thou shalt have thy own crown, thy own diadem and reward that is laid up for thee. So in this race, the first prejudices not the second, nor the second the third. In this race, the more that run, so that we support others, and concur as we ought, we run the better, and the race is the easier. Indeed, if he that went before grows proud, and envies him that comes behind, he goes out of the race, keeps not the conditions of the rink; and if he that draws behind envy him that went before, because he is not so far forward as he, he goes out of the way, and slips the conditions of the rink; but if every one comport with another, bearing the infirmities one of another, and acknowledge the virtue to come from Jesus, and not from himself, and so every one supports another by mutual prayer and exhortation; all shall be crowned and perfected together: For, suppose I be before you in the race, I shall not be perfected before you in the kingdom of heaven; but thou that follows shall be perfected in body and soul as soon as I; for the Lord has appointed, that all his elect shall be crowned at one time, *i. e.* perfected in body and soul together: Suppose the faithful saints in their bodies are sleeping, and, in their souls, are in heaven; yet their bodies shall not come to heaven till all the saints of God go together: Therefore, we have need to crave grace and strength of the God and Father of Jesus Christ, for the merits of Jesus Christ, that we may keep the conditions of the race; for, without grace, there can be no conditions kept. And, so long as we run, let us run truly; so long as we live, let us not repent that we have entered in this race, but let us labour to run out; let us forget all difficulties past,

as the Apostle teacheth, Phil. iii. Let us cast behind us all the fashries and difficulties that are already swallowed up and past; let us only look to the prize, let us hold our eyes upon the crown; and let the joy, the glory, and sweetness of the prize encourage us; and so much the nearer we draw to it, let us mend our rink, for every man is not taken out as he came in: but some end their rinks in their old years, and some in their young years. Always, thou that art the child of God, as thou art advertised at one time or other, as the end of the rink draweth near, as thou finds the Lord calling thee, stir up the grace that is in thee, by prayer and supplication, that by new strength and force thou may, as it were, begin the race, and run it out swiftly, till thou get the crown. Now, this is all the difficulty, many appear to run, and run not indeed; and many run indeed truly, who will snapper and crook in the way, and lie a long time before the Lord heal and restore them. They that are running in a good race, and going forward in a good course, yet sin that hangs fast on, and infirmities that circle us so mightily, watching at all occasions to take hold, some time it will oppress men so, that in a good course they will sit down and crook in the way, and make such progress, as if the infirmity and burthen of sin were off them: And whosoever is choked by his infirmity, and burdened by the sin that is in him, assuredly, till the Lord nurture and heal them by one affliction or other, it is not possible he can recover his feet, that he can run on his race, and run forth his course lawfully as he ought to do. Therefore bread and drink are no more necessary to sustain this earthly life, than affliction and the cross are necessary to entertain the spiritual life. It is not possible but prosperity shall blind us. The natural pleasures and delights of this earthly life shall overthrow our hearts and minds from the cogitations of that heavenly life, except the Lord by one sort of cross or other make us to feel the bitterness of it, and make us to see the ugliness of it. So long as we remain this way unawakened, we can neither keep our course, nor look to the butt and mark whereunto we are called; so, look how necessary meat and drink are for this temporal life, as necessary is the cross for the entertain-

ment of that course and of that spiritual life: And as this is true in every particular, so is it true in every city and commonwealth; and except this city be nurtured, yea, every three or four years, to (prescribe times to the living God, it is not our part,) but certainly, except it be visited with one kind of trouble or other, we shall debord and run close out of the way, as by experience we may see: The great iniquity that overflows this city in such abundance, notwithstanding the Word is continually preached; the rarity of some assemblies, which I have seen very frequent, and all these things that are done in the face of the sun, lets me see, that except the Lord by other schoolmasters bring us into the right course, and hold us in it, it is not possible that we can run our race lawfully; therefore, it is every Christian man's part to embrace the cross that the Lord has laid upon him, and to kiss the affliction that the Lord has laid upon him, and that he, by his own deed, has not procured; for if thou by thy own deed has procured thy cross and affliction, it is not the cross of Christ that thou bears; but thou art justly punished for thy sin, and, therefore, under it there is no rejoycing: But if so be, that thy own conscience doth witness unto thee, that thou hast not procured or deserved it, but that thou sustains the present trouble outwardly without any just cause or procurement of thy own; this, no doubt, is the cross of Christ, under it thou shalt have as great liberty, freedom of spirit, and contentment of heart, (yea, and greater,) as if thou wert without it. This far concerning the exhortation.

Now, after he had ended in these terms the exhortation, that we may be the more meet for this race, and run the more commodiously in it, he lets us see the way how we shall prepare ourselves; and he sets down this preparation to stand chiefly in one point, viz. in casting off and laying aside whatsoever may hinder us in this race, and whatsoever may choke or fetter us in our course.

There are two things chiefly that hinder a man in a race, that is, 1. Burdens that press him down, whereby he cannot raise himself up to run out. There are, 2. Bands which circle and fetter him,

that he hath no scouth or liberty to run out: Laying off the burdens, loosing the bands, and laying them aside, a man has liberty and agility to run out his race; so here we have set down the preparation of a Christian to stand in laying aside their bands, and casting off the burdens. And, first, (says he,) cast off every thing that presses down, every weight that holds you down, and every thing that glues you to the earth and to the world; whatever it be that suffers not your heart to ascend upward, or to aspire to that heavenly kingdom, but holds your nose perpetually gruntling upon the earth, and glues your soul to the ground, and to the world, that is a burden to you; whatever earthly thing it be that thou sets thy affection, desire, and lust upon, that earthly thing is a burden to thee; it glues thy heart to the creature, and conjoins thee so with the earth, that it is not possible that thy heart can look upward; therefore it is necessary that their weights and burdens be taken off the heart and affection, that the affection which is in the heart may have greater liberty to go forward in the race, and get the prize. This far for the first impediment.

As to the other impediment, which I call bands, the Apostle sets it down in these terms: cast off sin, (says he,) which doth so easily beset us. Or otherwise, cast off sin which is so bent and ready to circle, to compass, and to fetter you. By sin here, I understand that remanent corruption, that same thing which the Scriptures call the old man, the flesh, or remanent corruption which dwells in our nature so long as we are upon the face of the earth; which corruption watcheth over us, and gives such attendance over us, that when it sees us idle and negligent in the work and vocation wherein the Lord has appointed us to work and to walk; whenever it sees us casting ourselves loose to take the pleasure of our flesh, or the pastime of our body, then this remanent corruption which he calls sin here, which appears to be slain and dead, it shows itself to be quick and living; then that same sin which thou trowed was cut and rooted up by the root, begins to spring; and that which thou thought was quenched, drowned out, and wholly extinguished, begins to burn: That same remanent corrup-

tion is watching upon thee and thy ways, that thou shalt not so soon be negligent in the turn that thou oughtest to work, thou shalt not so soon give to any recreation, or to take thee any pleasure, though otherwise lawful, but incontinent the force and life of the remaining corruption shall appear, and shall do what lies in it to circle thee; *i. e.* to fetter thee, to be master over thee, and to make thee a slave and servant to it. This remanent corruption it draweth on the burden: for if our nature were perfectly sanctified, as it was in Jesus Christ, we could draw on no burden upon our soul and affection; but, in respect there dwells in us (suppose our sanctification be begun) a remanent corruption, for so we must call it, but would to God it might so be called, our sanctification, in our judgment, is rather to be called small and remanent, than the corruption is to be called weak and small; for it is not weak and small, but mighty and forcible. Yet it not only defiles the motion and cogitation which are within the soul, but also the good creature of God that is without: for, while it makes us to abuse and set our affections upon the creature, which should be set upon God only, it makes us to defile the creature: And so it not only defiles by motion and cogitation which are within us, but also by the good creature of God that should lead and convoy us to God. It makes us to set our heart upon the creature, and to leave the Creator; so, the remanent corruption is the drawer on of the burden, and the procurer of the stays and hinderances which we get in this course; and, therefore, take order with it, mortify and extinguish it: I shall draw off the burden, the burden shall easily fall, and that weight shall soon depart, when sin, which is the fountain and entry, is mortified, extinguished, and so slain, that it has no power in your soul. To you, then, who would end this race, the Apostle persuades you to a continual sanctification, to study a perpetual mortification of your sinful lusts, motions, and cogitations, which daily spring and rise out of the remanent corruption: When thou leaves off this exercise, and stands not upon thy guard, and takes not heed to thy motions and cogitations, there thou casts thyself open to the devil, and there thou gives him occasion to come

in to see if he can circle thee, and master over thee; for, whilst thou takest no heed to the race, and hast no mind of sin that is in thee, but because thou hast not felt his motions, cogitations, and instigations, of a long time before, therefore thou concludes, I see my corruption is slain, sin is dead in me, I may take some greater liberty than I did before; in comes the devil with his persuasion, that thou may abuse the grace of God: to thy wantonness he insinuates himself; for the devil, either he oppones himself openly, that by thy outward sense thou may take him up; or else, coveredly, he insinuates himself in our affections by reason of the corruption that is in us, he insinuates himself in our perturbations, and in all the rest of the faculties of our soul; and, namely, when we cast ourselves loose, then the devil comes into the affection to kindle and stir it up, and to raise in us this cogitation, that sin is slain, I have not felt it springing this long time, therefore I will conclude sin is banished. Now, besides all this, he hides all the bitterness of sin, he covers from us all the pain and punishment which is in sin; and by the corruption that is in thee, he makes the thing that is most bitter to be pleasant and sweet.

Then the second art and moyen whereby he would draw thee to the service and obedience of sin is this, he persuades thee of a false ground. Next, he takes away the sight and feeling of the pain that is joined with sin; he covers sin with such a deceit, that he makes the thing that is bitter in itself to be sweet, and the thing that is ugly in itself to be pleasant: Then he brings in the example of the world. What? Is it not lawful for me to do this which all the rest of the world doth? Have I not the multitude on my side? Therefore it is leisome to me to satisfy my pleasure as well as the rest. Was I born to renounce thir recreations? to renounce the pleasures of my body and of my flesh? So, by this and other instigations, he draws on sin; and that same sin which we trowed was slain, he makes it to live, to circle, and command us; and certainly, if men be not aware, and take not heed, yea, except they be continually upon their watch and guard, by thir and such like cogitations, they shall be deceived: Therefore, lay thir conclusions

with thyself, lay thir grounds in thy heart, that sin in this life cannot utterly be quenched and slain. But suppose that sometimes it appeareth not, and doth not show its force, it is lying sleeping in the ground of thy heart, and the same vice which was smoored will bud again; the same thing which was covered will burn again so soon as thou becomes idle and negligent, or cast thyself loose in thy vccation, and art not diligent in the race and calling which the Lord hath called thee to. So to be careful and diligent in the Lord's work, and chiefly in that vocation whereunto every one is called, is the greatest snedding of sin that can be; it is the readiest way to hold down the affection, and the force of sin that lurks in the affection, of any way that can be devised. There are other medicines, too, for thou shouldst lay this ground, that no sin is light, suppose the devil (when he goes about to entice thee to sin) makes the sin whereunto he enticeth thee (at the enticement) as light as a feather; but when it comes to the challenging and accusation before God and Jesus Christ, the sin which he valued in lightness with the feather, he makes to seem as heavy as a millstone, to see if by any means possible he can drive thee to despair; therefore, lay this next ground, that no sin is light, every sin is heavy, and deserves everlasting damnation before God. Lay this third ground, eschew not only the ill, but also the occasions that may draw on the ill, especially ill company, which, of all occasions n the earth, is the most effectual and ready instrument which the devil uses to draw on wickedness and sin. Last of all, meditate upon the law of God, believe the Word of God, take heed to the judgments and punishments which are annexed to every sin, and by eschewing of the less sin, thou shalt eschew the greater; and having thir things imprinted in thy heart, they shall make thee to stand in fear, and to watch continually, that sin circle thee not. I make this discourse the longer, because I know that Satan is so diligent, and goes continually about seeking whom he may snare and devour; so, suppose he be repulsed once or twice, he ceases not to redintegrate his assaults, and to set on where thou art weakest. Look to what affection thou art inclined, he sets the entice-

ment of that before thee, that by this means he may circle thee; so, since this is his continual drift, it becomes you continually to be upon your guard, to crave assistance of the Holy Spirit, that ye may feel the bitterness of sin, and resist the sin that is within you.

Now, he exhorts them unto whom he wrote, and us with them, to cast off thir burdens. Except we feel them to be burdens, and have a sense that they do us ill, and burden us indeed, the Apostle could not write or exhort us after this manner; for there are many ladened with burdens who yet have no sense of their burdens; therefore, to such persons this exhortation is not directed: But the exhortation is sent to those who are touched with a sense and feeling of their burden, and of the great weight which the remorse of conscience produces in every one of us; and, certainly, suppose thou be burdened, and feel a great weight of sin upon thee, a great liking of earthly things upon thy heart, and a great affection to them; yet if so be that thou feels this, thou art not in a desperate or ill case; for he that feels, lives; so long as the sense of feeling is in thee, no doubt thou lives. Hast thou a spiritual sense and feeling? no doubt there is a spiritual life in thee: the Spirit of God and the life of God is in thy heart; but if thou be altogether destitute of this spiritual sense and feeling, thou art dead, suppose thou live this earthly life; if thy heart be not touched with a sense of the corruption that is in thee, assuredly (suppose thou live) thou art a dead carcase: Suppose thou live in the judgment of men, thou art dead before God and his angels; for men are accounted dead who are going to an everlasting death, and are void of an eternal and spiritual life; but so it is, that whosoever is destitute of the feeling of sin and his misery, he is void of eternal and spiritual life, therefore, before God he is dead. Upon the other side, again, suppose thy burdens were never so heavy, yet if it so be, that thou hast not left the feeling of them, but in thy conscience findest a heaviness upon thy soul and affection; and sayest with thyself, I would have my affections set at liberty, (when thou mightest employ it upon God, which is now set upon the earth, and upon the flesh or blood,

upon thy wife, children, or upon one earthly thing or other,) I would fain it were freed and set at liberty, that I might employ it upon the living God: I feel the weight of sin. If thou feelest and mournest for it, thou art living yet: For I will tell thee what this feeling produces; it produces a thirst, a desire, and earnest intercession at the hand of God for liberty; and ye must understand that this thirst of liberty is the greatest part of our liberty. The desire and thirst of perfection is the greatest part of our perfection: "Blessed are they that thirst, (says our Master,) for they shall be satisfied;" so, our blessedness consists in hungering and thirsting, and in an earnest desiring and suiting for grace. This drought of ours is not quenched, or our hunger satisfied, in this life; only here we have a thirst for the heavenly water, and a hunger for that heavenly bread: This thirst makes a man blest, and he that has not this thirst, or a desire to it, is dead in sin, sin dwelleth in him, the devil and sin have an absolute power over him; and he in whom sin hath a kingdom is not yet called to God's kingdom; where sin has a kingdom and an absolute command, I am not called to God's kingdom; for so soon as I am called to God's kingdom, the kingdom of sin in some measure decays in me: Then prepare you, for this feeling shall bring forth a thirst to be free of the burden which that remanent corruption has brought on upon thy soul; for I pronounce, in the name of God, he who has this feeling is blest and happy. And seek not a perfection of blessedness in this life, for as now he hath but given thee the portion of blessedness that is appointed for this life; so wait for the perfection of that blessedness in the life to come; content thee that the Lord has made thee a partaker of that blessedness and perfection of felicity that is granted to miserable man in this earth; and wait by hope, depend by faith upon the perfection and accomplishment after in the life to come. Only, thus far stir up these senses of thine; let them not be suffocate by the corruption that is in thee, but stir them up by the exercise of prayer, by the exercise of hearing and reading the Word of God: By reason thir means augment the spiritual life, therefore, thir spiritual exercises would be haunted, whereby the

feeling spiritual is increased: The feeling growing, thou art in a happy and good case, for it is not possible but the Lord shall perfect the work which he has begun in thee. Now, it is thy part not only to lament through the feeling of thy own disease in thy own soul and body, but also to lament and to be touched with the feeling of the disease of the whole country, of the whole kirk of God, of the whole weal and country wherein thou art a pilgrim and a dweller for the present, that it would please the living God to hear thy prayer, to grant thy supplications, that the wrath that is procured by the country come not on in thy time; this feeling should produce this in every one of you: This feeling is requisite, indeed, in every Christian, and I take it to be the only essential mark of a Christian; without this feeling there is no spiritual life, therefore, without this feeling there can be no Christian; so, it is craved in every Christian, but chiefly in the Pastor of the soul, and especially in the Pastor of the body, *i. e.* in spiritual and temporal magistrates, who have the government of the soul and body of men; for, how is it possible that I can quicken thee to beget a feeling in thy soul, or make thee heavenly and spiritual, except I myself in some measure be made heavenly and spiritual? The spirit in me doth kindle a reverence in the spirit of the hearer; and if it be not in me, the spirit of the hearer will discern me not to be sent, but only to have the word of the commission, and not to have the power; for the power is the evident argument that a man is sent: Therefore, many start to teach this word who are not sent, who have not power of the spirit to throw down and to raise up, to plant and to root out, and therefore the flock of God remains without edification, and the kingdom of Satan has so great progress, because they have only the word of commission, and lack the power of the Spirit that should make the Word effectual in the hearer; so, I say, except I myself be sanctified in some measure, I am not able to sanctify others; except I be quickened with that spiritual life in some measure, I am not able to quicken others: So, of all men in the earth, they who take upon them to sanctify the people of God, and to prepare them as a virgin against that day, they ought to

have sanctification themselves, to have their affections in some measure mortified; and they ought to have some taste of that life to come, that they and their flock may be safe in the day of the Lord; for the feeling of my own misery makes me to have compassion upon thy misery: whereas, without the feeling of my own misery, I must disdain thee; but finding that the same infirmity is in myself that is in thee, our common estate makes me to have compassion on thee. Therefore, there was craved in the high priest of old (as ye heard, Heb. v.) compassion of other men's infirmities and sins, because the priest himself was touched with the same infirmities. So, it is most necessary that we be touched with the sense and feeling of our own sins and infirmities which touch us, that we may have compassion on others. As this is true in us, so this feeling is requisite in the Pastor who has the charge of the body and outward actions of men. Except the superior magistrate, the prince, and except the whole inferior magistrates, according to the estate and rank that the Lord has placed them in, have a feeling of, and be touched with, the oppression of their subjects, the renting of their bodies, and any sort of misery or calamity that can come to the bodies of their subjects, it is not possible that they can have pity; and lacking pity, it is not possible that they can redress: For what makes a man to redress, and to go willingly to do his duty and vocation, but this feeling and sense, the pity and compassion which he has upon them that are in such hard case? So, if the magistrate lack this feeling, and the compassion that riseth upon it, it is not possible that he can redress the enormities to this people, that he can purge the land of all the abominations which lie in it. So ye have need to crave of God in your prayers and supplications, that as the Lord has called him, and, in our judgment, called him in mercy, so the Lord of the same mercy would endue his heart with a feeling and sense of the misery, the distractions and manifold oppressions of his people, that, being touched in his conscience with the feeling of their misery, and so by communicating with them in their trouble, the same God who raised the feeling, may raise a compassion and thirst to see the

bodies of his people set at liberty, whereby they in him, and he in them, may have occasion to bless and magnify the name of God. For without this it is not possible that he can be a prince of religion and justice, except he feels his own miseries and the miseries of the subjects. So, of all things in the earth, we have need to crave that the Lord would bestow him this grace, that he may be touched with the sense and feeling of the misery of his subjects. And ye, my lords, who have attested for his majesty, this ought continually to be knocked in his ears by you, that he would put to his hand to redress these things. For, doubtless, by the small experience, and the light judgment that I have in the leading of affairs, I see it is as easy to his majesty to redress this country, and to remedy the oppression of his subjects, as it is to take his repast when he is hungry; only, there lacks a good will and a stirring up, which should be done by you, my lords, who are about him. So that the greatest part toucheth you and us who have access to him; we ought to stir the same motions in him which otherwise would decay. Therefore, we for our parts, and ye for your parts, let us stir up the motion which God has given him in some measure, that they may break out in a fire, that yet we may see the country redressed. To speak of robbery is but folly. What is he that dare oppone himself to God and his prince, if he knew the force of his calling? It is but folly. God striking a man inwardly in his conscience with the feeling of his guiltiness, and the prince striking upon his craig with the sword outwardly, there can be no opposition; and this is not the work of nature; it is the work of his calling; and walking in his calling, he must ever prosper; he shall stop the mouths of lions, and quench the violence of fire, and work above Nature ere he were hindered in his calling, or any of his subjects should hurt his little finger, let be any other part of his body, or take his life: So we have first to crave that the Lord would stir up a feeling in him; and next, we have to kindle the motions which God has given him, whereby the whole country (in the mercy of God) may be purged. What, shall murder never cease? Shall never this ravishing cease? Shall never these op-

pressions cease? But shall the ears of the judges, magistrates, and pastors, perpetually be grieved? Therefore, I say, let him go forward in that work which he has already begun; and I pray God give it a good success, and let him be spirited up, and there shall be no such thing as rebellion or læse majesty, as every man to oppress his subjects. In this quarrel, let him resolve to ware his life, and it shall not cost him his life, a word of his mouth shall do it. It is a work of his calling; and seeing the Lord hath placed a great work in his hand presently, a work concerning the purging of his country and the land from this gross devilry, that never was in any reformed country; yea, in the greatest deformed country that can be, I think there is no grosser devilry than in this country, since the Lord, I say, has put this in his mind, to purge the country of this devilry, it is your parts to stir him up, that he may prosecute it to the uttermost. And since trial lawful (which we wait on) by ordinary means cannot be had in such measure as is craved, it is our part, who have access to God, (at least should have greater access to God than the people,) and seeing the matter is committed to us, it is our part, I say, by earnest calling to purchase at the hands of God, that as he sees perfectly the truth of all who are guilty, and in what measure they are guilty, so this God would devise and find out the means whereby men might as clearly (in some measure) see the guiltiness of these same persons, who, by the testimony of God, their own consciences, and good men, (iniquity being discovered both with great and small,) according to their iniquity discovered, might underly their merit, and be punished. It is our part, I say, to assist by prayer, to be diligent by interpellation, that the Lord of his mercy would discover the truth of things, and make things so evident, that he in doing God's work were not negligent; but iniquity being discovered, it may be punished without respect of persons: And the innocence of others being discovered, they may be justified. For I am not of mind that the innocent should be punished, but only the guilty. Therefore, we have to crave and desire earnestly at the hand of God that it would please him of his mercy to make the truth known, whereby this land may

be purged of this gross devilry, wherein the devil has been so bold as to enterprise so highly against religion, his person, and the country. But certainly this discovery (how little soever it be) is a certain forerunner of mercy to him, to his body which is safe, and to his soul which shall be safe, if he execute his office, and do as he has said. But if he go back, and grow negligent, and let the sword rust in the scabbard, thir forewarnings shall be degrees of his process against that great day, not only to damn him as an ill Christian, but as a negligent magistrate; therefore, seeing the Lord has been so merciful to him, we, who have access to his majesty, and especially ye, my lords, as ye will answer to God for your salvation, be careful that the good things which are in him may be awakened, whereby his soul may be safe, and ye also may have a part of the honour of it. The Lord give us grace to pray for him; for certainly, of all the scourges ever this country got, (notwithstanding of his slackness,) we should find it to be one of the greatest, if the Lord withdrew him.

Thus far concerning the second part; because the hour is past, I shall end in a word. As we are commanded in the race to lay aside thir burdens which glue us to the earth, to lay aside sin which has procured this heavy burden, so we are commanded, on the other side, to look to the mark, to look to Jesus Christ, and to look to him and to his merits only. We are commanded to turn our eye from looking to ourselves, to the world, or to any thing in heaven or earth, but only to Jesus Christ. Look to Jesus Christ, which thing cannot be, except thou be endued with faith, for faith is the only eye of the soul; and having faith in Jesus Christ, he shall prepare thee; by taking off thy burden in some measure, he shall enter thee in this race, he shall lead thee by the hand, and continue thee in this race, and he shall perfect the race; so ye have nothing to do but hold your eye upon Jesus Christ; for if so be that we keep the sharpness of our sight in our soul, whereby we may fasten our eye upon the verity and perfection of the Son of God, it is not possible for us to decay, to fall back, or faint in the way. But because we turn our eye sometimes to our own

disease and misery, and sometimes to the world, the turning of our eye from Jesus to the earth makes us ever to sink; as Peter looking upon the water, it made him to sink, where so long he looked upon Christ, he walked upon the water: Therefore, holding the eye upon Christ, he shall uphold thee in the way, and preserve thee undrowned. So ye have no more to do, but to crave of God, for Jesus Christ's sake, that he would give thee a spiritual eye, whereby ye may look upon the merits of Jesus Christ, and crave strength of him to go forward, ever holding your eye upon him; and this way you shall find peace in your departure, ye shall find him at your last departure, at the separating of the soul from the body; ye shall find glory and joy in such a measure at your departure, that ye shall see clearly every promise that he has made performed. There is nothing but feeling and sight that make us look upon God and Jesus: Ye shall get an eye in your departure, ye shall get a taste of the heavenly joy, ye shall not only perceive the Lord in your own soul, but whosoever hears you shall perceive him also. As to the rest of the world, they depart either in desperation, or senseless without a feeling: For whosoever has not got an eye in his soul to see God in Jesus Christ, and to see that everlasting life, either they depart as they lived; look to what pastime and affection they were inclined, they shall die the same way. Were they disposed to be merry? they shall die the same way. Were they given to any lust? they shall continue in the same affection to their death, they shall find no alteration or remorse; or if they find any, for in some the conscience wakens, and where it wakens and not in mercy, it wakens with such an ugly sight and heap of terrors, which makes them put hand on themselves, alwise it makes them to despair. So the wicked die not all after one sort, for some die as they lived, in riot and merriness, or, if they be wakened, they die in despair, without hope of mercy, and put hand on themselves, if they be not stayed. Where the conscience that is wakened in mercy, and touched with a true sense and feeling of its own sins, begins to sorrow for their sins, and besides the feeling, gets a sight of the face of Jesus Christ, which takes away sins, suppose thy con-

science be wakened in the hour of death, faith in Jesus Christ brings such a quietness, that it makes the man in gladness to depart, and to think the last hour the best hour. Take heed to this, and embrace this religion, which makes us to repose on the Lord, and to find joy and peace in our departure: Therefore, renounce Papistry, superstition, and all religion which draws the soul to despair; and beseech the Lord that he would grant you the feeling of his mercy to mollify your hearts; and as you are touched with the sense and feeling of your sins, so ye may find the mercy of God in Jesus Christ to your everlasting comfort in this life, and in the life to come. Grant this, Lord, for the sake of Jesus Christ, to whom, with the Father, and the Holy Ghost, be all honour, praise, and glory, for now and evermore. Amen.

FINIS.

EDINBURGH PRINTING COMPANY,
12, South St David Street.

00111570

Digitized with financial assistance from the
Government of Maharashtra
on 19 September, 2016